



Western Scholars' Responses to Contemporary Atheism

Presentation and Critique

A PhD Dissertation

By: Dr. Johannes Klominek (Abdullah Sueidi)

Supervision: Professor Ṣāliḥ bin 'Abdulazīz Sindī

Book Title: Western Scholars' Responses to Contemporary

Atheism

Author: Johannes Klominek (Abdullah Sueidi)

Supervision by: Šāliḥ bin ‘Abdulazīz Sindī

Number of Pages: 766

All rights reserved to Haseen Research and Studies Center



Haseen Research and Studies Center

Location: Kuwait – Al-Rawda

District – Shihab

Ahmad Al-Bahr Street

Email: info@haseenkwt.com

Mobile: +965 66407470

Website: www.haseenkwt.com



@HaseenKWT

Sponsored by:



Endowment of

Eissa Abdullah Abdulaziz Al-Othman



Western Scholars' Responses to Contemporary Atheism

Presentation and Critique

A PhD Dissertation

By: Dr. Johannes Klominek (Abdullah Sueidi)

Supervision: Professor Šālih bin 'Abdulazīz Sindī



*In the name of Allah,
the Most Gracious,
the Most Merciful.*



Contents

Abstract	9
Introduction	10
The Importance of the Research and the Reasons for Choosing It	12
Research Plan	14
Research Methodology	18
Acknowledgments	19
Preface: Introductory Discussions on Atheism and Its Critique.....	21
Section One: Definition of Atheism.....	22
Section Two: Categories of Atheists.....	35
Section Three: The History of Atheism.....	41
Subsection One: The Greek Era.....	42
Subsection Two: The Roman Era	48
Subsection Three: The Middle Ages	52
Subsection Four: The Renaissance and eformation Era	60
Subsection Five: The Enlightenment Era	69
Subsection Six: The Nineteenth Century	78
Subsection Seven: The 20th Century.....	87
Subsection Eight: The Twenty-First Century	95
Section Four: The Dangers of Atheism	100
Section Five: The Most Prominent Advocates of New Atheism.....	111
Section Six: The Methods of Spreading Atheism	119
Section Seven: The History of Critiquing Atheism	129
Subsection One: The History of Refuting Atheism in Ancient Times	131
Subsection Two: The History of Critiquing Theism by Early Christian Theologians	137
Subsection Three: The History of Criticism of Atheism in Modern Times	143



Chapter One: Western Scholars' Responses to the Foundations of Atheism and Their Methods 156

Part One: Their Responses to the Foundations of Contemporary Atheism 157

Section One: Materialism	158
Section Two: Scientism	168
Section Three: The Exaltation of Reason	178
Section Four: The Doctrine of Skepticism and the Relativity of Truth.....	189
Section Five: The Exaltation of Chance	199

Part Two: Their Methods in Responding to Atheists 207

Section One: Exposing the Logical Fallacies of Atheists	209
Section Two: Exposing the Absurdities of Atheists.....	217
Section Three: Exposing the Contradictions of Atheists.....	227
Section Four: Demonstrating the Weakness of Atheists' Arguments	236
Section Five: Demonstrating the Atheists' Contradiction of the Scientific Method.....	245
Section Six: Explaining the Evils Stemming from Atheism	260

Chapter Two: Western Scholars' Arguments for the Existence of God 271

Part One: Rational Arguments for the Existence of God 272

Section One: Argument from Innate Disposition (fiṭrah)	273
Section Two: The Cosmological Argument	285
Section Three: The Teleological Argument.....	299
Section Four: The Argument of Fine-Tuning of the Universe.....	313
Fifth Section: The Argument from Beauty.....	323
Section Six: The Moral Argument.....	332
Section Seven: The Argument from Consciousness.....	342

Part Two: Scientific Arguments for the Existence of God 350

Introduction	351
Section One: Arguments Related to Cosmology	353
Section Two: Arguments from Physics.....	365
Section Three: Arguments from Biology.....	373
Section Four: Arguments Related to Chemistry	383
Section Five: Arguments Related to Psychology.....	394
Section Six: Arguments Related to Mathematics.....	407

Part Three: Their Empirical Arguments for the Existence of God 418

Introduction	419
--------------------	-----



Section One: The Argument of Answered Prayers.....	421
Section Two: The Argument from Miracles.....	430
Chapter Three: Responses of Western Scholars to Atheist Objections.....	446
Introduction	447
Part One: Responses of Western Scholars to the Intellectual Objections of Atheists.....	448
Introduction	449
Section One: Responses to the Objection of Incompatible Properties.....	450
Section Two: Responses to the Objection “Who Created God?”	463
Section Three: Responses to the Objection of the Impossibility of Seeing God.....	479
Section Four: Responses to the Paradox of Omnipotence	488
Section Five: Responses to the Argument from Inconsistent Revelations	494
Section Six: Responses to the Argument of Theological Noncognitivism	500
Section Seven: Responses to Russell’s Teapot Argument.....	507
Section Eight: Responses to the Argument from Nonbelief.....	514
Section Nine: Responses to the Argument from Poor Design.....	523
Part Two: Responses to Scientific Objections Raised by Atheists	533
Section One: Their Responses to Objections Related to the Big Bang Theory.....	534
Section Two: Responses to Objections Related to the Laws of Nature	550
Section Three: Responses to Atheistic Arguments Regarding the Theory of Evolution	563
Section Four: Responses to Objections Related to Quantum Mechanics	583
Section Five: Responses to Objections Related to Chemistry	597
Section Six: Responses to Objections Related to Psychology	609
Part Three: Responses to Emotional Objections Raised by Atheists	620
Section One: Responses to the Problem of Evil	622
Section Two: Their Responses to the Problem of Hell.....	659
Section Three: Responses to the Objection of Denying Free Will.....	674
Section Four: Responses to the Objection of Evils Associated with Religions	695
Section Five: Responses to the Argument of the Fate of the Ignorant.....	712
Conclusion	725
List of Sources and References.....	743



Preface

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon Prophet Muḥammad, his family, and his companions.

In an age marked by competing worldviews and profound questions about existence, meaning, and morality, the Islamic perspective stands out for its harmony between reason and revelation, intellect and faith, evidence and innate disposition.

Haseen Center is dedicated to confronting intellectual and ideological deviations by nurturing faith and producing educational and research-based materials through modern methods—helping build resilient and tranquil communities grounded in sound knowledge and belief.

Guided by this vision, Haseen Center for Research and Studies in Kuwait has launched this translation project to present select contemporary Arabic works on the proofs and virtues of Islam, as well as critique of atheism and secularism, to English-speaking audiences. The aim is to provide both Muslims and non-Muslims with authentic insights into how Islamic scholarship addresses questions of belief, doubt, and the human quest for meaning.

The translated works range from concise essays by renowned scholars, distinguished for their intellectual depth, to academic studies by specialized researchers, appreciated for their analytical rigor. Together, they reflect the breadth and vitality of contemporary Islamic scholarship—where reasoned argument is harmonized with the guidance of revelation.

The translation team has endeavored to ensure accuracy, clarity, and fidelity to the original texts, while preserving their tone and context, and clarifying concepts that may be unfamiliar to non-Arabic readers.

These works invite fair-minded reflection and sincere dialogue in the pursuit of truth. For in Islam, faith in Allah is both rational and innate, a conviction that fills life with peace and purpose.

This project has been made possible—by the grace of Allah—and through the generous support of the Endowment of Eisa Abdula Abdul Aziz ALothman (may Allah have mercy on him), whose contribution embodies a noble commitment to knowledge and to spreading the light of understanding across the world.

May Allah bless this endeavor, make it fruitful, and guide all seekers of truth to what is right and good.



Abstract

All praise is due to Allah, the Lord of all creation, and may Allah exalt and grant peace to the most noble of prophets and messengers, our Prophet Muhammad, and his family and companions.

This dissertation, submitted for the PhD degree at the Islamic University in Medinah, is titled “Western Scholars’ Responses to Contemporary Atheism: A Presentation and Critique.” It aims to present Western scholars’ responses to contemporary atheists and evaluate these responses in light of the Islamic creed.

Western scholars possess extensive experience debating atheists on scientific and rational issues. They have produced numerous books, research articles, and scientific papers in addition to engaging in debates with atheists. Muslims can benefit from these responses when discussing atheistic ideas that have influenced individuals in the Muslim world. However, the reactions of Western scholars contain various theological mistakes, as they stem from adherents of religions that differ from Islam. Therefore, these responses must be studied carefully and critically.

The dissertation is divided into an introduction, a preface, three main chapters, and a conclusion:

- **Preface:** Contains introductory discussions on atheism and its critique.
- **Chapter One:** Covers Western scholars’ responses to atheism’s foundations, methods, and means of argumentation.
- **Chapter Two:** Dedicated to Western scholars’ arguments for the existence of God, including rational, scientific, and empirical arguments.
- **Chapter Three:** Discusses Western scholars’ responses to atheistic objections, addressing intellectual, scientific, and emotional objections.
- **Conclusion:** Summarizes the key findings and recommendations, followed by academic indexes.

All praise is due to Allah in the beginning and at the end, and may Allah exalt and send peace to our Prophet Muhammad, his family, and his companions.



Introduction

All praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our wrongdoings. Whomever Allah guides, none can misguide; and whomever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship but Allah alone, without any partners, and I bear witness that Muhammad is His servant and messenger, peace and blessings be upon him.

The most important and greatest matter in the religion is belief in Allah, the Almighty, and worshiping Him alone. Belief in Allah is ingrained in the innate nature of all creation, and countless proofs point to it, to the extent that the messengers said to their peoples: **“Is there any doubt about Allah, Creator of the heavens and the earth?”** (*Ibrāhīm:10*).

For this reason, denying the existence of the Creator was not widespread in ancient times; it was considered an extremely rare and abnormal stance. Despite the clarity and obviousness of this matter, atheism has noticeably spread around the world in recent times. Given that the world has become like a single village, with ease of communication between societies and increased travel between countries, and with the growing trend of Muslim youth studying in countries where atheism is prevalent, atheism has begun to spread and grow in some Muslim societies. And the matter is even more dangerous for Muslims living in non-Muslim countries.

Western scholars have provided noteworthy responses to contemporary atheism and the scientific and philosophical theories on which atheists rely. They have authored numerous works, organized conferences and seminars, and engaged with atheists in debates and discussions. They have critiqued atheistic doubts through various media channels and communication platforms. Their discourse includes many strong arguments and beneficial proofs, as well as critiques of the flimsy doubts raised by atheists. This is due to their extensive experience in countering atheism. However, Western scholars’ responses are based on flawed beliefs and misguided ideologies, so their arguments are not free from shortcomings and errors. It is necessary to benefit from their correct arguments while critiquing and evaluating their mistakes.



Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) employed this method in many of his responses to the people of falsehood. He explicitly stated that this is a beneficial approach: “This is the most significant benefit derived from the statements of those who hold differing, false opinions; for from each group’s statement, one can discern the falsity of the opinions of the other group. Thus, the seeker of knowledge becomes aware of the corruption of these opinions, which prompts him to seek the truth. The truth is always consistent with what the Messenger ﷺ brought, and what the Messenger ﷺ brought is always consistent with sound reason.⁽¹⁾”

He also said: “Despite this, one can still benefit from their arguments in refuting one another and demonstrating the falsehood of each other’s views, as every group’s discourse contains elements of falsehood. Every group aims to show the invalidity of the other’s view, leaving the individual with numerous proofs that indicate the falsehood of each group among the differing sects.⁽²⁾” This approach, in my opinion, will be very beneficial in critiquing atheism as well.

Therefore, after consulting some esteemed scholars, I have decided to title my PhD dissertation:

“Western Scholars’ Responses to Contemporary Atheism: A Presentation and Critique.”

(1) Majmū‘ al-Fatāwā (12/314).

(2) Minhāj al-Sunnah al-Nabawiyyah (5/276).



The Importance of the Research and the Reasons for Choosing It

I chose this topic for several reasons:

1. The noticeable spread of atheism worldwide in recent times and its increasing growth in Islamic countries. Despite this, there is a scarcity of detailed academic research on this subject, making it crucial to write about it.
2. Western scholars have been paying attention to refuting atheism for centuries. Many of their responses are strong and beneficial, offering significant insights. Thus, it is important to highlight these responses in Arabic and benefit from them⁽¹⁾.
3. Many young people in Muslim countries with atheistic ideas often feel a psychological defeat when comparing themselves to the West. This underscores that many Western scholars have critiqued atheism and atheistic scientific theories, which are highly significant.
4. While Western scholars' responses are strong in many aspects, they are weak in others, as they are based on flawed beliefs and false doctrines, leading to deficiencies and errors. These shortcomings need to be critiqued and corrected from an Islamic perspective.
5. The weakness found in many Arabic books on atheism is either due to the creed of their authors or a lack of thoroughness, particularly in relation to empirical scientific theories in

(1) Presenting this thesis in Arabic was crucial and equally important is its presentation in English, thereby enabling readers to benefit from both Western scholarly contributions and the Islamic theological perspective.



which the West is undeniably advanced. Thus, such works are needed to enrich the Arabic library significantly.⁽¹⁾

(1) It should be noted that I wrote that when.. I started to write my thesis around 2014, and since then, many new Islamic books have been written in Arabic, but there is still a great need for more literature on the subject, and the Islamic library in English is still very weak when it comes to refuting atheism.



Research Plan

In this dissertation, Praise Be to Allah, I have followed the following structure: an introduction, a preface, three main chapters, a conclusion, and indexes.

Introduction

This includes the opening statement, the topic's significance, reasons for choosing it, previous studies, a research plan, and a methodology.

Preface

Discusses introductory matters on atheism and its critique, divided into seven sections:

- **Section One:** Definition of atheism
- **Section Two:** Types of atheists
- **Section Three:** History of atheism
- **Section Four:** The dangers of atheism
- **Section Five:** The most prominent advocates of new atheism
- **Section Six:** Methods of spreading atheism
- **Section Seven:** History of the critique of atheism

Chapter One: Western scholars' responses to the foundations of atheism and their Methods

It consists of two parts:

- **Part One:** Responses to the Foundations of Contemporary Atheism, divided into five sections:
 - **Section One:** Materialism
 - **Section Two:** Scientism
 - **Section Three:** Exaltation of Reason



- **Section Four:** Skepticism and Relativism
- **Section Five:** Exaltation of Chance

■ **Part Two:** Methods of refuting atheists

It is divided into six sections:

- **Section One:** Exposing logical fallacies of atheists
- **Section Two:** Highlighting the absurdities of atheists
- **Section Three:** Demonstrating the contradictions of atheists
- **Section Four:** Demonstrating the weakness of atheistic arguments
- **Section Five:** Demonstrating the atheists' deviation from the scientific method
- **Section Six:** Demonstrating the evils resulting from atheism

Chapter Two: Western scholars' arguments for the existence of God

It consists of three parts:

■ **Part One:** Rational arguments for the existence of God

It is divided into seven sections:

- **Section One:** Argument from innate disposition (fiṭrah)
- **Section Two:** Cosmological Argument
- **Section Three:** Teleological argument
- **Section Four:** Fine-tuning of the universe
- **Section Five:** Argument from Beauty
- **Section Six:** Moral Argument
- **Section Seven:** Argument from Consciousness

■ **Part Two:** Scientific arguments for the existence of God

It is divided into six sections:

- **Section One:** Arguments related to cosmology
- **Section Two:** Arguments related to physics
- **Section Three:** Arguments related to biology
- **Section Four:** Arguments related to chemistry
- **Section Five:** Arguments related to psychology
- **Section Six:** Arguments related to mathematics



- **Part Three:** Sensory arguments for the existence of God

It is divided into two sections:

- **Section One:** Argument from answered prayers
- **Section Two:** Argument from miracles and extraordinary events

Chapter Three: Western scholars' responses to atheistic objections

This chapter consists of three parts:

- **Part One:** Responses to rational objections raised by atheists

It includes nine sections:

- **Section One:** Responses to the objection of incompatible attributes
- **Section Two:** Responses to the objection: "Who created God?"
- **Section Three:** Responses to the objection to the impossibility of seeing God
- **Section Four:** Responses to the objection of the contradiction of absolute power
- **Section Five:** Responses to the objection of inconsistent revelation
- **Section Six:** Responses to the objection of the incomprehensibility of God
- **Section Seven:** Responses to the Objection of Russell's Teapot
- **Section Eight:** Responses to the objection of lack of belief
- **Section Nine:** Responses to the objection of poor design

- **Part Two:** Responses to scientific objections raised by atheists

It includes six sections:

- **Section One:** Responses to objections related to the Big Bang Theory
- **Section Two:** Responses to objections related to the laws of nature
- **Section Three:** Responses to objections related to the theory of evolution
- **Section Four:** Responses to objections related to quantum mechanics
- **Section Five:** Responses to objections related to chemistry
- **Section Six:** Responses to objections related to psychology

- **Part Three:** Responses to emotional objections raised by atheists

It includes five sections:

- **Section One:** Responses to the objection to the problem of evil
- **Section Two:** Responses to the objection of the problem of Hell



- **Section Three:** Responses to the objection of the denial of free will
- **Section Four:** Responses to the objection of evils resulting from the existence of religions
- **Section Five:** Responses to the objection of the fate of the ignorant

Conclusion

Includes the research findings and recommendations.

Indexes

This section includes the following:

1. List of sources and references
2. Index of subjects



Research Methodology

The research methodology adopted in this study is the analytical method. The research follows the following approach:

1. Referring to the original sources of Western scholars in critiquing atheism, such as books, journals, debates, and lectures.
2. Referring to the primary sources of atheists when presenting their objections, such as books, journals, debates, and lectures.
3. Translating their statements into Arabic and providing the original text in footnotes if it has not been previously translated⁽¹⁾.
4. Evaluating the statements of Western scholars with evidence from the Islamic perspective, highlighting what can be benefited from and what should be rejected.
5. Referring to the original sources of Islamic scholars in critiquing atheism whenever possible.
6. Attributing Quranic verses by mentioning the name of the Sūrah and its number.
7. Attributing Prophetic hadiths: If they are found in al-Bukhārī and Muslim or one of them, referencing will suffice. Otherwise, I will attribute them to their respective sources from the books of Sunnah and mention the scholarly rulings on their authenticity.
8. Providing definitions for sects, religions, ideological schools, notable figures, and any terms that require clarification.
9. Explaining scientific terms and unfamiliar words.
10. Adhering to proper punctuation and diacritical marks where necessary.
11. Concluding the research with comprehensive indexes to facilitate ease of use, as outlined in the research plan.

(1) I will include their original statements in this translated version.



Acknowledgments

I express my gratitude to Allah, the Exalted, for His great blessings and countless favors, as He says: **“And if you should count the favors of Allah, you could not enumerate them”** [*Ibrāhīm: 34*]. I thank Him, glorified and exalted, for guiding me to this religion, then for guiding me to the Sunnah of His Prophet ﷺ, and for facilitating my pursuit of knowledge in the blessed city of Medina ﷺ and at this esteemed university.

Following the guidance of the Prophet ﷺ, who said: “Whoever does not thank people has not thanked Allah,⁽¹⁾” I extend my deepest thanks and appreciation to the esteemed Islamic University, a university that never sees the sun set on it, as students from all over the world gather here in search of authentic Islamic knowledge. I also thank this blessed university’s College of Dawah and Fundamentals of Religion, specifically the Department of Creed.

I further express my gratitude and appreciation to my teachers, both inside and outside the university. In particular, I would like to thank my supervisor, Professor Sālih bin’ Abdulazīz Sindī, who greatly benefited me with his insightful guidance and precise corrections throughout my writing of this dissertation.

My thanks also go to the honorable examiners, Professor Badr bin Muqbil al-Dhafīrī and Professor Ismā’īl ‘Abdul-Muḥsin Quṭb, for graciously agreeing to review and discuss this dissertation.

I extend my deepest gratitude to my wife—may Allah protect her—for her immense patience while pursuing knowledge and while authoring this dissertation. I ask Allah to place this in her scale of good deeds.

(1) It was narrated by Abū Dāwūd in his Sunan (4811) and narrated by Al-Tirmidhī in his Jāmi’ (1953), from Abū Hurayrah (may Allāh be pleased with him).

Al-Tirmidhī said: “This is a ṣaḥīḥ (authentic) ḥadīth.” And it was authenticated by Al-Albānī in Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah (417), (1/776).



Lastly, I thank everyone who supported me financially and morally during the writing of this dissertation. Their assistance allowed me to dedicate myself fully to it. I ask Allah to accept this from them and elevate their ranks to the highest levels of Paradise.

May Allah send His peace and blessings upon our Prophet Muhammad, his family, and his companions.

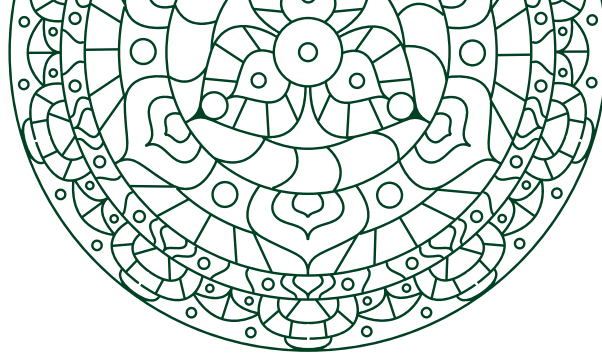


Preface:

Introductory Discussions on Atheism and Its Critique

The preface includes seven sections:

1. **Section One:** Definition of Atheism.
2. **Section Two:** Types of Atheists.
3. **Section Three:** History of Atheism.
4. **Section Four:** The Dangers of Atheism.
5. **Section Five:** Prominent Advocates of New Atheism.
6. **Section Six:** Methods of Spreading Atheism.
7. **Section Seven:** History of the Critique of Atheism.



Section One: Definition of Atheism

Atheism has a general meaning in the Arabic language, and a specific meaning in Islamic terminology, and contemporary scholars have given it an even more particular definition. The following is an explanation of its meaning linguistically, in Islamic text, and in contemporary usage:

Linguistic Meaning of Atheism

In Lisan al-Arab, atheism (الإلحاد) is derived from the root *alḥada yulḥidu ilḥadan*, which means “to incline, turn away, argue, or dispute.”⁽¹⁾ The essence of atheism linguistically is “to deviate or turn away from something.”⁽²⁾

The term *laḥd* (grave niche) is also derived from this root, as it refers to “the cavity on the side of a grave where the deceased is placed,”⁽³⁾ because it inclines away from the center. Likewise, the term *multaḥad* (refuge) means “a place of refuge because a person inclines towards it for safety.”⁽⁴⁾ Therefore, in language, atheism refers to deviation in an absolute sense.

Meaning of Atheism in Islamic Texts

The Islamic definition of atheism is more specific than the linguistic meaning, as it does not refer to deviation in general but rather to deviation from the truth towards falsehood. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Atheism implies deviation from

(1) Al-Qāmūs al-Muḥīṭ (entry: laḥada) (317) by Muḥammad ibn Ya‘qūb al-Fīrūzābādī, (Mu‘assasat al-Risālah Publishing and Distribution, 8th edition, 1426 AH).

(2) Tāj al-‘Arūs min Jawāhir al-Qāmūs (entry: laḥada) (9/136) by Muḥammad ibn Muḥammad al-Zabīdī, (Dār al-Hidāyah, a group of scholars, no edition or year specified).

(3) Tāj al-‘Arūs (9/135).

(4) Al-Şīḥāḥ Tāj al-Lughah wa-Şīḥāḥ al-‘Arabiyyah (2/535).



something to something false.⁽¹⁾” The term *ilhād* appears in several contexts in Islamic texts, all revolving around this meaning. For example:

1) Allah the Exalted says: **“And We certainly know that they say, ‘It is only a human being who teaches him.’”** [*al-Naḥl*: 103]. The phrase is interpreted as “they lean towards him and favor him,⁽²⁾” because they claimed that a Roman man taught Muhammad ﷺ the Qur’an⁽³⁾, which is a deviation from truth and honesty towards falsehood and lies⁽⁴⁾.

2) Allah Almighty says: **“Indeed, those who inject deviation into Our verses are not concealed from Us.”** [*Fuṣṣilat*: 40]. The phrase refers to those who deviate from the truth in the signs of Allah by claiming that the Qur’an is not from Allah or that it is poetry or sorcery⁽⁵⁾.

Shaykh Ibn Uthaymīn (may Allah have mercy on him) stated that deviation from the signs of Allah is divided into two categories: deviation from the cosmic signs of Allah and deviation from the legislative signs of Allah:

- Deviation from the Cosmic Signs of Allah:

This is of three types:

1. Believing that someone other than Allah is solely responsible for them or some of them.
2. Believing that someone is a partner to Allah in these signs.
3. Believing that Allah has an assistant in creating and managing them.

- Deviation from the Legislative Signs of Allah:

This is also of three types:

1. Denying them in terms of the information they convey.
2. Contradicting them in terms of rulings.
3. Distorting their meanings in both information and rulings⁽⁶⁾.

(1) Majmū‘ al-Fatāwā (12/124) by Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (King Fahd Complex for the Printing of the Holy Quran, 1416 AH, compiled by: ‘Abd al-Raḥmān ibn Qāsim).

(2) Ma‘ānī al-Qur’ān (2/113) by Yaḥyā ibn Ziyād al-Farrā’, (Dār al-Miṣriyyah li al-Ta’līf wa al-Tarjamah, 1st edition, eds. Aḥmad Yūsuf al-Najāti, Muḥammad ‘Alī al-Najjār, and ‘Abd al-Fattāḥ Ismā‘īl al-Shalabī).

(3) See: Jāmi‘ al-Bayān ‘an Ta’wīl al-Qur’ān (14/364) by Muḥammad ibn Jarīr al-Ṭabarī, (Dār Hijr li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘ wa al-‘Ilām, 1st edition, 1422 AH).

(4) See: Aḍwā’ al-Bayān (2/454) by Muḥammad al-Amīn al-Shanqīṭī, (Dār al-Fikr li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 1415 AH).

(5) See: Al-Jāmi‘ li Aḥkām al-Qur’ān (15/366) by Muḥammad ibn Aḥmad al-Qurṭubī, 2nd edition, 1384 AH, eds. Aḥmad al-Bardūnī and Ibrāhīm Aṭfīsh.

(6) See: Al-Qawl al-Mufīd ‘alā Kitāb al-Tawḥīd (2/320–321) by Muḥammad ibn Ṣāliḥ al-‘Uthaymīn, (Dār Ibn al-Jawzī, 2nd edition, 1424 AH).



3) Allah says: **“And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names.”** [*al-Aʿrāf*: 180]. In this verse, the Salaf (righteous predecessors) explained deviation as denial and associating partners with Allah⁽¹⁾. The leading commentator, Ibn Jarīr al-Ṭabarī⁽²⁾ (may Allah have mercy on him), stated: “Their deviation in Allah’s names was that they deviated from the names as they were revealed and named their idols after them. They called one ‘al-Lat,’ derived from the name of Allah, and another ‘al-ʿUzza,’ derived from the name of Allah, the Almighty.⁽³⁾”

Ibn al-Qayyim (may Allah have mercy on him) divided deviation in Allah’s names and attributes into five categories:

1. Naming idols after the names of Allah, such as the polytheists naming their idol ‘al-Lat’ after ‘Ilāhiyyah’ (divinity).
2. Naming Allah with what does not befit His majesty, like the Christians calling Him a father.
3. Describing Allah with attributes that are below His Majesty and Holiness, such as the statement of the most wicked of the Jews, who said: “He is poor.”
4. Denying the meanings of Allah’s names and rejecting their meanings, like the statement of the Jahmiyyah⁽⁴⁾ and their followers, who claim that these are mere words that do not entail any attributes or meanings.
5. Attributing the attributes of the creation to Allah, exalted is He above what those who liken Him to His creation say⁽⁵⁾.

4) Allah the Exalted says: **“Indeed, those who disbelieve and avert [people] from the way of Allah and [from] al-Masjid al-Ḥarām, which We made for the people—equal are the resident therein and one from outside; and [also], whoever intends [a deed] therein of deviation [in religion] or wrongdoing—We will make him taste of a painful punishment”** [*Al-Ḥajj*: 25].

(1) See: Jāmiʿ al-Bayān ‘an Taʾwīl al-Qurʾān (10/597–598).

(2) Al-Ṭabarī: He is Abū Jaʿfar Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī, an imam, mujtahid, and the leader of commentators. He narrated from Abū Kuraib Muḥammad ibn al-ʿAlā and narrated to Abū al-Qāsim al-Ṭabarānī. Among his works is Jāmiʿ al-Bayān ‘an Taʾwīl Āy al-Qurʾān. He passed away in the year 310 AH. Refer to: Siyar Aʿlām al-Nubalāʾ (14/367–382).

(3) Jāmiʿ al-Bayān ‘an Taʾwīl al-Qurʾān (10/596).

(4) Jahmiyyah: They are the followers of Jahm ibn Ṣafwān. His heresy emerged in the second century in Tirmidh, and he was executed by Salm ibn Aḥwaz al-Māzinī at the end of the Umayyad rule. Among their prominent beliefs is the denial of attributes, claiming that it is impermissible to attribute Allah with any attribute that is attributed to His creation. They are extreme Jabariyyah (those who deny free will), claiming that humans have no control over anything. Refer to: Al-Mīlāl wa al-Niḥāl (1/67–69) and Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn (1/114–115).

(5) See: Badāʾiʿ al-Fawāʾid (1/298–299) by Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah (Dār ʿĀlam al-Fawāʾid, 1st edition, 1425 AH, ed. ʿAlī ibn Muḥammad al-ʿImrān).



It was reported from the *Salaf* (righteous predecessors) that the interpretation of deviation (*ilhād*) in this verse refers to associating partners with Allah (*shirk*), killing, sins, and deliberate violations of the sanctity of the sacred precinct (*ḥaram*)⁽¹⁾, and violations of the prohibitions of *iḥrām* (the sacred state of pilgrimage)⁽²⁾. It was also reported that any sin, even lesser than these, is considered deviation within the *ḥaram*. Ibn ‘Abbās (may Allah be pleased with him) said: “The trade of the leader in Makkah is deviation.”⁽³⁾ Ibn ‘Umar (may Allah be pleased with him) said: “Selling food in Makkah is deviation.”⁽⁴⁾ ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) said: “We used to consider deviation within it [the *ḥaram*] to include saying, ‘No, by Allah’ or ‘Yes, by Allah.’”⁽⁵⁾

“Although these reports indicate that these actions are forms of deviation, deviation itself is broader than that, as they merely highlight what is graver.”⁽⁶⁾

5) The Prophet ﷺ said: “The most detestable people to Allah are three: one who commits deviation in the sacred precinct (*ḥaram*), one who seeks to revive the traditions of the pre-Islamic era (*jāhiliyyah*) in Islam, and one who seeks to shed the blood of a person unjustly to spill his blood.”⁽⁷⁾

The term “commits deviation in the *ḥaram*” means a “wrongdoer or sinner within it, for he is disobedient to Allah and violating the sanctity of the *ḥaram*.”⁽⁸⁾

Thus, it is clear that *ilhād* in Islamic texts does not refer to deviation in general but rather a specific form of deviation. The *Salaf* interpreted *ilhād* in Islamic texts as *shirk*, disbelief, and doctrinal deviations. They interpreted deviation within the *ḥaram* as sins and acts lesser than them, such as the leader’s trade, selling food, and swearing oaths.

(1) See: Jāmi‘ al-Bayān ‘an Ta’wīl al-Qur’ān (16/506–510).

(2) See: Zād al-Masīr fī ‘Ilm al-Tafsīr (3/231) by ‘Abd al-Raḥmān ibn ‘Alī, known as Ibn al-Jawzī, (Dār al-Kitāb al-‘Arabī, 1st edition, 1422 AH, ed. ‘Abd al-Razzāq al-Mahdī).

(3) Tafsīr al-Qur’ān al-‘Aẓīm by Ibn Abī Ḥātim (8/2484) by ‘Abd al-Raḥmān ibn Muḥammad, known as Ibn Abī Ḥātim al-Rāzī, (Maktabat Nizār Muṣṭafā al-Bāz, 3rd edition, 1419 AH, ed. As‘ad ibn Muḥammad al-Ṭayyib).

(4) Ibid.

(5) Ibid.

(6) Tafsīr al-Qur’ān al-‘Aẓīm (5/412) by Ismā‘īl ibn ‘Umar ibn Kathīr al-Qurashī, (Dār Ṭayyibah li al-Nashr, 2nd edition, 1420 AH, ed. Sāmī ibn Muḥammad Salāmah).

(7) Narrated by al-Bukhārī in his Ṣaḥīḥ (6882), Book of Blood Money, Chapter on Whoever Seeks Blood of a Person Unjustly (9/8), on the authority of Ibn ‘Abbās (may Allah be pleased with him).

(8) Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ (1/224) by ‘Alī ibn Sulṭān Muḥammad al-Harawī al-Qārī, (Dār al-Fikr, 1st edition, 1422 AH).



But is it permissible to use the term *ilhād* for all sins, wherever they occur? The meaning of *ilhād* in accordance with the Islamic definition is deviation from truth to falsehood. So, every sin, whether minor or major, is considered a deviation from truth to falsehood. In this sense, referring to every sin as *ilhād* is permissible. Shaykh Ibn ‘Uthaymīn (may Allah have mercy on him) said: “Deviation (*ilhād*) in the cosmic and legislative signs is forbidden. Some forms of it are acts of disbelief, such as denying them. Whoever denies something while believing that Allah and His Messenger have conveyed it is a disbeliever.

Some of these acts are major sins, such as murder and adultery, while others are minor sins, such as looking at a non-maḥram woman with lust. Allah the Almighty said regarding the sacred precinct (*ḥaram*): “Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Ḥarām, which We made for the people—equal are the resident therein and one from outside; and whoever intends [a deed] therein of deviation [in religion] or wrongdoing—We will make him taste of a painful punishment” [*Al-Ḥajj*: 25].

Allah has called sins and wrongdoing *ilhād* (deviation) because they constitute a deviation from the path that a person is required to follow, for it is obligatory upon him to walk on the straight path of Allah. Whoever deviates from it has indeed committed *ilhād* (deviation)⁽¹⁾.”

Nevertheless, the question remains: Did the Imams of the Salaf (early generations of Muslims) and those who followed them call sinners outside of the *ḥaram* “*Malāḥidah*” (deviators)? And did they label a thief, adulterer, or murderer outside of the *ḥaram* as a “*Mulḥid*” (deviator)? It appears that this was not the customary terminology of the early scholars. Instead, they would use the term *ilhād* to refer to major doctrinal deviations. If a sin is described as *ilhād*, it indicates its severity. Badr al-Dīn al-‘Aynī⁽²⁾ (may Allah have mercy on him) said: “The term *mulḥid* refers to someone who deviates from the truth and justice, meaning a wrongdoer. If you ask: Is the one who commits a minor sin considered to have deviated from the truth? I would say that this term is customarily used to describe those who deviate from the religion. Therefore, if it is used to describe someone who sins, it implies the gravity of that sin.”⁽³⁾

Thus, the *Salaf* used this term to describe those who fell into major doctrinal deviations or committed sins within the *ḥaram* in Makkah. The specification of the *ḥaram*—and Allah knows

(1) Al-Qawl al-Mufīd Sharḥ Kitāb al-Tawḥīd (2/321–322).

(2) Badr al-Dīn al-‘Aynī: Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad al-Ḥanafī, a historian and scholar, among the leading hadith scholars. His works include: ‘Umdat al-Qārī fī Sharḥ al-Bukhārī and Mughānī al-Akhyār fī Rijāl Ma‘ānī al-Āthār. He passed away in 855 AH. Refer to: Al-A‘lām (7/163) by Khayr al-Dīn al-Zarkalī, (Dār al-‘Ilm lil-Malāyīn, 15th edition, 2002).

(3) ‘Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī (24/44) by Badr al-Dīn Maḥmūd ibn Aḥmad al-‘Aynī, (Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut).



best—is due to the verse mentioning it and the gravity of sins in that sacred place. However, using this term for every sin or transgression outside the *ḥaram* was not their common practice.

In general, when the Imams of the Salaf labeled individuals or groups as “*Malāḥidah*,” they meant that these individuals had fallen into serious doctrinal deviations. Some examples include:

First Example: The statement of Imam al-Kinānī⁽¹⁾ (may Allah have mercy on him) in his debate with Bishr al-Marisi: “When Allah, the Almighty, revealed these four pieces of information, He made the Arabs specifically capable of understanding them, recognizing their meanings, words, specificities, and generalities, and the context in which they were addressed. He did not leave them vague for His creation, lest the deviators (*Mulḥidūn*) find a way to deviate concerning His attributes and to challenge His statements.⁽²⁾”

Second Example: The statement of Imam al-Dārimī⁽³⁾ (may Allah have mercy on him): “What we have mentioned here is a clear explanation and a manifest proof of the deviation of these deviators (*Mulḥidīn*) concerning His Names, inventing the claim that they are new and created.⁽⁴⁾”

Third Example: Imam al-Bukhārī (may Allah have mercy on him) named a chapter in his *Sahih*: “The killing of the Kharijites⁽⁵⁾ and the deviators (*Mulḥidīn*) after the establishment of the proof against them⁽⁶⁾.”

(1) Al-Kinānī: ‘Abd al-‘Azīz ibn Yahya ibn ‘Abd al-‘Azīz al-Makkī al-Kinānī. A scholar and debater. He was one of the students of Imam al-Shafi‘i. He authored many works, including *al-Hayda wa al-‘itidhār* in refutation of those who claimed the Qur’an was created. He passed away in 240 AH. Refer to: *Al-A‘lām* (4/28-29).

(2) Al-Marīsī: Abū ‘Abd al-Rahmān Bishr ibn Ghiyāth ibn Abī Karīm al-‘Adawī al-Marīsī al-Baghdādī. He was one of the prominent jurists, but he delved into theological debates, which overcame him, and he deviated from piety and integrity. He advocated for the created nature of the Qur’an and called to it, becoming the prominent figure of the Jahmiyyah sect in his era. He studied under Qādī Abū Yūsuf. Among his works is *Refutation of the Kharijites*. He passed away in 218 AH. Refer to: *Siyar A‘lām al-Nubalā’* (10/199-202).

(3) Abu Sa‘īd al-Darimi: Abū Sa‘īd ‘Uthmān ibn Sa‘īd ibn Khālīd al-Tamīmī al-Dārimī al-Sijistānī. The Imam, the scholar, the memorizer of hadith, and the prominent figure of his region. He narrated from Imam Ahmad. Among those who narrated from him is Ahmad ibn Muhammad al-Hayrī. His works include *Refutation of Bishr al-Murisi*. He passed away in 280 AH. Refer to: *Tadhkirat al-Ḥuffāẓ* (2/146-147).

(4) Naqḍ al-Imām Abī Sa‘īd ‘Uthmān ibn Sa‘īd on al-Murisi al-Jahmī al-‘Anīd (1/184) by ‘Uthmān ibn Sa‘īd al-Dārimī, (*Maktabat al-Rushd li al-Nashr wa al-Tawzī‘*, 1st edition, 1418 AH, edited by Rashīd ibn Ḥasan al-Alma‘i).

(5) Kharijites: A deviant sect whose followers excommunicate people for committing sins and rebel against the leaders and communities of Muslims. This includes the early Kharijites (the Haruriyyah) and their offshoots such as the Ṣufriyyah, Azāriqah, and Najdāt—all of which are extinct—and the Ibāḍiyyah, who still exist today. This also includes modern extremist groups who adopt their principles and methods, such as the contemporary takfirī groups. Refer to: *Dirasāt fī al-Ahwā’ wa al-Firaq wa al-Bida’ wa Mawqif al-Salaf Minha* (2/21) by Dr. Nāṣir ibn ‘Abd al-Karīm al-‘Aql (Kunūz Ishbīliyyah, 1424 AH). The independent work on them: *Khawārij – Their History and Doctrinal Views* by Dr. Ghālīb ‘Awājī.

(6) Ṣaḥīḥ al-Bukhārī (9/16).



Fourth Example: Imam Ibn Baṭṭah⁽¹⁾ (may Allah have mercy on him) said in his refutation of the Qadariyyah⁽²⁾: “Whoever claims that a person from creation will end up in a state different from what Allah has created and known of him has denied Allah’s power over His creation and has made the creation capable of determining for themselves what Allah cannot determine for them. This is a deviation (*ilhād*), denial, falsehood against Allah, and a lie and slander.”⁽³⁾ There are many such examples from early scholars⁽⁴⁾.

Fifth Example: The great scholar al-Buhūtī⁽⁵⁾ (may Allah have mercy on him) mentioned that the term deviator (*Mulḥid*) is synonymous with heretic (*Zindīq*), saying: “It is commonly known that a *Zindīq* is someone who does not adhere to any religion and believes in the eternity of the universe, and the Arabs express this by calling him a ‘*Mulḥid*,’ meaning someone who attacks religions.”⁽⁶⁾

The early scholars and their followers mentioned that a *mulḥid* falls into severe theological deviations in the above examples. I have found that some early scholars used the term *ilhād* with a meaning close to the contemporary understanding, which will be discussed later. For instance, the linguistic scholar al-Zajjāj⁽⁷⁾ (may Allah have mercy on him) mentioned that *ilhād* means: “doubt about Allah.”⁽⁸⁾

(1) Ibn Baṭṭa: Abū ‘Abdullāh ‘Ubaydullāh ibn Muhammad ibn Muhammad al-‘Ukbarī al-Ḥanbalī. He was an imam, jurist, hadith scholar, and the senior scholar of Iraq. He narrated from: Abū al-Qāsim al-Baghawī. He was narrated from by: Abū al-Faṭḥ ibn Abī al-Fuwāris. His works include: al-Ibānah al-Kubrā and al-Ibānah al-Suḡhrā. He passed away in 387 AH. Refer to: Siyar A‘lām al-Nubalā’ (16/529-533).

(2) Al-Qadariyyah: They are those who deny qadar (divine decree) and reject Allah’s predestination of human actions or some of them. They claim that there is no qadar (from Allah) and that events happen independently without any prior decree from Allah. Among the earliest figures of the Qadariyyah are Ma‘bad al-Juhani and Ghaylān al-Dimashqī. Later, the Mu‘tazilah followed them in denying Allah’s creation of human actions. Refer to: Dirāsāt fī al-Ahwā’ wa al-Firaq wa al-Bida’ wa Mawqif al-Salaf Minhā (2/135-146).

(3) Al-Ibānah ‘an Shari‘ah al-Firqah al-Najiyah (2/44), by ‘Ubaydullāh ibn Muhammad, known as Ibn Batta al-‘Ukbari, (Dār al-Rāyah Publishing, 2nd edition, 1418 AH, edited by ‘Uthmān ‘Abdullāh Ādam al-Ithīyūbī).

(4) Refer, for instance, to: Refutation of the Jahmiyyah by al-Darimi (32), Al-Sunnah by al-Khallāl (1, 223), Al-Shari‘ah by al-Ajurri (1/412), Al-Kifayah fī ‘Ilm al-Riwayah (34), Sharh al-Sunnah by al-Baghawī (5/268).

(5) Al-Buhūtī: Mansūr ibn Yūnus ibn Ṣalāḥ al-Dīn ibn Ḥasan al-Buhūtī al-Hanbalī: the senior Hanbali scholar of Egypt in his era. His works include Al-Rawd al-Murbi’ Sharḥ Zād al-Mustaḥṣinī, Kashf al-Qinā’ ‘an Matn al-Iqnā’ by al-Hajjawī. He passed away in 1051 AH. Refer to: Al-A‘lām (7/307-308).

(6) Kashf al-Qinā’ ‘an al-Iqnā’ (14/252), by Manṣūr ibn Yūnus al-Buhūtī al-Ḥanbalī, (Dar al-Nawādir, 1st edition, 1429 AH).

(7) Al-Zajjāj: Abū Ishāq Ibrāhīm ibn Muhammad al-Zajjāj al-Baghdādī. The foremost grammarian of his time. He studied under al-Mubarrad, and Arabic was transmitted from him by: Abū ‘Alī al-Fārisī. His works include Ma‘ani al-Qur‘an. He passed away in 311 AH. Refer to: Siyar A‘lām al-Nubalā’ (14/360) and Al-Wāfī bil-Wafayāt (5/228-229).

(8) Tāj al-‘Arūs (9/135).



Al-Bayhaqī⁽¹⁾ (may Allah have mercy on him) narrated the hadith: “Faith has over sixty or seventy branches, the best of which is saying ‘*La ilaha illa Allah*’, and the lowest is removing harm from the path, and modesty is a branch of faith.”⁽²⁾ He then mentioned one of its benefits: “...The fifth benefit is affirming that Allah manages what He has created and disposes of it as He wills to disassociate from the statements of those who believe in nature, the governance of the stars, or the governance of the angels. Disassociating oneself by affirming the Creator, may His praise be exalted, and acknowledging His existence is a means of negating⁽³⁾ the views of those who are ignorant of Allah’s knowledge and who disbelieved and deviated (*alḥadū*), claiming that there is no agent for this world, that it has always existed as it is, and that nothing exists beyond tangible entities. They say that events and occurrences happen due to the inherent properties of the elements: water, fire, air, and earth and that no director of the world chooses or creates it.”⁽⁴⁾

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Pure *ilhād* is to completely deny the Creator and claim that this existing world has no Creator.”⁽⁵⁾

Early scholars often used the terms *ilhād* and *mulḥid* in a more specific sense than their linguistic meaning, yet broader than the contemporary definitions agreed upon today.

The Contemporary Term for Ilhād (Atheism)

Throughout different eras, the deviant individuals among the descendants of Adam fell into various types of *ilhād*—which is the deviation from truth to falsehood. However, they were almost unanimous in affirming the existence of a Creator for this universe or some higher power⁽⁶⁾. When the idea of denying the Creator spread in later ages, the people of that time adopted a specific meaning for *ilhād*, which is the denial of the existence of a Creator for this universe.

(1) Al-Bayhaqī: Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī al-Bayhaqī al-Khurasānī. The scholar, memorizer, jurist, and Shaykh al-Islam. He narrated from: Abū ‘Abdullāh al-Ḥākim. He was narrated from by: Abū Ismā‘īl al-Anṣārī. His works include Al-Sunan al-Kubrā. He passed away in 458 AH. Refer to: Siyar A‘lām al-Nubalā’ (18/163-170).

(2) Agreed upon. Narrated by al-Bukhārī (9), Book of Faith, Chapter on the Matters of Faith (1/11). Narrated by Muslim (58), Book of Faith, Chapter on the Branches of Faith (1/63), and the wording is from the hadith of Abū Hurayrah.

(3) Ta‘ṭīl (Negation): It is the denial of Allah’s attributes and the rejection of what they imply of perfect qualities. Refer to: Al-Tanbihāt al-Sunniyah ‘ala al-‘Aqidah al-Wasitiyyah (26).

(4) Shu‘ab al-Imān (1/190) by Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, (Maktabat al-Rushd Publishing, Riyadh, in collaboration with the Salafi Publishing House, Bombay, India, 1st edition, 1423 AH, overseen by: Mukhtār Aḥmad al-Nadawī).

(5) Jami‘ al-Masā’il (4/425).

(6) See: Kawāshif Zuyūf: (433), by ‘Abd al-Raḥmān Ḥasan Ḥabannakah al-Maydānī, (Dār al-Qalam, fifth edition, 1433 AH).



Therefore, when someone is labeled as an atheist in this era, it usually refers to this contemporary meaning. Previously, when the early scholars described someone as a *mulhid*, they meant that this person had fallen into severe doctrinal deviations or other forms of deviation. Sometimes, *ilhād* referred to the denial of the Creator's existence or doubt in His existence. The characteristics of contemporary atheism are considered a "European construct,⁽¹⁾" as *ilhād* developed and took on its specific features on that continent. Since this research addresses the responses of Western scholars to this atheism, it is appropriate to refer to their books to define this term.

Origins of the Contemporary Term for Atheism in European Languages

Most modern European languages express *ilhād* with similar terms:

- In English: Atheism
- In French: Athéisme
- In German: Atheismus
- In Italian: Ateismo
- In Spanish: Ateísmo
- In Dutch: Atheïsme
- In Swedish: Ateism, and so on.

English was the first modern European language to use this term, which occurred in 1540, and the French language later adopted it in 1549⁽²⁾. This word entered these languages from the Greek word *átheos*⁽³⁾. The prefix *a* in Greek is called *alpha privativum*, indicating absence or lack⁽⁴⁾. However, absence or lack does not necessarily imply specific denial, rejection, or opposition⁽⁵⁾. The word *theos* means "god"; therefore, in Greek, *atheos* refers to a person who has no faith in a god, whether they deny the existence of a god or not⁽⁶⁾.

(1) *Khurāfat al-Ilhād*: (43), by Dr. 'Amr Sharīf, (Maktabat al-Shurūq al-Dawliyya, first edition, 1435 AH).

(2) See: *Renaissance and Reformation, the Oxford Handbook of Atheism* (190), (Oxford University Press, 2013, ed. Stephen Bullivant and Michael Ruse)

(3) See: *Defining atheism, the Oxford Handbook of Atheism* (11).

(4) *Ibid.*

(5) *Ibid.*, (12).

(6) See: *The Cambridge Companion to ATHEISM* (1)



Different Definitions of the Word “Atheism” in English

Western academics have varying definitions of atheism, and there is no consensus⁽¹⁾. The following are five of the most prominent definitions found in contemporary Western academic literature:

The first definition: “Atheism [...] is the belief that there is no God or gods”⁽²⁾.

The second definition: “At its core, atheism [...] designates a position (not a “belief”) that includes or asserts no god(s)”⁽³⁾.

The third definition: “An atheist is someone without a belief in God; he or she need not be someone who believes that God does not exist”⁽⁴⁾.

The fourth definition: “An atheist does not believe in the god that theism favors.”⁽⁵⁾

The fifth definition: “By ‘atheist,’ I mean precisely what the word has always been understood to mean – a principled and informed decision to reject belief in God”⁽⁶⁾.

These definitions may initially seem consistent or that the disagreement is minimal, leading one to think that terminology is not an issue. However, this is not the case. Undoubtedly, these definitions share specific characteristics, such as a hostile stance toward belief in a deity⁽⁷⁾. Yet, there are significant differences: the first and second definitions not only reject belief in God but also in gods, while the third, fourth, and fifth definitions reject belief in God alone. The proponents of the second and third definitions view atheism as lacking a specific belief. In contrast, the proponents of other definitions consider atheism as the belief that God does not exist⁽⁸⁾.

One might ask: does this disagreement have practical implications, or is it merely a terminological issue? The answer is that this disagreement does have practical implications. Those who define atheism as a denial of the existence of the Creator restrict it to strong, positive atheism alone. Meanwhile, those who define atheism as the absence of belief in God include both strong, positive atheism and weak, negative atheism as well. This is because, when considering the outcome of both stances, positive atheism encompasses weak atheism, but not vice versa;

(1) See” Defining atheism, the Oxford Handbook of Atheism (11)

(2) Atheism: A Very Short Introduction (3)

(3) What is Atheism? (Atheism and Secularity, Vol: 1, p. 1)

(4) Atheism: A Philosophical Justification (1)

(5) The Definition of Atheism, (Journal of Religion & Society, Vol. 11, p. 1)

(6) The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World (175)

(7) See: Defining atheism, the Oxford Handbook of Atheism (11)

(8) See: Ibid., (11 – 12).



every positive atheist is a negative atheist, but not every negative atheist is a positive atheist⁽¹⁾. The reason is that positive atheism is the lack of belief in God, along with the claim that the atheist possesses evidence and arguments for the non-existence of God—something that a negative atheist does not claim.

A significant distinction between the two definitions can be observed in the context of different countries today. The following table⁽²⁾ provides statistics on the religious status of people in some European countries, highlighting the difference between those who identify as atheists—positive atheism—and those who claim to lack belief in God—negative atheism.

Country	Negative Atheism	Positive Atheism
Great Britain	31 %	10 %
France	48 %	19 %
Sweden	46 %	17 %
Denmark	43 %	15 %
Norway	41 %	10 %

There is no doubt that there are significant differences between the two definitions in terms of comprehensiveness and that negative atheism is more widespread than positive atheism.

Definition of Atheism by Muslim Scholars

Muslim scholars have contributed to defining atheism in the modern era as well. Here are some of their definitions:

First Definition: “Atheism, as intended here, refers to the term used in contemporary times, which means the denial of the existence of a Creator for this universe, who manages and governs it with His knowledge and wisdom and brings about its events through His will and power. It also entails considering the universe or its primary matter as eternal, viewing its changes as the result of coincidence or the inherent nature and laws of matter, and considering the phenomenon of life, along with its related consciousness and thought—culminating in humans—as the result of self-evolution within matter”⁽³⁾.

Second Definition: “Atheism, in the context we are discussing, refers to any thought that involves denying the existence of the Creator of this universe—Glorified and Exalted be He. This means that the description of atheism encompasses anyone who does not believe in Allah and

(1) See: Atheism A Guide for the Perplexed (12)

(2) See: Atheism Contemporary Numbers and Patterns, in The Cambridge Companion to Atheism (49 – 50).

(3) Kawāshif Zuyūf (433).



claims that the universe came into being on its own in eternity as a result of interactions that occurred by chance without any defined time for it. It also includes the belief that all the states mankind has reached throughout history in all his affairs are the result of evolution, without there being a divine power that governs and controls them”⁽¹⁾.

Third Definition: “A philosophical doctrine based on denying the existence of God, the Creator—Glorified and Exalted be He.”⁽²⁾

The common feature of these three definitions is that atheism denies the existence of the Creator. This definition refers to strong, positive atheism, excluding weak, negative atheism. The first and second definitions are concise, followed by explanatory remarks. In both definitions, it is clarified that the atheist believes that humans came into existence through evolution. This is the belief of contemporary atheists after the emergence of the theory of evolution. Before the theory of evolution, this was not the belief of atheists.

The third definition in the *Mawsū‘ah al-Muyassarah* (The Simplified Encyclopedia) describes atheism as a philosophical doctrine. However, it is more accurate not to consider atheism a philosophical doctrine. The same encyclopedia defines a philosophical doctrine as “a set of views and ideas that an individual holds and believes regarding various scientific and behavioral issues.”⁽³⁾ Atheism is merely the lack of belief in a Creator, which is one of the views held within certain philosophical doctrines like communism⁽⁴⁾ and positivism⁽⁵⁾, among others. Atheists often present philosophical doubts, but to claim that atheism itself is a philosophical doctrine seems incorrect.

(1) Al-Madhāhib al-Fikriyyah al-Mu‘āṣirah wa Dawruha fī al-Mujtama‘āt (2/1003), by Dr. Ghālib bin ‘Alī ‘Awājī, Al-Maktabah al-‘Aṣriyyah al-Dhahabiyyah, 1st edition, 1427 AH.

(2) Al-Mawsū‘ah al-Muyassarah fī al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu‘āṣirah (2/803), supervised by Dr. Mānī‘ bin Ḥammād al-Juhanī, Dār al-Nadwah al-‘Ālamiyyah li-al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 4th edition, 1420 AH.

(3) Ibid., (2/1142).

(4) Communism: A philosophical doctrine based on atheism, considering matter as the basis of everything and interpreting history through class struggle and economic factors. It emerged in Germany under Marx and Engels and was embodied in the Bolshevik revolution in Russia in 1917 CE. Refer to: Al-Mawsū‘ah al-Muyassarah (2/919–924).

(5) Positivism: A materialistic philosophical doctrine that considers empirical phenomena as the basis for certain knowledge, emphasizing that such knowledge must be derived from empirical facts, especially those provided by experimental science. The doctrine denies the existence of knowledge beyond sensory experience, particularly concerning metaphysical matters and the reasons for existence. Refer to: Al-Mawsū‘ah al-Muyassarah (2/811–814).



Preferred Definition

Scholars stipulate that a proper definition must be both comprehensive and exclusive⁽¹⁾. The comprehensive and exclusive definition that the researcher prefers and adopts in this study is that atheism is the absence of belief in the existence of the Creator. This definition includes negative and positive atheists and excludes anyone else. Allah knows best.

However, an addition must be made to this definition: Contemporary atheism is purely materialistic. Contemporary atheists deny all supernatural beings, the afterlife, and similar matters. Some who defined atheism have highlighted this point, and it will be discussed in detail in the first chapter, God willing.

(1) See: Al-Radd ‘alā al-Manṭiqiyyīn (358–359), by Aḥmad bin ‘Abd al-Ḥalīm Ibn Taymiyyah, Dār al-Ma‘rifah, without edition or publication year.



Section Two: Categories of Atheists

Scholars and researchers have focused on categorizing sciences to facilitate understanding and organization of knowledge. The topic of atheism is broad, and atheists differ among themselves on many issues, so the one studying this subject must categorize it into general classifications and their respective subdivisions. Atheists can be divided into categories based on different considerations, such as their conviction in atheism, the nature of their arguments, the reasons for their atheism, and their harshness or lack thereof:

First Classification: Types of Atheists According to Their Conviction in Atheism and the Nature of Their Arguments

Researchers have divided atheists according to their conviction in this belief and the nature of their arguments into two types: atheists who adopt strong positive atheism and weak negative atheism. Researchers generally agree on this classification but have differed on defining both strong and weak atheism into two opinions:

1. **First Opinion:** Professor Michael Martin⁽¹⁾ sees that there are three categories that must be distinguished⁽²⁾:

First Category: Atheists who adopt strong positive atheism. These individuals deny the existence of God, and this denial requires them to do two things:

1. Deny the evidence presented by believers in the existence of God and refute it.
2. Establish “proofs” demonstrating their claim that God’s existence is impossible.

(1) Michael Martin: A retired professor of philosophy from Boston University in the United States, and one of the most prominent contemporary atheist philosophers. Among his works is *Atheism: A Philosophical Justification*. See: *The Cambridge Companion to Atheism* (X).

This understanding is derived from the words of Dr. Hishām ‘Azmī in his book: *Al-Ilhād lil-Mubtadi’* in (17–18).

(2) See: *The Cambridge Companion to Atheism* (2)



Atheists who adopt strong atheism do not merely reject the arguments for God's existence but actively refute these arguments and attempt to provide evidence for the impossibility of God's existence. This category includes advocates of atheism who spread this ideology.

Second Category: Atheists who adopt weak negative atheism. These individuals claim that they lack belief in God or see the probability of His existence as low. They “do not play an active role in spreading their ideas. This also represents those who have not given much attention to the matter”⁽¹⁾. A weak atheist only needs one requirement: a lack of conviction in the evidence of believers in God's existence. In this category, we find many lay atheists or those raised in atheistic families without contemplating the reason for their atheism.

Third Category: Agnostics⁽²⁾. An agnostic “suspends judgment on the issue of God's existence and believes that the evidence for His existence is equal to the evidence for His non-existence, making it impossible to reach a definitive rational judgment on this matter”⁽³⁾. An agnostic declares two things:

- A. There is strong evidence for God's existence.
- B. There is strong evidence against His existence.

In summary, they suspend judgment. When they suspend judgment, they do not affirm God's existence, making them atheists in this sense. This is because the definition of atheism, as previously mentioned, is the lack of belief in the existence of God. Thus, Professor Michael Martin includes agnosticism within weak negative atheism, but weak atheism does not include agnosticism. Both do not affirm God's existence, but the agnostic suspends judgment, whereas the weak atheist does not suspend judgment.

2. Second Opinion: Some Muslim researchers have argued that strong atheism is: “Atheism in which its adherent believes in the non-existence of the Creator, and thus denies revelation and prophethood...”⁽⁴⁾ They equate weak atheism with agnosticism, defining it as: “Atheism in which its adherent does not believe in the existence of the Creator but also does not believe in His non-

(1) Khurāfat al-Ilhād: (27).

(2) Agnostics: An ancient philosophical doctrine that originated in Greece at the hands of Pyrrho after the collapse of Alexander the Great's empire. He withdrew from life and refrained from affirming or denying anything, considering that phenomena are merely appearances, and their true essence is unknown. In modern times, this doctrine gained recognition and spread with the advent of the industrial revolution and scientific discoveries in the 18th and 19th centuries in Europe. The positivist doctrine and Kantian philosophy are the primary representatives of the philosophy of agnosticism. (Al-Mawsū'ah al-Muyassarah, 2/1135).

(3) Al-Ilhād lil-Mubtadi'īn (18).

(4) Milīshiyā al-Ilhād – Madkhal li-Fahm al-Ilhād al-Jadīd – (19), by ‘Abdullāh bin Šālih al-‘Ujayrī (Takwīn li-l-Dirāsāt wa-l-Abḥāth, First Edition, 1435 AH).



existence. Rather, they say: I have no evidence proving His existence, so I do not believe in Him, nor do I have evidence proving His non-existence, so I do not believe in His non-existence. I suspend judgment on the matter without affirming or denying it. This stance leaves the question of God's existence open without providing an answer"⁽¹⁾.

It appears—Allah knows best—that the first opinion is more precise than the second; thus, it is necessary to distinguish between weak negative atheism and agnosticism. This is because a weak atheist is convinced that God does not exist, but their conviction is less firm than that of a strong atheist. As for the agnostic, they suspend judgment and are unconvinced. The agnostic acknowledges that there is strong evidence for God's existence while also claiming that there is strong evidence against it. As for the weak atheists, they do not acknowledge that this evidence is strong.

Second Classification: Categories of Atheists Based on the Reasons for Their Atheism

Atheism goes against the natural disposition (*fiṭrah*) that Allah has instilled in His servants, and it contradicts sound reason; thus, atheism is a deviation and an aberration from the original state. When a person deviates from this original state to atheism, it is either based on alleged arguments or not based on doubts at all:

1. First Category: Atheism Not Based on Alleged Arguments

This type of atheist did not fall into the trap of atheism because of alleged arguments but due to other reasons. Some of these motivations include:

First Reason: Being Raised in an Atheistic Family

Atheism was historically a rare phenomenon, professed by only a few individuals. However, in our era, it has spread in some countries, leading to the upbringing of generations influenced by their parents and the surrounding environment. The Messenger of Allah ﷺ pointed to the effect of upbringing on a child's deviation when he said: "Every child is born upon the *fiṭrah*, but

(1) Ibid., (20).



his parents make him a Jew, a Christian, or a Magian”⁽¹⁾. Thus, the atheism of these individuals is not based on purported proofs but rather due to being raised without faith in a non-religious family⁽²⁾. This is common among those who adopt weak, negative atheism, as they usually do not reflect on the reasons for their atheism but merely imitate their parents or society.

Second Reason: Forbidden Desires

“This is one of the most prominent reasons for atheism among teenagers, as indulging in forbidden desires leads to feelings of guilt and bad conscience. A person is faced with the choice between obeying Allah and indulging in forbidden desires, leading him to get rid of belief in Allah, religion, and its obligations”⁽¹⁾. There is a famous phrase by the Russian writer Fyodor Dostoevsky⁽⁴⁾: “If there is no God and no life after death, doesn’t that mean that man can do whatever he wants?”⁽⁵⁾ Religions, especially Islam, restrict humans with religious rulings that prevent them from falling into forbidden desires and lowly inclinations. Some people view atheism as a way to break free from these constraints and religious shackles, according to their claim. This motivation for atheism prevails among teenagers with strong desires to do forbidden things.

2. Second Category: Atheism Based on Alleged Arguments

This type of atheism is common among those who adopt strong, positive atheism. It is the state of most atheist advocates, as they have fallen into the swamp of atheism because of doubts that they consider to be arguments. Satan approaches a person from his point of weakness and inclinations; for those who are emotional, Satan presents emotional doubts; for those fascinated by science, Satan brings scientific doubts; and for those influenced by philosophy, Satan introduces philosophical doubts. Upon reflection, one finds that all atheistic doubts stem from these three areas. Therefore, atheism can be classified according to its causes into three types:

(1) Narrated by al-Bukhārī in his *Ṣaḥīḥ* (1358), *Kitāb al-Janā’iz* (The Book of Funerals), under the chapter: “If a Child Converts to Islam and Dies, Should He Be Prayed Upon? And Should Islam Be Presented to the Child?” (2/94).

Also narrated by Muslim in his *Ṣaḥīḥ* (2658), *Kitāb al-Qadar* (The Book of Divine Decree), under the chapter: “The Meaning of Every Child Being Born upon the *Fiṭrah* and the Ruling on the Death of the Children of Disbelievers and Muslims” (4/2047), from the *ḥadīth* of Abū Hurayrah (rāḍiya Allāhu ‘anhu).

(2) See: *Atheism: A Guide for the Perplexed* (12)

(1) *Al-Ilhād lil-Mubtadi’īn* (35).

(4) Fyodor Dostoevsky: A famous Russian writer, novelist, and journalist. Among his works are *The Brothers Karamazov* and *Crime and Punishment*. He passed away in 1881 CE. See: *Britannica Concise Encyclopedia* (566)

(5) *The Brothers Karamazov* (788).

- **First Type:** Philosophical Atheism
- **Second Type:** Scientific Atheism
- **Third Type:** Emotional Atheism

I have divided the third chapter of this dissertation into three sections based on these causes and discussed the philosophical, scientific, and emotional doubts in each section.

Third Classification: Categories of Atheism Based on Harshness

Some researchers⁽¹⁾ have classified atheism according to its harshness and lack thereof into two categories:

1. **First Category: Harsh Atheism.** This is the atheism of the communists and the proponents of the New Atheism movement. God willing, further details will be provided in the following sections.
2. **Second Category: Non-Harsh Atheism.** Not all atheists are as strict as the communists and the proponents of New Atheism. Many contemporary atheists have opposed the harsh tone of New Atheism advocates. Some examples include:
 - **First Example:** Jeff Sparrow⁽²⁾. He drafted an article titled, “We can save atheism from New Atheists like Richard Dawkins⁽³⁾ and Sam Harris⁽⁴⁾” for the famous British newspaper The Guardian⁽⁵⁾. He criticized the New Atheists for spreading hatred.
 - **Second Example:** Professor Michael Ruse⁽⁶⁾. He opposed the New Atheism advocates with his statement, and he wrote about Richard Dawkins’ famous book The God Delusion: “It made me embarrassed to be an atheist, and I mean that sincerely.”⁽⁷⁾

(1) See: Atheism: A Guide for the Perplexed (12)

(2) Jeff Sparrow: A writer, editor, and journalist at The Guardian.

See: <https://www.theguardian.com/profile/jeff-sparrow>.

(3) Richard Dawkins: Professor of Zoology at the University of Oxford and the leader of the New Atheism movement. A detailed introduction will follow in the section: Famous Contemporary Atheist Advocates.

(4) Sam Harris: An American author and thinker of Jewish descent, holding a Ph.D. in Neuroscience from the University of California, USA, and one of the leading figures of the New Atheism movement. A detailed introduction will follow in the section: Famous Contemporary Atheist Advocates.

(5) See:

<https://www.theguardian.com/commentisfree/2015/nov/30/we-can-save-atheism-from-the-new-atheists>

(6) Michael Ruse: An American Professor of Philosophy and author of numerous works. He is one of the editors of The Oxford Handbook of Atheism.

See: The Oxford Handbook of Atheism (XV).

(7) <https://www.theguardian.com/commentisfree/belief/2009/nov/02/atheism-dawkins-ruse>



This is the general stance in secular, liberal⁽¹⁾ Western countries; they allow some freedoms for all religions and do not fight them the way the communists or New Atheists do. However, the tone of hatred against religions in general, and Islam in particular, has noticeably increased in recent times.

(1) Liberalism: A doctrine that emphasizes individual freedom and believes in the necessity of respecting individuals' independence. It holds that the primary function of the state is to protect citizens' freedoms, such as freedom of thought, expression, private ownership, personal freedom, and others.

See: Ḥaḳīqat al-Librāliyyah wa Mawqif al-Islām minhā (12), and Al-Mu'jam al-Falsafī (1/ 461).



Section Three: The History of Atheism

This study focuses on contemporary atheism in the West. To understand this type of atheism, tracing its roots back to European history is essential⁽¹⁾.

Although contemporary atheism has distinct characteristics, it originates in Western thought that was formed during the Greek, Roman, Medieval, Renaissance, Enlightenment, 19th-century, and 20th-century periods, continuing into the present century. All these periods have had their own unique impacts—directly or indirectly—on shaping contemporary atheistic thought. In each of these periods, there were atheists or those accused of atheism (even if such attributions were not accurate in some cases). This section can be divided into different topics corresponding to these periods, focusing on two important aspects of each era:

1. The significance of that era in shaping contemporary atheistic thought.
2. A brief introduction to the atheists or those accused of atheism during that time.

(1) This study does not cover the history of atheism in other places, such as atheism in some religions like Buddhism and Jainism, since that form of atheism is not materialistic in its nature. Buddhists and Jainists believe in supernatural beings but deny a Creator god.

As for atheism during the time of Nimrod and Pharaoh, it will be discussed in the section on the History of the Critique of Atheism, God willing.



Subsection One: The Greek Era

The Importance of the Greek Era in Atheistic Thought

Contemporary Western civilization is considered an extension of ancient Greek civilization. Therefore, Western thinkers highly regard this civilization and greatly revere its philosophers. The significance of this era in shaping atheistic thought can be summarized in the following points⁽¹⁾:

1) **Materialism**⁽²⁾: The materialist philosophy is derived from the atomic theory attributed to the Greek philosopher Democritus⁽³⁾. Its essence is that “existence is singular, and it is divided into an infinite number of indivisible, imperceptible units, each of which is an individual substance or an indivisible part. These heterogeneous units are eternal since existence cannot emerge from absolute non-existence. They are also perpetual and everlasting because existence cannot revert to absolute non-existence (absolute nothingness).⁽⁴⁾” Modern atheism is closely linked to materialism, to the extent that some researchers state, “The emergence of contemporary atheism is tightly linked to the rise of materialist thought, so much so that one can say atheism is the legitimate offspring of this ideology.⁽⁵⁾” Contemporary atheists believe that nothing exists other

(1) The purpose of presenting these points is to demonstrate how contemporary atheism has derived many of its foundations from Greek philosophy. A detailed discussion on these points will follow later, God willing.

(2) Materialism: An ideology based on absolute certainty in the tangible world, with absolute trust in the matter that constitutes it, while absolutely denying any metaphysical realms beyond the material world. Refer to *Madhāhib Fikriyya Mu‘āshira* - ‘Arḍ wa-Naqḍ (29).

(3) Democritus: A Greek philosopher and one of the most prominent proponents of the atomic theory of the universe. He passed away in 370 B.C. Refer to *Mashāhīr al-Falāsifah min Ṭālīs ilá Dīkārt* (94–98), by Dogen Laertius, (*Al-‘Ālamīyah lil-Kutub wa-al-Nashr*, first edition, 2011, translated by ‘Abd Allāh Ḥusayn).

(4) *Kawāshif Zuyūf* (444).

(5) *Khurāfat al-Ilhād* (39).



than this universe. As the famous atheist Carl Sagan⁽¹⁾ said, “The cosmos is all that is, or ever was, or ever will be.”⁽²⁾ Richard Dawkins, the leading figure in the New Atheist movement, similarly stated about the universe, “The universe is nothing but a collection of moving atoms.”⁽³⁾ This establishes the connection between the atomic theory founded by Democritus in the Greek era and contemporary atheism.

2) **Methodological Naturalism**⁽⁴⁾: Many Greek philosophers were interested in empirical science, and numerous scientific theories emerged during their era. Some of these philosophers studied science based on materialist thought and disregarded metaphysical⁽⁵⁾ discussions. This approach is what is referred to as methodological naturalism⁽⁶⁾. One of the most famous examples of this in the Greek era was the philosopher Anaxagoras⁽⁷⁾, who claimed that the sun was merely a burning stone—a natural object—rather than one of the gods worshipped by his people, for which he was accused of atheism and heresy⁽⁸⁾. Methodological naturalism is a significant foundation in contemporary atheistic thought, as the new atheists fiercely oppose scientific theories that are based on the existence of a Creator, as will be detailed in subsequent sections, God willing.

3) **The Claim that Faith Contradicts Reason**: Greek philosophers paid great attention to rational and philosophical sciences, while their society was immersed in paganism and the worship of gods. Undoubtedly, paganism starkly contradicts rational sciences. Thus, some Greek philosophers began composing rational and logical arguments against the existence of local deities. The philosopher Carneades⁽⁹⁾ was one of the most prominent figures who authored

(1) Carl Sagan: An American astronomer and one of the foremost contributors to popularizing astronomy among the general public in the West. He had a pioneering role in promoting the search for intelligent extraterrestrial life. He passed away in 1996. Refer to Britannica Concise Encyclopedia (1663).

(2) Program: Cosmos is all that is: <https://www.youtube.com/watch?v=uLu1cTKBspI>

(3) Link to original statement: <http://hyperphysics.phy-astr.gsu.edu/nave-html/faithpathh/dawkins.html>

(4) Naturalism: In general philosophy, it posits that nature is the entirety of existence and that nothing exists beyond nature. Refer to: <http://arab-ency.com.sy/detail/6990>.

(5) Metaphysics: A branch of philosophy that studies entities beyond the tangible world and into the realm of the intelligible. Refer to Mu‘jam al-Lughah al-‘Arabiyah al-Mu‘āṣirah (3/2142).

(6) Methodological Naturalism: Followers of this ideology claim that the only way to attain knowledge of the reality of existence is through scientific experimentation. Refer to Naturalism – A Critical Response (9).

(7) Anaxagoras: A Greek philosopher known for proposing several scientific theories for natural phenomena. He passed away in 428 B.C. Refer to Britannica Concise Encyclopedia (67).

(8) See: Västerlandets Filosofi (46).

(9) Carneades: A philosopher from the Greek era born in Libya. He was known for his belief that there is no absolute standard for truth. He passed away in 129 B.C. Refer to [Britannica biography](<https://www.britannica.com/biography/Carneades>).



works on these arguments⁽¹⁾. Modern atheists frequently argue that faith in God and religious belief contradict reason. This topic will be explored in detail in a specific section in the first chapter of the first book, God willing.

4) **Skepticism and Relativism:** “This kind of doubt has afflicted humanity at the hands of those called the Sophists in the history of Greek thought.⁽²⁾” The Sophists were debaters, deceivers, and profiteers of knowledge. They propagated skepticism toward local religions and their rituals⁽³⁾. The Agnostics inherited this doctrine from the Sophists. However, the philosophy of doubt plays a critical role in contemporary atheistic thought, especially in instilling doubt in believers regarding the evidence of God’s existence or any matter related to their religion, which will be further elaborated upon in a dedicated section in the first chapter of the first book, God willing.

5) **Criticism of Religions:** Many philosophers criticized the local religion since Greek paganism contradicted rational sciences. One of the most prominent examples is the philosopher Socrates⁽⁴⁾, who was sentenced to death for criticizing his people’s religion⁽⁵⁾. Criticism of religions is a fundamental component of modern atheism, and contemporary atheists have inherited this criticism from Greek philosophers.

Thus, the Greek era played a significant role in shaping contemporary atheistic thought.

Those Accused of Atheism in the Greek Era

It was previously mentioned that this era had a significant impact on shaping contemporary atheism, and some of its philosophers were accused of atheism. However, were they atheists in the contemporary sense? This requires some detailed clarification:

Some Greek philosophers opposed the reverence and worship of local deities and mocked them. Society labeled these opponents as *atheistos*, meaning atheists. At that time, the term meant opposition to the Greek pagan religion, not the contemporary meaning of atheism⁽⁶⁾. Professor

(1) See: *Atheism: A Guide for the Perplexed* (25).

(2) *Nazarīyat al-Maʿrifah bayna al-Qurʾān wa-al-Falsafah – al-Maʿrifah bayna al-Shakk wa-al-Yaqīn* (83), by Dr. Rālah bin ‘Abd al-Ḥamīd al-Kurdī, (Dār al-Furqān lil-Nashr wa-al-Tawzīʿ, second edition, 2003).

(3) See: *Tārīkh al-Falsafah al-Yūnāniyyah* (45), by Yūsuf Karam, (Maṭbaʿat Lajnat al-Taʿlīf wa-al-Tarjamah wa-al-Nashr, fifth edition).

(4) Socrates: One of the most famous Greek philosophers, who had a profound influence on Western philosophy. He left no written works, and most of what is known about him is derived from his students’ accounts. Refer to *Mashāhīr al-Falāsifah* (104–112).

(5) See: *Atheism in Antiquity*, in: *The Cambridge Companion to Atheism* (19).

(6) See: *The Twilight of Atheism* (8).



Stephen Bullivant⁽¹⁾ wrote an in-depth study on atheism in the Greek era. He concluded by saying: “In the four centuries down to the beginning of the Roman Empire in 31 BCE, disbelief in the existence of gods was a recognizable if rare stance. Yet we know of virtually no public intellectual during that period who displayed it with complete openness⁽²⁾”.

This is also what Professor Jan Bremmer⁽³⁾ concluded in his study on atheism in the Greek era⁽⁴⁾.

Many Greek philosophers were, however, accused of being atheists, and these accusations can be divided into three categories:

First Category: Incorrect Accusations

Among those philosophers who were accused of being atheists but where this attribution was not accurate:

1. **Socrates:** Socrates was accused of atheism and was sentenced to death for this accusation, and the execution was carried out by drinking poison. However, Socrates was not an atheist in the contemporary sense. During his trial, he stated to the one who accused him of atheism: “I can’t work out whether you’re saying that I teach people to recognize the existence of certain gods – in which case I do recognize the existence of gods, am by no means an atheist (*atheos*), and am not guilty of that score – but that these are different gods from the ones the city recognizes, so that this is your charge against me, that I recognize different gods. Or are you saying that I myself refuse to recognize gods altogether and teach others to do the same?⁽⁵⁾”

This statement is considered the first recorded use of the term atheism in any Western language⁽⁶⁾. Socrates clearly rejected this accusation.

2. **Anaxagoras:** As previously mentioned, the philosopher Anaxagoras claimed that the sun is a burning stone and not one of the gods, as the followers of the Greek religion claimed. As a result, people accused him of atheism. But is this accusation accurate? The answer is no, as this

(1) Stephen Bullivant: Professor of Theology and the Arts at St. Mary’s University in the UK. Refer to The Oxford Handbook of Atheism (xii).

(2) From the Pre-Socrates to the Hellenistic age, the Oxford Handbook of Atheism (150).

(3) Jan Bremmer: Professor of General History of Religions at the University of Groningen in the Netherlands. Referto[JanBremmer’sAcademiapage](<https://rug.academia.edu/JanBremmer>).

(4) See: Atheism in Antiquity, The Cambridge Companion to Atheism (11, 19).

(5) From the Pre-Socratics to the Hellenistic Age, The Oxford Handbook of Atheism (139).

(6) See: Ibid.



philosopher believed that this universe was created by what he called “cosmic intelligence.” This intelligence, in his view, possessed divine attributes⁽¹⁾.

3. **Democritus**: One of the most famous Greek philosophers accused of atheism is Democritus, the founder of the atomic theory. As previously mentioned, he believed that everything in the universe is composed of atoms. Some people thought he believed in pure materialism. However, he also believed that gods were composed of these atoms and did not deny their existence⁽²⁾.

4) **Epicurus**⁽³⁾: The philosopher Epicurus was influenced by Democritus’s atomic theory⁽⁴⁾ and became famous for his sharp critique of the paganism in Greece. He authored works on the origins of belief in these gods. Nevertheless, as Professor Jan Bremmer noted, he was not an atheist in the contemporary sense⁽⁵⁾.

5) **Xenophanes**⁽⁶⁾: Xenophanes was one of the most famous critics of the Greek pagan religion. His criticism was mainly directed at carving these gods and idols in human shapes. However, he was not an atheist. Instead, he believed in “the one god, greatest among gods and humans”⁽⁷⁾.

Second Category: Agnostics

Several agnostic philosophers existed in Greek civilization, including:

1. **Protagoras**⁽⁸⁾: The philosopher Protagoras adopted the sophistic philosophy⁽⁹⁾. He was accused of being an atheist, but it is more likely that he was agnostic⁽¹⁰⁾. One of the pieces of evidence for this is his statement: “Concerning the gods, I am unable to discover whether they exist or not, or what they are like in form; for there are many hindrances to knowledge, the obscurity of

(1) See: From the Pre-Socratics to the Hellenistic Age, The Oxford Handbook of Atheism (140).

(2) See: Ibid.

(3) Epicurus: A famous Greek philosopher and founder of Epicurean philosophy, which was widespread in Greece and Rome. He passed away in 270 BCE. Refer to Mashāhīr al-Falāsifah (193–209).

(4) See: From the Pre-Socratics to the Hellenistic age, The Oxford Handbook of Atheism (145)

(5) See: Atheism in Antiquity, The Cambridge Companion to Atheism (19)

(6) Xenophanes: A Greek philosopher, social critic, and poet. He passed away in 480 BCE. Refer to Britannica Concise Encyclopedia (2085).

(7) Atheism in Antiquity, The Cambridge Companion to Atheism (13).

(8) Protagoras: Leader of the sophists in the fifth century. He believed that “Man is the measure of all things” and adopted the view of relativism, which led him to agnosticism. Refer to Britannica Concise Encyclopedia (1555).

(9) See: Atheism in Antiquity, The Cambridge Companion to Atheism (13).

(10) See: From the Pre-Socratics to the Hellenistic Age, The Oxford Handbook of Atheism (141).



the subject and the brevity of human life”⁽¹⁾. This statement reflects the sophisticated nature of thinking, which involves obfuscating truths and claiming that certainty is unattainable. This philosophy was looked down upon, and Protagoras himself was exiled from Athens, and his books were burned⁽²⁾.

2. **Carneades:** The philosopher Carneades strongly attacked Greek paganism and developed logical arguments proving its non-existence. Some researchers believe that his critique of religions is similar to contemporary critiques of religions⁽³⁾. Nevertheless, Professor David Sedley⁽⁴⁾ from the University of Cambridge concluded in his research on atheism in the Greek era that Carneades was not an atheist but an agnostic⁽⁵⁾.

Third Category: Unknown Figures

None of the famous Greek philosophers accused of atheism were confirmed to be atheists. Either they criticized the existing paganism in Greece while believing in one god or other gods, or they were agnostics. However, some researchers have indicated that atheism in the contemporary sense did exist in the Greek era, although it was extremely rare. Still, no known Greek intellectual adopted this view. At most, Plato⁽⁶⁾ mentioned that some youths at that time were influenced by atheistic ideas. Plato attacked the atheists of his time and refuted them strongly in the tenth book of his collection, Laws⁽⁷⁾. Plato went as far as to establish laws against atheism, which mandated punishing those who adopted this belief.

In summary⁽⁸⁾, atheism in the contemporary sense was not present among the famous philosophers of Greece. Rather, atheism existed among some youth. Some of the greatest Greek philosophers, like Plato, criticized atheism and even enacted laws to punish atheists.

(1) Atheism in Antiquity, The Cambridge Companion to Atheism (13).

(2) See: Tarikh al-Falsafah al-Yūnāniyyah (46).

(3) See: Atheism: A Guide for the Perplexed (25).

(4) David Sedley: Professor of Ancient Philosophy at the renowned University of Cambridge, UK. Refer to The Oxford Handbook of Atheism (xv).

(5) See: From the Pre-Socratics to the Hellenistic Age, The Oxford Handbook of Atheism (149).

(6) Plato: One of the most famous Greek philosophers, a student of Socrates, and a teacher of Aristotle. He authored many philosophical works and had a profound influence on subsequent philosophers. He passed away in 347/348 BCE. Refer to Mashāhīr al-Falāsifah (113–120).

(7) See: From the Pre-Socrates to the Hellenistic age, the Oxford Handbook of Atheism (140).

(8) See: Ibid., (144).



Subsection Two: The Roman Era

The Roman era is one of the most significant and longest periods in European history. Historians have divided this history into three phases⁽¹⁾:

- 1. The Roman Kingdom (753 BCE to 509 BCE):** The kingdom was limited to the city of Rome⁽²⁾.
- 2. The Roman Republic (509 BCE to 27 BCE):** During this phase, the republic expanded greatly, covering southern and western Europe, northern Africa, Greece, and Turkey.
- 3. The Roman Empire (27 BCE to 285 CE):** The empire then split into the Western Roman Empire, with its capital in Rome, which lasted until 476 CE, and the second part, the Byzantine Empire, with its capital in Constantinople⁽³⁾, which lasted until 1453 CE⁽⁴⁾. The empire extended over vast areas from Spain in the west to Iraq in the east and Britain in the north to the Sinai Peninsula in the south⁽⁵⁾.

Importance of the Roman Era in Atheistic Thought

During the Roman Kingdom, the Roman Republic, and the beginning of the Roman Empire, the people of Rome were pagans and believed in multiple gods. In the second century BCE, the Roman Republic took control of Greece. After that, Greek philosophies spread in ancient Rome. Cicero⁽⁶⁾

(1) See: Ancient Rome and the Roman Empire (27).

(2) Rome: A historical city with a history spanning over 2500 years, and the current capital of Italy. Refer to Britannica Concise Encyclopedia (1638–1639).

(3) Constantinople: A historical city founded in the seventh century BCE. It was made the “New Rome” by Emperor Constantine and became the capital of the Byzantine state. Its modern name is Istanbul, the largest city in present-day Türkiye. Refer to: <https://www.history.com/topics/middle-east/constantinople>.

(4) See: Outlines of Roman History, chapter 29.

(5) Sinai: A peninsula in eastern Egypt between the Gulf of Aqaba and the Gulf of Suez. Refer to Britannica Concise Encyclopedia (1756).

(6) Cicero: Marcus Tullius Cicero, a statesman, philosopher, and Roman writer. He authored numerous books and letters on philosophy and rhetoric. He died in 7 BCE. Refer to Britannica Concise Encyclopedia (406).



was the first Roman philosopher. He studied Greek philosophy and then coined philosophical terms in Latin. After him, several philosophers emerged in the Roman state⁽¹⁾. Although Rome had its own set of philosophers, their philosophies were primarily based on Greek thought, with some additions of their own. It is difficult to find a philosopher in that era who did not adopt Greek philosophy, even if they added some of their own contributions⁽²⁾.

The people of ancient Rome were more concerned with law, industry, building cities, and military conquests than with philosophy. For this reason, modern Western scholars are less interested in Roman philosophers compared to Greek philosophers. For example, the British philosopher Anthony Kenny⁽³⁾ authored a book titled: “A Brief History of Western Philosophy.” This book is one of the well-known works on the history of Western philosophy. In it, he wrote over 150 pages about Greek philosophy, only two pages about Roman philosophy, and then more than 400 pages on post-Roman philosophies up to the present day.

Therefore, Roman philosophers did not have a noteworthy intellectual impact on later Western philosophy. However, there were some important events in the Roman era that affected the intellectual history of Europe. The most significant of these are two events:

The First Event: The Dissemination of Greek Philosophies

The people of ancient Greece controlled the Greek Peninsula and some coastal areas in Europe, North Africa, and Asia. During its peak in 117 CE, the Roman Empire controlled vast territories, covering five million square kilometers and inhabited by 70 million people, accounting for 21% of the world's population⁽⁴⁾. The Roman Empire spread Greek philosophies in these regions. Although the famous philosophers were Greek, the Romans spread these philosophies throughout Europe and beyond. The influence of Greek philosophies on contemporary atheistic thought has already been discussed in the previous section.

The Second Event: The Emergence of Christianity

Allah sent His Prophet Jesus (peace be upon him) to call the Children of Israel to monotheism, as Allah says: **“They have certainly disbelieved who say, ‘Allah is the Messiah, the son of Mary’ while**

(1) See: Väterlandets filosofi (159–160).

(2) See: The Internet Encyclopedia of Philosophy (an academic peer-reviewed philosophy encyclopedia supervised by several doctors in philosophy: <http://www.iep.utm.edu/romanphi/>).

(3) Anthony Kenny: A British philosopher, professor at the University of Oxford, and former president of the British Academy. He authored several books on the history of philosophy. Refer to: <https://www.britannica.com/contributor/Anthony-JP-Kenny/6155>.

(4) See: Size and Duration of Empires (125).



the Messiah has said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’ Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [*Al-Mā'idah: 72*].

The mission of the Messiah took place in the region of Palestine, which was under the control of the Roman Empire. The Jews conspired against their prophet with the assistance of the Romans to kill him, but Allah raised him to the heavens, as He says regarding the Jews: “And [for] their saying, ‘Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.’ And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.” [*Al-Nisā: 157-158*].

Years after Jesus (peace be upon him) was raised to the heavens, a man named Paul⁽¹⁾ pretended to have embraced the message of the Messiah. However, he distorted and changed the message into a religion with pagan influences.

The message of the Messiah was initially explicitly intended for the Children of Israel, but Paul transformed it into a universal religion. As a result, many pagans from across the Roman Empire embraced this distorted religion, and the Roman pagan beliefs intermingled with Paul’s corrupted teachings among some Christian sects.

During parts of the first three centuries of Christianity’s emergence, Christians were subjected to severe persecution by the rulers of the Empire. In 313 CE, the Roman Emperor Constantine⁽²⁾ issued an edict to lift the persecution of Christians and grant them religious freedom. However, Constantine did not stop at merely granting freedom; he intervened directly to support certain Christian sects that had merged with pagan beliefs. This was evident in the famous incident of the Council of Nicaea⁽³⁾ in 325 CE.

(1) Paul: His name was Saul. Born in the city of Tarsus into a Jewish family and studied Jewish theology and Greek philosophy. When he saw the spread of the message of Christ, he began persecuting his followers. Later, he claimed that he saw Christ while on the road to Damascus and pretended to embrace his religion. He then altered it into a pagan religion by claiming the divinity of Christ and abolishing the adherence to the Torah’s laws. There is a dispute about the year of his death; some say it was in 64 CE, while others say 67 CE. Refer to *al-Nasrāniyyah - Dirāsah ‘Aqadiyyah Tārīkhiyyah* (471–487).

(2) Emperor Constantine: The Roman Emperor who ended the persecution of Christians and later supported the Christian doctrine of the Trinity. See: Encyclopedia Britannica, “Constantine I,” accessed October 1, 2024, <https://www.britannica.com/biography/Constantine-I-Roman-emperor>.

(3) Council of Nicaea: The first ecumenical council of the Christian Church, held in 325 CE. Emperor Constantine convened it to address the Arian controversy and resulted in the establishment of the doctrine of the Trinity. See: Encyclopedia Britannica, “Council of Nicaea,” accessed October 1, 2024, <https://www.britannica.com/event/Council-of-Nicaea-325-Christianity>.



Christianity became the Roman Empire's official religion, contributing to its spread throughout Europe, North Africa, and Western Asia. However, the Christianity that spread to these regions was a distorted faith, mixing some of Christ's teachings with the pagan beliefs prevalent in the Roman Empire.

This incident is extremely significant in understanding modern atheistic thought, as atheism emerged in Europe as a reaction to Christianity—as will be explained in the next section. The discourse of atheists is primarily directed at Christians, as they primarily live among them. The concept of religion that atheists criticize in their writings is mainly Christianity. When they criticize the proofs for the existence of God, they are challenging the proofs of Christian theologians, as Richard Dawkins did in his book *The God Delusion*⁽¹⁾.

Atheists in the Roman Era

The German historian Professor Anders Björn Drachmann⁽²⁾ authored an extensive research paper titled *Atheism in Pagan Antiquity*, in which he concluded that atheism did not exist in that era. Professor Mark Edwards's⁽³⁾ published research on atheism in the first century CE also supports this view.⁽⁴⁾

Nevertheless, Edwards mentioned that the accusation of atheism did exist at that time, just as it did in ancient Greece. He noted that atheism at that time meant refusing to worship some of society's venerated gods. For this reason, the Romans accused the Jews of being atheists. In 112 CE, the Christians were also asked to worship the statues of the Roman emperor, but they refused and were thus accused of atheism.

It is evident that the term “atheism,” as used to accuse Jews and Christians, did not carry the contemporary meaning of the word. Instead, it referred to a lack of belief in the local deities. Researchers and historians indicate that there were no atheists in the Roman era in the contemporary sense⁽⁵⁾.

(1) See: *The God Delusion* (100 – 135).

(2) Anders Björn Drachmann: Professor of History at the University of Copenhagen in Denmark. He passed away in 1935 CE. See: [https://data.bnf.fr/fr/12752094/anders_bj_rn_drachmann/]

(3) Mark Edwards: Professor of Theology at the University of Oxford in Britain. He specializes in the study of early Christianity. See: [<https://www.chch.ox.ac.uk/staff/professor-mark-edwards>]

(4) See: *The Oxford Handbook of Atheism* (152 – 163).

(5) See: *The Twilight of Atheism* (9).



Subsection Three: The Middle Ages

The Middle Ages was the longest period in European history, starting with the fall of the Western Roman Empire in 476 CE and ending with the beginning of the Renaissance. The Renaissance began in some countries, such as Italy, in the 13th century, while it started later in other countries like Britain. Some researchers have defined the end of the Middle Ages in Britain as 1547 CE⁽¹⁾, making the Middle Ages span over more than ten centuries in Europe.

As previously mentioned, contemporary Western thinkers place great importance on the Greek and Roman eras while disregarding the Middle Ages, often referring to this period as the “Dark Ages”⁽²⁾. Some researchers in the history of atheism write about atheism in the Greek era and then skip directly to the Renaissance and Enlightenment periods, neglecting the Middle Ages⁽³⁾.

The Importance of the Middle Ages in Atheistic Thought

Although Western thinkers often overlook this era, it does not mean that it was insignificant in shaping contemporary atheistic thought. The emergence of atheism in Europe in the 18th and 19th centuries was primarily a reaction to what happened during the Middle Ages. This reaction is reflected in two significant events of that period:

First Event: The Tyranny of the Church

After Christians took power in the Byzantine Roman Empire and other European kingdoms, power and influence came under the control of the Church, headed by the Pope and the clergy.

(1) See: The research paper When did ‘the Medieval’ End? available at: <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199229123.001.0001/oxfordhb-9780199229123-e-37>

(2) See: Oxford English Dictionary (2nd edition)

(3) See, for example: Kerry Walters in his book *Atheism: A Guide for the Perplexed*, and Michael Martin in *The Cambridge Companion to Atheism*.



While Christians were oppressed during the first three centuries after Christ, they eventually became the oppressors and tyrants. Examples of this tyranny include:

1) **Political Tyranny:** “The Pope’s religious authority reached its peak, overshadowing administrative and political powers. The Pope could crown kings and emperors, depose them if they defied or rejected his commands, excommunicate them from the faith, and even excommunicate their followers who continued to support them and disobey the Papal decrees”⁽¹⁾.

2) **Economic Tyranny:** The Church amassed wealth unjustly through donations, tithes, extortion, looting, and the sale of indulgences, among other methods to exploit people⁽²⁾.

3) **Religious Tyranny:** Christianity was filled with beliefs that contradicted both reason and authentic revelation, foremost among them the doctrine of the Trinity⁽³⁾ and other superstitions. The followers of the Church had vast disagreements over these beliefs, but the Roman Church imposed them and cursed anyone who opposed them⁽⁴⁾.

4) **Scientific Tyranny:** This included “the Church and its clergy’s opposition to scientific progress and discoveries, preventing scientists from conducting scientific activities at all levels”⁽⁵⁾.

5) **Intellectual Tyranny:** The Church established the Inquisition⁽⁶⁾ for some scholars who opposed its views on interpreting the Bible or natural sciences. Some of the most prominent scientists were executed in these courts, often tortured before being killed.

6) **Moral Tyranny:** This involved the moral scandals of the clergy in monasteries, such as the sexual exploitation of children⁽⁷⁾.

Human nature is such that, when subjected to oppression and tyranny, people will seek to liberate themselves from these chains⁽⁸⁾. If the oppressors are religious leaders within the Church,

(1) Kawāshif Ziyūf fī al-Madhāhib al-Fikriyyah al-Mu‘āṣirah (p. 50).

(2) See: Dirāsāt fī al-Madhāhib al-Fikriyyah al-Mu‘āṣirah – Nash’atuhā, Munṭalaqātuhā al-Fikriyyah (p. 102) by Dr. Ahmad ‘Alī ‘Abd al-‘Āl, (Dār al-Awrāq al-Thaqāfiyyah, 2nd edition, 1434 AH).

(3) Trinity: The concept of this doctrine according to Christians is that they believe in one God consisting of three distinct persons (hypostases). Each person is distinct from the other. See: Al-Naṣrāniyyah – Dirāsah ‘Aqadiyyah Tārīkhiyyah (p. 396).

(4) See: Dirāsāt fī al-Adyān al-Yahūdiyyah wa-al-Naṣrāniyyah (pp. 178–186) by Dr. Sa‘ūd bin ‘Abd al-‘Azīz al-Khalīf, (Aḍwā’ al-Salaf, 1st edition, 1418 AH). And: Al-Majāmi‘ al-Naṣrāniyyah wa-Dawruhā fī Taḥrīf al-Masīhiyyah (pp. 85–114) by Dr. Sulṭān bin ‘Abd al-Ḥamīd Sulṭān, (Maṭba‘at al-Amānah, 1st edition, 1410 AH).

(5) Madhāhib Fikriyyah Mu‘āṣirah ‘Arḍ wa-Naqd (p. 69).

(6) Inquisition Court: A religious court established to punish those who held opposing beliefs and to protect morality and religion in Europe during the Middle Ages. See: Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘āṣirah (vol. 3, p. 1668).

(7) See: Al-Ilhād wa-Asbābuh – al-Ṣafḥah al-Sawdā’ li-al-Kanīṣah (pp. 81–87) by Dr. Zaynab ‘Abd al-‘Azīz, (Dār al-Kitāb al-‘Arabī, 1st edition, 2004 AH).

(8) See: Madhāhib Fikriyyah Mu‘āṣirah ‘Arḍ wa-Naqd (pp. 56–59).



people naturally desire to rid themselves of the Church altogether. This situation paved the way for atheism in later periods, affecting kings who wanted to free themselves from the Church's political tyranny, scientists who sought to pursue their discoveries, philosophers who wanted to express their thoughts and ideas, and the general public, in reaction to the Church's moral and financial transgressions. Thus, the Christian Church laid the foundations for atheism in the Middle Ages through its tyranny and oppression of both the rulers and the ruled⁽¹⁾.

The Second Issue: The Method of Proving God's Existence in the Middle Ages

The church's influence on forming atheistic thought in the Middle Ages was not limited to oppression alone. There was another problem: the nature of Christian theology during that period and their method of reasoning to prove the existence of God. The theologians of the Middle Ages were influenced by Greek philosophy and Muslim *kalām*-theology, leading to a significant resemblance between Christian scholastic theologians and Muslim *mutakallimūn*⁽²⁾.

These theologians had profound differences regarding the methodology of proving God's existence. These logical and theological proofs often were not strong enough to fulfill their purpose. Al-Qurṭubī (may Allah have mercy on him) said about the proofs of the *mutakallimūn*: "They turned away from the methods to which Allah has guided them to methods they innovated with verbal debates, leading them to arguments that confused them. The best of them at resolving these debates is simply the most eloquent of them in argumentation. Despite knowing the fallacy of such arguments, many scholars could not refute them, and many who could refute them did not truly comprehend the essence of these sciences."⁽³⁾

This weakness in the proofs resulted in doubt and confusion, as Ibn Taymiyyah (may Allah have mercy on him) said: "You find them to be the most doubtful and confused of people and the weakest in knowledge and certainty."⁽⁴⁾

This was also the state of Christian theologians. Professor Dorothea Weltecke⁽⁵⁾ wrote about the proofs used by Muslim *mutakallimūn* and Christian theologians: "The proofs did not establish the

(1) There is a field in psychology known as Liberation Psychology, which focuses on the psychology of the oppressed and their pursuit of liberation from oppression.

(2) See: The Medieval Period, The Oxford Handbook of Atheism (171).

(3) Ibn al-Wazīr mentioned this statement in his book al-ʿAwāṣim wal-Qawāṣim (4/102), from al-Qurṭubī in his book al-Mufhim lima Ashkala min Talkhīs Ṣaḥīḥ Muslim, but I could not find this exact statement in the original source.

(4) Majmūʿ al-Fatāwā (4/27).

(5) Dorothea Weltecke: Professor in History of Religions at University of Konstanz in Germany. See: The Oxford Handbook of Atheism (xvi)



basis of belief, either in the Arabic or in the Latin treaties. Belief was given by faith. Opponents of Muslim and Latin speculative theology even considered these proofs to be superfluous at best and heretical at worst.⁽¹⁾”

The theologians of the Middle Ages were divided into opposing factions, disputing themselves on proving God’s existence⁽²⁾. The debates became so fierce that each faction accused the other of using a methodology that led to a denial of God’s existence. Some scholars argued that these internal conflicts paved the way for the rise of atheism in the 18th century⁽³⁾.

Thomas Aquinas⁽⁴⁾ was the most prominent theologian who presented proof of the existence of God in the Middle Ages. He followed Aristotle’s method⁽⁵⁾ of argumentation and proposed five well-known arguments for God’s existence, considered the most prominent proofs in Christian theology⁽⁶⁾. However, Dr. Gavin Hyman⁽⁷⁾ noted that these arguments were not intended to serve as definitive proofs for the existence of the Creator but rather different paths through which philosophers could arrive at an understanding of the Creator⁽⁸⁾. Aquinas believed that one could not arrive at the knowledge of the Creator directly through reason or sensory experience. Still, that reason could pave the way to believing in the Creator, which would be completed through divine revelation⁽⁹⁾. This viewpoint was shared by the theologian William of Ockham⁽¹⁰⁾, one of the most famous Christian theologians of the Middle Ages⁽¹¹⁾.

(1) The Medieval Period, The Oxford Handbook of Atheism (172)

(2) See: The Age of Enlightenment, The Oxford Handbook of Atheism (197 – 198).

(3) See: Renaissance and Reformation, The Oxford Handbook of Atheism (186).

(4) Thomas Aquinas: The most famous philosopher and theologian in the Catholic Church. He was born on the island of Sicily, studied at the University of Naples, and later became a professor at the University of Paris. He attempted to combine Christian theology with the philosophy of Aristotle. He authored more than eighty books and passed away in 1247 CE. Refer to Britannica Concise Encyclopedia (92).

(5) Aristotle: A Greek philosopher and scientist, and one of the most prominent students of Plato. He later became the tutor of Alexander the Great. Aristotle authored works on philosophy, logic, ethics, politics, physics, and on animals and plants. His philosophy had a profound impact on Western thought for over two thousand years. He passed away in 322 BCE. Refer to Britannica Concise Encyclopedia (102).

(6) This topic will be addressed in the discussion on the History of Criticism of Atheism in this introduction.

(7) Gavin Hyman: Holder of a PhD in philosophy and specializes in the history of atheism. He works as a senior lecturer at Lancaster University in the United Kingdom. Refer to: [Lancaster University - Gavin Hyman](https://www.lancaster.ac.uk/ppr/people/gavin-hyman).

(8) See: A Short History of Atheism (21).

(9) See: Med Tanke på Gud (58).

(10) William of Ockham: English monk and philosopher during the Middle ages. Died 1347 or 1349. See: Britannica Concise Encyclopedia (1397)

(11) See: Med Tanke på Gud (63).



In modern times, atheists have criticized the weakness of these arguments, claiming they do not provide certainty. An example is Richard Dawkins, a prominent figure in the new atheism movement, who wrote a chapter in his book *The God Delusion* titled *The Proofs of Thomas Aquinas*, where he stated: “The five ‘proofs’ asserted by Thomas Aquinas in the thirteenth century don’t prove anything and are easily – though I hesitate to say so, given his eminence – exposed as vacuous.”⁽¹⁾

Atheists in the Middle Ages

Interest in the history of atheism during the Middle Ages began at the end of the 19th century and early 20th century. Several researchers wrote about the history of atheism in those eras. However, they defined atheism to include everything described as heresy, criticism of religion, free thought, and opposition to the church. Accordingly, they classified a large number of thinkers as atheists. However, after reviewing these studies, Professor Dorothea Weltecke wrote, “None of those named before could be proven to have themselves denied the existence of a God.”⁽²⁾

The heretics were tried in court and sentenced to death, which led some contemporary historians to think that this was evidence that they were atheists. However, some historians mentioned that there is no proof from the judicial records of that time that supports this claim⁽³⁾.

Researchers specializing in the history of atheism have concluded that, in the contemporary sense of the term, there were no prominent atheists in Europe in the Middle Ages.

Thus, some Western historians of atheism turned their attention to the existence of atheism in the Islamic world, mentioning that certain people in the Islamic world during the Middle Ages were labeled as atheists or heretics (*zanādiqah*)⁽⁴⁾. However, these researchers debated whether these terms actually referred to atheism in the contemporary sense⁽⁵⁾.

The scholar of Islamic sects, al-Shahrastānī⁽⁶⁾, addressed this matter about 900 years ago when he said: “As for the denial of the world having an all-knowing, all-powerful, and wise creator, I do not consider this to be a recognized opinion, nor have I known anyone who expressed such

(1) The God Delusion (100)

(2) The Medieval Period, The Oxford Handbook of Atheism (165)

(3) See: Zungen wie Schwerter. Blasphemie in altereuropaischen Gesellschaften, 1200 – 1650

G. Schweroff, (Konstanz: Universisverlag Konstanz)

(4) Zandaqah: A term used to describe the belief in the eternity of the world. It was originally applied to Zoroastrians and Manichaeans and other dualists, but it was later broadened to include anyone doubtful, misguided, or atheist. See: Mu‘jam al-Lughah al-‘Arabiyyah (2/1000).

(5) See: Atheism in Antiquity, The Cambridge Companion to Atheism (1)

(6) Al-Shahrastānī: Muḥammad ibn ‘Abd al-Karīm ibn Aḥmad, Abū al-Faṭḥ al-Shahrastānī. He specialized in the study of kalām, religions, and the philosophies of various sects. Among his works are Al-Milal wa al-Nihāl and Nihāyat al-Iqdām fī ‘Ilm al-Kalām. He died in 548 AH. See: Al-A‘lām (6/215).



a view—except for a small group of the *Dahrīyah*⁽¹⁾ (naturalists) who said that the world had existed eternally as scattered elements moving randomly until they collided by chance and thus the world came to be as we see it. I do not consider the holder of this view to deny the existence of a creator; rather, he acknowledges the creator but attributes the cause of the world’s formation to chance and coincidence as a means of avoiding reasoning and causality.⁽²⁾”

The Atheists in the Middle Ages

There have been accounts attributing atheism to certain individuals, and perhaps Ibn al-Rāwandī⁽³⁾ is the most notable example of a famous figure in the Islamic world during the Middle Ages who was accused of denying the Creator. It was said about him: “He authored several books affirming atheism, refuting monotheism, denying prophethood, and slandering the prophets (peace be upon them) and the rightly guided leaders. These books are well-known and famous. Among them is a book known as *Kitāb al-Tāj*, in which he denied the occurrence of events in physical bodies and claimed that there is no indication of a Cause for any effect and no evidence of a Maker from any action. He claimed that the world and everything within it... the moon and all the stars, are eternal and have no creator, administrator, originator, or creator. Anyone who asserts that the world has an eternal Creator, unlike anything else, is making an absurd and contradictory claim.”⁽⁴⁾

This is a clear text showing that Ibn al-Rāwandī adopted atheistic thought in its contemporary meaning. However, the issue with Ibn al-Rāwandī specifically is that he moved between different religions and sects; it is said that he was initially Jewish, then became a Mu’tazilite, then a Shiite, and later authored works for the Jews that criticized prophethood. Some even claim that he

(1) Al-Dahriyyah: A materialistic sect that emerged during the Abbasid era, denying the existence of a Creator and asserting the eternity of time, believing that the world has always existed by itself. They also rejected anything that cannot be perceived through the senses. See: Mu’jam al-Lughah al-‘Arabiyyah (1/776). It is notable that the authors of this dictionary defined al-Dahriyyah as a sect that denies the existence of a Creator, whereas al-Shahrastānī indicated that they did not deny the Creator’s existence. It seems that this group was very small and did not leave behind any writings, making it difficult for scholars of sects and religions to define their true beliefs.

(2) *Nihāyat al-Iqdām fī ‘Ilm al-Kalām* (74), by Muḥammad ibn ‘Abd al-Karīm al-Shahrastānī, (Dār al-Kutub al-‘Ilmiyyah, first edition, 1425 AH, edited by Ahmad Farīd al-Mazīdī).

(3) Ibn al-Rāwandī: Aḥmad ibn Yaḥyā ibn Ishāq, Abū al-Ḥusayn al-Rāwandī, or Ibn al-Rāwandī: A philosopher known for his open advocacy of atheism. He lived in Baghdad. He was originally a Mu’tazilite but then became a Zindīq and became famous for his atheism. He authored 114 books, including *Faḍīḥat al-Mu’tazilah* and *Al-Tāj*. He died in 298 AH. See: *Al-A’lām* (1/266-268).

(4) *Al-Intiṣār wa al-Radd ‘alā Ibn al-Rāwandī al-Mulḥid* (32), by Abū al-Ḥusayn ‘Abd al-Raḥīm ibn Muḥammad al-Khayyāt, (Maktabat al-Thaqāfah al-Dīniyyah, edited and reviewed by Muḥammad Ḥijāzī, edition and publication year not mentioned).



repented before his death⁽¹⁾. So, can we categorize Ibn al-Rāwandī as an atheist in the modern sense, or is it only fair to say that he expressed such views in one of his works during a particular phase of his life? This is difficult to determine, and some Western historians have concluded that, in reality, he believed in God⁽²⁾. Regardless, there is a certain degree of certainty about his state: that he stopped at the station of atheism at some point in his life.

However, an important question remains: Why were the Muslim and Christian theologians of those eras so concerned with refuting atheism and producing arguments to prove the existence of the Creator? Some Western researchers have raised this question and considered it evidence that atheism did indeed exist during those times. Otherwise, why would they address a non-existent issue?⁽³⁾

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) answered this question when he said: “People agree on affirming the existence of a necessary being, except what is narrated from some people who said: ‘This world occurred by itself.’ Many say that no known group has truly said this, and it is only imagined as one might imagine sophistical⁽⁴⁾ doubts in order to discuss them. This is something that crosses the minds of some people as other sophistical notions do, not a well-known doctrine of any group that they defend, for the clarity of its falsehood is more obvious than to require any argument.⁽⁵⁾”

In addition, the theologians who were concerned with presenting arguments for the existence of the Creator did so based on a faulty principle in the science of kalām: that faith is only established through rational contemplation. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “Many theologians believed that the soul’s recognition of the Creator and its affirmation of Him can only be achieved through contemplation.⁽⁶⁾”

He then refuted this view, saying: “The point here is that those who claimed: ‘The knowledge of the Lord can only be attained through contemplation’ and then further said: ‘It can only be attained through this particular contemplation,’ are from the Jahmites, Qadariyyah, and those who followed them. The *Salaf* of the Ummah, its scholars, and the majority of *kalām*-theologians and

(1) See the introduction of the editor to the book *Al-Intiṣār* (22-23).

(2) See: *The Medieval Period*, *The Oxford Handbook of Atheism* (168)

(3) See: *Ibid.*, (170 -172).

(4) Sophism: A type of argument composed of illusions, and its purpose is to mislead the opponent and silence them. See: *Al-Ta’rīfāt* (71), by Al-Sayyid al-Sharīf al-Jurjānī, (*Mu’assasat al-Ḥasan*, first edition, 1427 AH, reviewed by: Muṣṭafā Abū Ya’qūb).

(5) *Minhāj al-Sunnah* (3/174), by Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (University of Imām Muḥammad ibn Sa’ūd al-Islāmiyyah, first edition, 1406 AH, edited by Dr. Muḥammad Rashād Sālīm).

(6) *Majmū‘ al-Fatāwā* (16/328).



others agreed on the error of these individuals in making this specific contemplation obligatory and in their assertion that knowledge is contingent upon it. It is known definitively from the religion of the Messenger ﷺ that he did not make this obligatory upon the Ummah, nor did he command them to do so, nor did he or any of the *Salaf* employ it to acquire this knowledge.⁽¹⁾”

Perhaps this was also the case among the Jews and Christians. Anyone who reviews the works of Jewish philosophers such as Maimonides⁽²⁾—especially *Kitāb al-Ma’rifah* (The Book of Knowledge) and *Dalālat al-Ḥā’irīn* (The Guide for the Perplexed)—finds a clear philosophical influence. Similarly, prominent defenders of Christianity during the Middle Ages, such as Augustine⁽³⁾ and Thomas Aquinas, were greatly influenced by Greek philosophy⁽⁴⁾. Hence, the source of the Muslim theologians and the Jewish and Christian theologians was the same: Greek philosophy. Their concern with presenting arguments to prove the existence of the Creator does not necessarily imply that atheism was widespread during those times. It is not unlikely that a few individuals denied God’s existence—such as Ibn al-Rāwandī at a particular stage in his life—but it did not crystallize as a doctrine. The reason for the theologians’ responses to atheism may have been the translation of Greek philosophical works, leading the theologians to understand from the philosophers’ statements about the eternity of the world that they were atheists, prompting them to respond accordingly. It was mentioned earlier that some Greek philosophers had fallen into atheism in the general sense, even if they did not adopt atheism in its contemporary sense.

(1) Ibid., (16/330).

(2) Maimonides: Mūsā ibn Maymūn al-Andalusī, a Jewish scholar who became the leader of the Jewish community in Egypt. He studied the ancient sciences in Al-Andalus, mastered mathematics, and engaged in logic and medicine. Among his works is *Dalālat al-Ḥā’irīn* (The Guide for the Perplexed). He died in 610 AH. See: *Akhbār al-‘Ulamā’ bi Akhbār al-Ḥukamā’* (238-240). See: Mūsā ibn Maymūn (11-12), by Tamar Rudavsky, translated by Jamāl al-Rifā’ī, (Al-Markaz al-Qawmī lil-Tarjamah, first edition, 2013 CE).

(3) Augustine of Hippo: A Christian theologian and one of the Latin Church Fathers. He was born and raised in Manichaeism, then converted to Christianity and debated with the Manichaeans. He was influenced by Neo-Platonism and combined it with Christian theology. He authored numerous works, the most famous of which is *The City of God*. He died in 430 CE. See: *Britannica Concise Encyclopedia* (131).

(4) See: *Al-Falsafah al-Masīhiyyah fī al-‘Aṣr al-Wasīṭ* (109-116), by Etienne Gilson, translated and commented on by: A. D. Imām ‘Abd al-Fattāḥ Imām, (Al-Tanwīr li’l-Ṭibā’ah wa’l-Nashr, third edition, 2009).



Subsection Four: The Renaissance and Reformation Era

The Renaissance era followed the Middle Ages. It was mentioned in the previous section that it is difficult to pinpoint the exact end of the Middle Ages and the beginning of the Renaissance, as this varies from country to country. Some historians have stated that the Renaissance began in Italy in the 14th century and ended in the mid-17th century. During the Renaissance period, what is known as the Protestant⁽¹⁾ Reformation also took place. The Reformation began at the start of the 16th century and continued until the mid-17th century. Thus, it can be said that the Renaissance era encompasses the Reformation period⁽²⁾.

The Importance of the Renaissance in Atheistic Thought

While Western thinkers tend to disparage the Middle Ages, they glorify the Renaissance. Labeling the Middle Ages as the “Dark Ages” signifies their disdain for that period, but the term “Renaissance” reflects their positive stance towards this era.

The Catholic Church⁽³⁾ had imposed its dominion and oppression on both the rulers and the ruled in various forms throughout the Middle Ages. Still, Europe managed to liberate itself from

(1) Protestants: One of the major branches of Christianity. The Protestant movement emerged in the 16th century as a response to the Catholic Church. There are numerous sects associated with Protestantism, displaying significant differences in beliefs and rituals. However, they share a common belief that the Christian Holy Bible holds the highest authority in matters of faith and organization—unlike the Catholics, who prioritize the statements of the popes. They also emphasize that salvation comes through divine grace and not through human deeds. See: Britannica Concise Encyclopedia (1556).

(2) See: <http://hubpages.com/education/The-European-Renaissance-14th-17thcenturies-PartI>

(3) Catholics: The origin of this word comes from the Greek term *Katholikos*, meaning universal or general. This church follows the papal system, and its followers believe that the Pope is the legislator after Jesus (‘alayhi as-salām). They view him as infallible, incapable of making mistakes, and believe that his will is a divine will that must be followed without question or debate. Among their beliefs are that the Holy Spirit originates from both the Father and the Son, that Christ has two natures and two wills—divine and human—and that the prayers of church priests can lift the suffering from tormented souls. See: *Dirāsāt fī al-Yahūdiyya wa al-Masihiyya wa Adyan al-Hind* (466–475).



much of this oppression during the Renaissance. As mentioned in the previous section, the tyranny and injustice of the Catholic Church manifested in numerous aspects, such as religion, politics, thought, economics, and science. Significant changes occurred during the Renaissance, shaking the throne of the Catholic Church and weakening its control over the people.

While freeing themselves from the tyranny and oppression of the Catholic Church was a positive development in one sense, it also brought Europeans closer to secularism and atheism in another. This can be explained as follows:

1. Liberation from Religious Oppression

There were several attempts to reform the church during the Middle Ages, but all these efforts failed as the church brutally suppressed them. During the Renaissance, however, many Christian reform movements emerged, all of which are referred to as the Protestant movement⁽¹⁾.

The Protestant movement opposed the Pope and the clergy's monopoly on interpreting their holy book, thereby weakening the authority of the Church in Rome and opening the door to its criticism, which had previously been tightly shut. This had catastrophic psychological effects on Christianity, as the Catholic Church claimed to hold the absolute truth, and the Pope was considered Christ's representative on Earth, infallible in his statements and decrees⁽²⁾. The Pope had the right to excommunicate his opponents and accuse them of heresy and apostasy. Hardly anyone dared to oppose him without their reputation being erased. During this period, numerous conflicting movements arose, each with a large following and each accusing the followers of the other churches of heresy. This significantly shook people's trust in the Church's claim to possess the absolute truth⁽³⁾.

2. Liberation from Political Oppression

Europe fragmented significantly at the end of the Middle Ages into rival states. Even a single country like Italy was divided into many small states known as the "Italian city-states," meaning that the large cities in Italy and their surrounding villages were independent states. Some of these states were under the influence of the Pope and were called the Papal States, while others

(1) See: Ṭawā'if al-Kanīsa al-Burūtistāntiyya wa-'Aqā'iduhā (56–62), by: In'ām bint Muḥammad 'Aqīl, (Mū'assasat 'Ukāẓ li-Ṣiḥāfa wa-al-Nashr, al-Ṭab'a al-Ūlā, 1435 H).

(2) See: Al-Ṭā'ifa al-Kāthūlīkiyya wa-Atharuhā 'alā al-'Ālam al-Islāmī (129–130), by: Muḥammad bin 'Alī Āl 'Umar al-Zulā'i, (Majallat al-Bayān, al-Ṭab'a al-Ūlā, 1432 H).

(3) See: Atheism in Modern History, The Cambridge Companion to Atheism (34).



were not. The Renaissance and the humanist movement⁽¹⁾ emerged in the states not under the Pope's influence, such as the Republic of Florence⁽²⁾.

When the Protestant movement emerged, some Northern European kings adopted it as the official state religion. Subsequently, devastating wars erupted between the Protestant and Catholic states, the most famous of which was the Thirty Years' War from 1618 to 1648 CE. Most European countries participated in this war, either aligning with the Protestant states or the Catholic states. The results of these wars were catastrophic, with between 25% and 40% of the population in Germany perishing during this period due to killings, famine, and epidemic diseases resulting from the war⁽³⁾. One of the most notable outcomes of these wars was the weakening of the Catholic Church's influence in Northern Europe.

3. Liberation from Economic Oppression

Martin Luther⁽⁴⁾ began his opposition to the Catholic Church by criticizing its economic oppression. In 1517 CE, he wrote the letter "The Ninety-Five Theses" (*Disputatio pro declaratione virtutis indulgentiarum*) to Archbishop Albrecht. This letter contained sharp criticism of the indulgences prevalent in the Catholic Church and is considered the starting point of the Reformation⁽⁵⁾.

When the Protestant movement spread, the people's voices rose in opposition to the Church's economic oppression. In 1524 CE, the German Peasants' War erupted, a popular revolution by German peasants against the princes of southern German regions. The Catholic Church sparked the revolution by imposing exorbitant taxes on the region's princes, who, in turn, imposed taxes on the common people to obtain these vast amounts, prompting the peasants to revolt. Between 100,000 and 300,000 peasants perished in this revolution⁽⁶⁾.

(1) Humanism: is a general intellectual trend that many philosophical, literary, moral, and scientific schools of thought share. Humanism emerged during the Renaissance. Some of its core philosophies include confidence in human nature, the potential for human perfection, and the possibility of continuous progress. Early pioneers of this movement include figures such as Poggio, Bruni, and the prominent lawyer Montepulciano. See: al-Mawsū'a al-Muyassara fī al-Adyān wa-al-Madhāhib wa-al-Jamā'āt al-Mu'aşira (2/ 799–802).

(2) Florence: A city in central Italy, which was one of the greatest cities in Europe between the 9th and 16th centuries. It was also an independent republic. See: Britannica Concise Encyclopedia (683).

(3) See: "The Demography of the Thirty Years War Re-revisited: Günther Franz and his Critics". German History. 15 (1): 1–21

(4) Martin Luther: A German monk, priest, and professor of theology. He is the founder of the Protestant Christian movement. He passed away in 1546 CE. See: <http://www.newadvent.org/cathen/09438b.htm>

(5) See: Nordisk Familjebok (1487 – 1488)

(6) See: The Revolution of 1525: The German Peasants War from a New Perspective (165), by Peter Blickle, Hopkins University Press, 1981.



This revolution remained in the minds of the Church's opponents for centuries after it occurred. Friedrich Engels⁽¹⁾ — one of the founders of the atheistic communist movement — authored a book specifically about this revolution titled *Der deutsche Bauernkrieg* (The German Peasants' War). In it, he analyzed the causes of this popular revolution, comparing it to the revolutions of 1848 CE in Europe. Engels dedicated several chapters of the book to criticizing the clergy and their exploitation of the working and poor classes.

Fourth: Liberation from Scientific Oppression

One of the most significant issues during the Renaissance was the ongoing conflict between the Church and scientists in the natural sciences. During the Middle Ages, the study of natural sciences was almost exclusively controlled by clergy in their monasteries, and the Christian holy book was considered the most important source of natural sciences, not to be contradicted in any way. However, during the Renaissance, non-clergy began to engage in these sciences and sometimes reached conclusions that conflicted with the teachings of the Church. This led to a clash between the Church and the scientists. One of the most significant points of contention during the Renaissance was the debate over whether the sun or the Earth was at the center of the universe. The Catholic Church had adopted the geocentric theory for religious reasons, such as certain Bible verses that indicate the sun's movement and the Earth's stability⁽²⁾. However, this was not the only reason; the geocentric view was also supported by prominent Greek philosophers like Plato and Aristotle, and the notion of the sun revolving around the Earth was apparent to the human observer when witnessing sunrise and sunset.

Nicholas Copernicus⁽³⁾ was the first well-known figure to oppose this theory during the Renaissance. He began to lay the foundations for the heliocentric theory in the early 16th century, which he documented in his book, *On the Revolutions of the Celestial Spheres* (De revolutionibus orbium coelestium), published in the year of his death in 1543 CE. Copernicus did not intend to oppose the Church; in fact, he dedicated his book to the Pope in the Vatican⁽⁴⁾. He believed that the issue of whether the sun or the Earth was at the center was not a religious matter to be derived

(1) Friedrich Engels: A German socialist philosopher. He was influenced by Hegel's philosophy in his youth, then became acquainted with Karl Marx. Together, they co-authored the Communist Manifesto. After Marx's death, Engels became the most prominent proponent of his ideas. He died in 1895 CE. See: Britannica Concise Encyclopedia (621-622).

(2) See examples of that: 1 Chronicles 16:30, Psalms 93:1, and Psalms 96:10.

(3) Nicholas Copernicus: A Polish astronomer known for his theories about heliocentrism and the Earth's motion. He passed away in 1543 CE. See: Britannica Concise Encyclopedia (462-463).

(4) See: Dedication of the Revolutions of the Heavenly Bodies to Pope Paul III <http://www.bartleby.com/39/12.html>



from the holy book but rather a topic for mathematical and astronomical research. His theory did not cause much controversy at the time.

Copernicus' views influenced the astronomer Galileo Galilei⁽¹⁾. In 1610 CE, he published his book *Sidereus Nuncius* (The Starry Messenger), in which he supported the heliocentric theory. This book led to his trial in 1616 CE by the Inquisition, which ruled that this view was heretical and prohibited Galileo from promoting it further. Initially, Galileo complied, but he later broke his promise and published a new book in 1632 CE titled *Dialogo sopra i due massimi sistemi del mondo* (Dialogue Concerning the Two Chief World Systems), which led to his second trial by the Inquisition in 1633 CE. The court sentenced him to house arrest, where he remained until he died in 1642 CE⁽²⁾.

Galileo's views spread widely after his death and were eventually accepted by most astronomers. Atheists often present his trial as a symbol of the alleged conflict between science and religion.

However, Professor John Lennox⁽³⁾ opposed this interpretation, arguing that the actual conflict at that time was between astronomers, not between the Church and science. He cited Galileo's statement that contemporary astronomers upheld the geocentric theory and reported him to the Church, not the Church itself. Galileo remained religious and a believer in God until the end of his life⁽⁴⁾.

Regardless, this trial left a profoundly negative impact in Europe, both on religion in general and on the Catholic Church in particular, as many Westerners came to view religion as a hindrance to scientific progress and development.

Fifth: Liberation from Intellectual Tyranny

Three major philosophical movements emerged during this era in Western thought:

1. **Humanism:** This movement originated in the Republic of Florence, Italy, during the 14th century. It distanced itself from the traditional understanding of Christianity and its intellectual dominance to a certain extent, focusing instead on the ancient European heritage, such as Greek and Roman civilizations. The proponents of this movement relied on the works of Greek and Roman philosophers and thinkers and paid little attention to the teachings of religious figures.

(1) Galileo Galilei: An Italian astronomer, mathematician, and physicist. He was the first to study celestial bodies using a telescope. He passed away in 1642 CE. See: Britannica Concise Encyclopedia (728).

(2) See: God's Undertaker – Has Science buried God? – (23 – 26).

(3) John Lennox: A professor of mathematics at the University of Oxford and one of the leading Western scholars focused on critiquing contemporary atheism. A detailed introduction to him will be provided in the section: History of Contemporary Atheism Critique.

(4) See: God's Undertaker – Has Science buried God? – (23 – 26).



They also attempted to secularize ethics, disregarding the instructions of the Christian faith⁽¹⁾. Paul Kurtz⁽²⁾ — known as the father of contemporary secular humanism — stated in his famous declaration for the Council of Secular Humanism that humanism during the Renaissance adopted a materialist and secular view of the universe, which ended the religious perspective prevalent during the Dark Ages, and that this new perspective influenced the Enlightenment⁽³⁾.

Naturally, this does not mean that humanists during the Renaissance were atheists; some were part of the Christian clergy, although they had less interest in religion. Nonetheless, tensions frequently arose between them and the Catholic Church. For example, the humanist philosopher Lucilio Vanini⁽⁴⁾ was tried in France in 1619 CE. Vanini had studied theology and began adopting ideas contrary to the Church, such as advocating pantheism. The court ruled that he was a heretic deserving of death; he was tortured and killed, his tongue cut out, and his body burned⁽⁵⁾. In essence, Vanini was not an atheist in the modern sense but a humanist philosopher advocating ideas contrary to the Church, such as pantheism.

Even though humanists during the Renaissance were not atheists, some researchers have considered them responsible for the birth of secularism and atheism in later eras⁽⁶⁾. To this day, atheists prefer to be called humanists and name their organizations humanist associations. This is because the term “humanist” is more appealing and does not carry the stigma associated with the word “atheist.” One of the largest umbrella atheist organizations in the world is named the International Humanist and Ethical Union, which includes atheist associations from around the world.

2. Renaissance Skepticism: The ancient Greek philosophers were pioneers of skepticism in their time. This philosophy was revived during the Renaissance by several thinkers. The most prominent Renaissance skeptics were Michel de Montaigne⁽⁷⁾ and Francisco Sánchez⁽⁸⁾.

(1) See: The Encyclopedia of Unbelief 692; 437, Tom Flynn, (Prometheus, 2007)

(2) Paul Kurtz: Professor of Philosophy at New York University, USA. He co-authored over forty books and hundreds of scholarly articles. He is considered one of the most prominent advocates of Humanism in the United States. He passed away in 2012 CE. See: <http://kurtz.pragmatism.org/>

(3) See: A Secular Humanist Declaration, available at: www.secularhumanism.org.

(4) Lucilio Vanini: Italian philosopher, physician, and freethinker. He died in 1619 CE. See: http://dbpedia.org/page/Lucilio_Vanini

(5) See: http://www.theodora.com/encyclopedia/v/lucilio_vanini.html

(6) See: Renaissance and Reformation, The Oxford Handbook of Atheism (182).

(7) Michel de Montaigne: A member of the royal court and French writer. He authored several letters and books. He died in 1592 CE. See: Britannica Concise Encyclopedia (1286-1287)

(8) Francisco Sanches: A Portuguese Jew who became Professor of Philosophy and Medicine at the University of Toulouse, France. He is renowned for adopting the philosophy of skepticism and authored some works on this subject. He died in 1623 CE. See: <https://plato.stanford.edu/entries/francisco-sanches/>



Montaigne, a French philosopher known as the father of modern skepticism, claimed that nothing is certain, and everything can be doubted. Therefore, he argued that one should remain with the religion they were raised with and not deviate from it. Montaigne was a Catholic and remained in that faith, even though he believed his faith was not based on definitive evidence but on the forefathers' mere tradition⁽¹⁾.

Francisco Sánchez, a Portuguese Jewish philosopher, authored the book *Quod Nihil Scitur* (That Nothing is Known), published in 1571 CE. This book is one of the primary sources on Renaissance skepticism. He advanced skepticism further than his predecessors, beginning the book with the statement: "I do not even know if I know this statement: 'I do not know.'"⁽²⁾.

Skepticism significantly influenced some Enlightenment skeptics, such as David Hume⁽³⁾, and prominent atheist thinkers of the 19th century, like Friedrich Nietzsche⁽⁴⁾. The philosophy of skepticism also influenced classical rationalism during the Renaissance, as follows:

1. **Classical Rationalism.** It was previously mentioned that rationalism originated in the Greek era and was later integrated with Christian theology during the Middle Ages. However, at the end of the Renaissance, what became known as classical rationalism emerged—rationalism in its new form. The founder of this movement is the French philosopher René Descartes⁽⁵⁾. The general characteristic of this movement is the principle of doubting everything in order to lead a person to certainty. Descartes had a specific method of doubt that ultimately led him to certainty.
2. **Doubt in the senses:** Descartes believed that everything he had received, perceived, and trusted came through the senses. However, he found the senses to be deceptive, and he thought it wise not to trust anyone who had deceived him even once.
3. **Doubt in the reality of consciousness:** We often sleep and dream, believing that we are

(1) See: Med Tanke på Gud (63 – 64).

(2) That Nothing is Known (170), by Francisco Sánchez.

(3) David Hume: A Scottish philosopher, historian, and economist. He was one of the most famous skeptics of the 18th century, and his philosophy had a profound impact on modern Western thought. Among his works are *A Treatise of Human Nature* and *Philosophical Dialogues Concerning Human Understanding*. He died in 1776. See: Britannica Concise Encyclopedia (p. 908).

(4) See: Med Tanke på Gud (63)

Friedrich Nietzsche: A German philosopher, cultural critic, and philologist. He was one of the most renowned atheist philosophers of the 19th century and authored several famous works such as *Beyond Good and Evil* and *Thus Spoke Zarathustra*. He died in 1900. See: Britannica Concise Encyclopedia (p. 1362).

(5) René Descartes: A French philosopher, mathematician, and physicist, often referred to as the father of modern philosophy. He authored several famous works, such as *Meditations on First Philosophy*, and died in 1650. See: Britannica Concise Encyclopedia (p. 536).



in reality, only to wake up and find it was a dream. So, how do we know that we are not dreaming now?

4. **Doubt in the intellect:** Descartes doubted the intellect, using the metaphor of a cunning demon who misleads him and causes his intellect to fall into illusions, thus casting doubt on intellectual knowledge⁽¹⁾.

After these stages of doubt, Descartes reached three types of certainties:

1. **The first certainty:** The existence of the self: Analyzing the process of doubting all truths leads us to the necessity of having a subject that doubts. This thinking entity performs the act of doubting. It is impossible for doubt to occur without this thinking, doubting self, for who else would be doing the doubting?
2. **The second certainty:** The existence of God: Descartes used the previous certainty, the existence of the self, as a foundation to establish a solid, related certainty, which is the existence of God.
3. **The third certainty:** The existence of the world: Descartes moved from the second certainty (the existence and perfection of God) to affirm the third certainty, which is the existence of the world. Thus, Descartes was able to transition from temporary doubt to permanent certainty⁽²⁾.

Descartes was titled “the father of modern philosophy,” and many Enlightenment philosophers in Europe depended on his work. Although Descartes believed in the existence of God and was affiliated with Catholicism, his philosophical legacy was disastrous for faith in God in Europe. This is because he built his faith on doubt and then progressed from this doubt to supposed certainty about God’s existence. He relied on his version of the ontological argument to justify his belief in God. Enlightenment philosophers, such as Immanuel Kant⁽³⁾, criticized this weak argument. So, while Descartes sought to reach certainty about God’s existence through this argument, in reality, he laid the groundwork for doubting God’s existence⁽⁴⁾.

(1) See: Dīkārt, by Magdi Kamel, (Dār Al-Kitāb Al-‘Arabī, First Edition, 2013).

(2) (63–65) Ibid.

(3) Immanuel Kant: A German philosopher with a keen interest in the theory of knowledge. His philosophy has significantly influenced contemporary Western thought. He authored several famous works, such as Critique of Pure Reason and Critique of Practical Reason. He died in 1804. See: Britannica Concise Encyclopedia (p. 1015).

(4) See: 25 filosofer (38), by: Gunnar Fredriksson, (Nordstedts, 2009).



Atheists During the Renaissance

Despite the opposition to the Church that began during the Renaissance, an important question remains: Were there any atheists during this era? There is no doubt that followers of Protestantism were not atheists. The primary goal of Protestant leaders, like Martin Luther, was to reform the Church and return it to the original message of Christ.

Followers of humanism adopted in somehow a materialistic view of the world, but that does not necessarily mean they identified themselves as atheists. In fact, some of them were clergy in the Church. Others, such as Lucilio Vanini, who advocated for pantheism, did not consider themselves atheists in the contemporary sense.

Heresy had spread during this period, along with views that were inconsistent with the teachings of the Catholic Church, and those who held such views were labeled as atheists. For example, the philosopher Marin Mersenne⁽¹⁾ mentioned in 1623 that one could find fifty thousand atheists in Paris alone⁽²⁾. But were these individuals atheists in the modern sense? It seems unlikely. The famous French philosopher Voltaire⁽³⁾ stated that these individuals adopted philosophies that opposed the Church's teachings but did not deny the existence of a Creator⁽⁴⁾.

Denis Robichaud⁽⁵⁾ conducted in-depth research on atheism during the Renaissance and Reformation periods and concluded that no one in that era adopted atheistic thinking. He argued that it is necessary to distinguish between those accused of atheism and those who embraced it themselves. It is possible that some individuals concealed their atheism, and we do not know about them in detail⁽⁶⁾.

(1) Marin Mersenne: A French philosopher, mathematician, and theologian. He is known for his contributions to mathematics. He died in 1648. See: <https://www.britannica.com/biography/Marin-Mersenne>

(2) See: Questions celeberrimae in genesim, cols: 235–462, Marian Mersenne (Paris: S. Cramoisy)

(3) Voltaire: His full name was François-Marie Arouet. A French writer and philosopher, he adopted deism and was known for his satirical critique, especially of religion and religious people. He authored several works, including Philosophical Letters. He died in 1778. See: Britannica Concise Encyclopedia (2015-2016).

(4) See: Renaissance and Reformation, The Oxford Handbook (179–180).

(5) Denis Robichaud: Assistant professor at the University of Notre Dame in the United States, specializing in the history of philosophy. See: <https://pls.nd.edu/faculty-and-staff/denis-robichaud/>

(6) See: Renaissance and Reformation, The Oxford Handbook (180).



Subsection Five: The Enlightenment Era

As with most periods in European history, there is some disagreement over the exact period of the Enlightenment, although the differences are minor. Many historians agree that this era spanned the 17th and 18th centuries⁽¹⁾. This period was filled with significant events in Europe, particularly in the realms of science, politics, economics, and intellectual thought. The details are as follows:

The Importance of the Enlightenment in Atheistic Thought

The Enlightenment was one of the most critical eras that led to the rise of atheistic thought. Several factors during this time contributed to the emergence of atheism among some intellectuals. Among the most significant of these factors are:

The French Revolution

France was one of the most influential countries in Europe during the Enlightenment, with significant impacts in the fields of science, philosophy, and politics. Between 1789 and 1799, the French Revolution and its consequences unfolded, and this revolution played a key role in spreading secularism, and subsequently atheism, across Europe. This revolution occurred for several reasons, of which two are the most significant:

First: The Economic Factor

France was facing economic crises in the 18th century. Between 1756 and 1763, France participated in the “Seven Years’ War,” in which most European countries were involved, and large sums of money were spent on this war. Additionally, France intervened in the American

(1) See: What was the Enlightenment? <http://www.livescience.com/55327-the-enlightenment.html>



War of Independence between 1775 and 1783, which was also costly⁽¹⁾. King Louis XVI found no other way to raise funds except by imposing high taxes on the middle class⁽²⁾. 1780 France's population was around 26 million, of which 21 million were engaged in agriculture. These people paid high taxes to the noble landowners allied with the king.

Additionally, they were burdened with extra taxes for the Church and clergy. This led the middle and lower classes to resent the king, the nobility, and the Church⁽³⁾. The situation became ripe for a revolution by these lower classes against the upper classes.

Second: The Intellectual Factor

Some scholars believe that another reason for the revolution was the spread of political and rationalist philosophies in France before the revolution⁽⁴⁾. The two most significant intellectual philosophies threatening the established order at that time were:

First Philosophy: The Social Contract Theory

The philosopher Jean-Jacques Rousseau⁽⁵⁾ was one of the most prominent advocates of this theory, which limits the authority of the ruler. Rousseau also argued that the people should have the right to legislate and make laws. This conflicted with the ruling system at the time, as the King of France held absolute power⁽⁶⁾.

Second Philosophy: Deism⁽⁷⁾

This belief system emerged as an alternative to the Church, which was aligned with the royal family in France. Deism requires further explanation, which will be discussed later in this section.

(1) See: French Revolution (34), Peter McPhee, Melbourne U 2015

(2) See: Europe Since Napoleon (24 – 25).

(3) See: The French Revolution (29-30).

(4) See: The age of the Democratic Revolution: a political history of Europe and America, 1760-1800 (2nd ed. 2014) 177-213, by, R.R. Palmer

(5) Jean-Jacques Rousseau: Philosopher, writer, and botanist of Swiss and French nationality. He was one of the most famous Enlightenment philosophers. Among his works is The Social Contract. He died in 1778. See: Britannica Concise Encyclopedia (1647).

(6) See the article: The French Revolution: Ideas and Ideologies, <http://www.historytoday.com/maurice-cranston/french-revolution-ideas-and-ideologies>

(7) Deism: Belief in a god based on reason alone, without relying on revelation or adherence to any particular religion. It is also referred to as natural religion. Deism emerged in Britain in the 17th century as a challenge to traditional Christian beliefs and became widely adopted by intellectuals in the 18th century, including several U.S. Presidents. See: Britannica Concise Encyclopedia (527).



The French Revolution began in 1789. By 1792, the revolutionaries declared France a republic, removing the last crown from a king in French history. In 1793, the revolutionaries executed the king, followed by what is known as the “Reign of Terror,” during which a vast number of revolution opponents were executed within a single year. Historians estimate the death toll during this period to be as high as 500,000⁽¹⁾. Many monks and priests were killed during this period, demonstrating the revolutionaries’ deep resentment towards the Church and clergy. The Catholic Church, which had long wielded the sword against its opponents during the Middle Ages and Renaissance, was subdued by the same sword. Following the French Revolution and continuing to the present day, France became one of the most staunch advocates of secularism.

It is worth noting the role of Freemasonry⁽²⁾ in this revolution and in promoting secularism. The Grand Orient de France was the most influential Masonic lodge involved in the French Revolution. This lodge directed the Jacobins⁽³⁾, who were responsible for the terror, killings, and intimidation during the Reign of Terror⁽⁴⁾. This lodge remains very active in France today, promoting secularism, and was primarily responsible for separating religion from the state⁽⁵⁾.

The Spread of Deism

Earlier in this section, it was mentioned that Deists were among the most significant opponents of the Catholic Church during the Enlightenment, so it is worth exploring this belief system briefly.

Researchers have provided various definitions of Deism, but one of the most precise definitions is that Deism is: “A belief system that asserts the existence of a god as the cause of everything

(1) See the study on terror in the French Revolution: The Terror in the French Revolution, by Dr. Marisa Linton, available at: <http://www.port.ac.uk/special/france1815to2003/chapter1/interviews/filetodownload,20545,en.pdf>

(2) Freemasonry: The largest secret society in the world. The first Masonic lodge was allegedly established in 1717 in London, but the roots of Freemasonry date back further. Freemasonry spread globally, opening numerous lodges in Europe and the United States. Their teachings and rituals are shrouded in secrecy and mystery. See: Britannica Concise Encyclopedia (710).

(3) See: Paris, the Provinces and the French Revolution, by Alan Forrest, 2004, Oxford University Press, page 108.

Jacobins: Members of the Jacobin Club, the most famous political movement during the French Revolution. They led the revolutionary government between 1793 and 1794. The number of members is estimated at around 500,000. They were responsible for the massacres that followed the revolution. See: <https://www.britannica.com/topic/Jacobin-Club>

(4) See: Aspects of European History 1789–1980 (pp. 22–23), by: Stephen J. Lee, (Routledge, 2008).

(5) See: Religion, Politics and Preferment in France Since 1890, Maurice Larkin, 1995, Cambridge University Press, 162.



and affirms the perfection of this god, while rejecting divine revelation and its authority in the universe, claiming that natural laws are sufficient”⁽¹⁾.

This belief system, in its described form, emerged at the end of the Renaissance but did not gain widespread acceptance until the Enlightenment. During this era, it spread widely among philosophers, intellectuals, and political leaders. Prominent Enlightenment thinkers in France who adhered to Deism included Voltaire and Jean-Jacques Rousseau. Deism also significantly influenced the political class in the United States⁽²⁾.

This belief system profoundly impacted the intellectual elite of the time. Several factors contributed to its widespread adoption:

First Factor: There had been devastating religious wars between the Catholic and Protestant Churches, leading some thinkers to distance themselves from Christianity. Many intellectuals were repelled by the war crimes committed in the name of religion during these conflicts⁽³⁾.

Second Factor: During the Enlightenment, a field of study known as biblical criticism⁽⁴⁾ emerged. The Dutch philosopher Baruch Spinoza⁽⁵⁾ was one of the most prominent critics of the Bible during this time. He authored *Theological-Political Treatise*, in which he argued that the Old Testament had multiple authors from different backgrounds and that the Prophet Moses was not its actual author⁽⁶⁾. This field of study influenced the Deists’ rejection of divine revelation.

Third Factor: New scientific theories and discoveries also emerged during this period. Isaac Newton⁽⁷⁾ was the most prominent scientist of this time. Newton discovered that the universe operated according to a precise system that could be explained through mathematics. Among his most notable discoveries was the law of gravity. Newton remained a believer in God and adhered

(1) <http://jewishencyclopedia.com/articles/5049-deism>

(2) See: http://www.adherents.com/largecom/fam_deist.html

(3) See: <http://nationalhumanitiescenter.org/tserve/eighteen/ekeyinfo/deism.htm>

(4) Biblical Criticism: A branch of scholarship that studies the textual, structural, and historical questions surrounding both the Old and New Testaments. See: <https://www.britannica.com/topic/biblical-criticism>

(5) Baruch Spinoza: A Dutch philosopher of Jewish descent. He was one of the most famous Rationalist philosophers of the 17th century but differed from the Rationalist philosopher Descartes on several philosophical issues. He died in 1677. See: *Britannica Concise Encyclopedia* (1802)

(6) See the article: Biblical Criticism by Bernard Spinoza at: <http://www.fsmitha.com/h3/spinoza-bible.htm>

(7) Isaac Newton: British physicist and mathematician. He was a professor at Cambridge University and the president of the Royal Society in London. Among his most famous works is *Philosophiae Naturalis Principia Mathematica*, where he wrote about the laws of motion, including the law of gravity. He died in 1727. See: *Britannica Concise Encyclopedia* (1357)



to Christianity throughout his life, authoring 400 theological papers⁽¹⁾. However, Deists found their justification in Newton's discoveries, believing that the Creator set the universe in motion according to natural laws and then abandoned it, without interfering in its affairs⁽²⁾.

It is important to note that Deism is not atheism in the contemporary sense. A Deist believes in the existence of a Creator who created everything. However, Deism brought Western thought closer to atheism. It can be said that Deism occupies a middle ground between atheism and belief in a Creator who governs the universe, though both deny revelation, religion, and divine predestination.

However, Deism began to decline in the late 18th century for several reasons, the most important of which are two:

1. The critique of the proofs of God's existence by David Hume and Immanuel Kant.
2. The spread of naturalism and materialism led to atheism.

Further details on these two factors will be discussed next.

First Reason: Critique of the Proofs for God's Existence

Some Enlightenment philosophers became famous for their critique of the arguments for God's existence. Among the most notable:

First Philosopher: David Hume. Hume was a Scottish philosopher who adopted the philosophy of skepticism. He is considered one of the most significant philosophers to critique the arguments for belief in God. Hume critiqued both the cosmological and the design arguments⁽³⁾ in his *Treatise on Nature*. He also wrote about what he claimed was the impossibility of miracles in *An Enquiry Concerning Human Understanding*.

Additionally, he theorized about the problem of evil in his *Dialogues Concerning Natural Religion*. Hume shook religious beliefs during his time and is still considered one of the most important critics of the arguments for God's existence. Richard Dawkins cited Hume's words and ideas in five sections of his book *The God Delusion*⁽⁴⁾. Although Hume was accused of atheism in his time, contemporary researchers have debated his actual beliefs, with conflicting statements

(1) See: Vetenskap och Tro (60)

(2) See: <http://www.encyclopedia.com/philosophy-and-religion/philosophy/philosophy-terms-and-concepts/deists>

(3) A detailed discussion of these two arguments will follow in Chapter 2, God willing.

(4) See: *The God Delusion* (107, 110, 116, 139, 187).



found in Hume's writings. However, most researchers of Hume's religious philosophy concluded that he was a Deist, not an atheist⁽¹⁾.

Second Philosopher: Immanuel Kant. Kant was a renowned German philosopher. He developed numerous philosophical ideas, with particular attention to the critique of the proofs of God's existence. Kant sharply critiqued the ontological argument in his work *Critique of Pure Reason*⁽²⁾. Contemporary atheists have also based their critique on Kant's work, as Richard Dawkins did in *The God Delusion*⁽³⁾. Despite Kant's critique of the argument for God's existence, researchers have determined that Kant was not an atheist in the modern sense. Instead, he believed in God, although his belief was weak, or he may have been an agnostic⁽⁴⁾.

Second Reason: The Spread of Materialism and Naturalism

Materialism and naturalism were intellectual movements that spread during the Enlightenment, and their definitions are as follows:

Naturalism: This theory asserts that everything in the world and life is based on natural causes and laws without recourse to spiritual or supernatural explanations⁽⁵⁾.

Materialism: "The belief that only material things exist"⁽⁶⁾. The essence of both this and naturalism is fundamentally the same: the acknowledgment that there is nothing beyond nature or matter and nothing beyond that like a creator, spirit, or otherwise.

Some scholars have divided materialism and naturalism into two aspects: the ontological and the methodological. The ontological aspect examines the realm of existence, asking: Is there anything beyond this material or the natural world? According to adherents of these philosophies, the answer is no.

As for the methodological aspect, it pertains to scientific inquiry and its methods and is not concerned with the realm of existence. It holds that material or natural phenomena must be

(1) See: Routledge Philosophy Guide Book to Hume on Religion (11, 19), by David O'Connor.

(2) See the article Kant's Philosophy of Religion in the Stanford Encyclopedia of Philosophy:

<https://plato.stanford.edu/entries/kant-religion/#KanPreCriDisGod>

(3) See: *The God Delusion* (107).

(4) See: Atheism in Modern History, in *The Cambridge Companion to Atheism* (35-36).

A detailed discussion of Hume and Kant's critiques of these arguments will be provided in Chapter 2 on the proofs of God's existence, God willing.

(5) Oxford English Dictionary (848).

(6) *Ibid.*, (789).



explained solely through material or natural causes. However, this does not mean that there is nothing beyond matter or nature; those who adopt methodological materialism or naturalism may believe in God and the spirit, but in the realm of scientific research, they do not use such explanations for natural phenomena. This methodological approach is prevalent in nearly all scientific studies within Western academic institutions today. This does not negate the fact that many of these scientists believe in God and the unseen, as will be discussed in detail in the second chapter of this study.

Thomas Hobbes⁽¹⁾ was among the earliest proponents of materialism in the 17th century and established its foundations and principles. However, the key figures who advanced and promoted materialism during the Enlightenment were French philosophers⁽²⁾, such as Denis Diderot⁽³⁾, Julien Offray⁽⁴⁾, and Baron d'Holbach⁽⁵⁾. These three were pioneers of atheism during the Enlightenment—as will be discussed further. This illustrates the close connection between materialistic naturalism and atheistic thought. Materialism also greatly influenced the development of communist ideology in the 19th century. Upon closer study, it becomes clear that almost all contemporary Western atheists adopt materialistic naturalism.

Atheists in the Enlightenment Era

Many philosophers during the Enlightenment embraced Deism and turned away from Christianity. As the critical philosophies of Hume and Kant regarding the proofs of God's existence, along with naturalistic and materialistic thought, spread, the doors to atheism were flung wide open. Despite this, atheism remained a rare phenomenon during the Enlightenment. The most notable atheists of this period were four thinkers, all from France:

(1) Thomas Hobbes: A British philosopher and political theorist. He graduated from the famous University of Oxford and authored political works that drew the attention of the British king, leading Hobbes to flee to France, only returning after the king's death. He died in 1679. See: Britannica Concise Encyclopedia (881).

(2) See the article: Materialism in the Encyclopedia Britannica at: <https://www.britannica.com/topic/materialism-philosophy>

(3) Denis Diderot: A French philosopher educated by Jesuit Catholics, who continued his studies at the University of Paris. He was the first editor of the French Encyclopedia in 35 volumes, one of the most important works of the Enlightenment in France. He died in 1784. See: Britannica Concise Encyclopedia (543).

(4) Julien Offray: A French physician and philosopher, one of the earliest materialists, and a denier of the existence of the soul. He died in 1751. See: https://www.newworldencyclopedia.org/entry/Julien_La_Mettrie

(5) Baron d'Holbach: His real name was Paul-Henri Thiry. He was a philosopher, translator, and well-known social activist during the Enlightenment in France. He died in 1789. See: <https://plato.stanford.edu/entries/holbach/>



1. **Jean Meslier**⁽¹⁾: Meslier was the first atheist in Europe in the modern sense of the word. Curiously, he was a Catholic priest and remained one until his death in 1729. However, a 633-page manuscript was discovered in his home after his death. This manuscript was effectively his will, in which he denied the existence of God as believed in by both Christians and Deists⁽²⁾. The problem of evil was his central argument, which led him to atheism⁽³⁾. Meslier never advocated atheism during his lifetime, and his will did not become as famous as the works of other atheists during the Enlightenment.

2. **Julien Offray**: Offray began his academic journey by studying theology but grew tired of it and shifted to medicine, where he excelled and authored several medical works. His most famous book, *Man a Machine* (L'homme Machine), was published in 1747, in which he denied that the soul had a non-material nature. Offray's writings were scientific and based on materialist philosophy. This philosophy is one of the foundational elements of atheism. From his words, it is understood that he denied the existence of a creator, even if he did not explicitly state it⁽⁴⁾.

3. **Denis Diderot**: Diderot was initially influenced by Voltaire's Deist philosophy but later turned to atheism and wrote *La Promenade du sceptique* (The Sceptic's Walk), a dialogue between a Deist, an atheist, and a pantheist. It appears from his book that he sided with atheism in ridiculing the belief in God. For this reason, some historians of atheism regard Diderot as the first explicit atheist in his atheism⁽⁵⁾. Diderot stated that he based his atheism on extending Descartes' mathematical physics and Newton's universal mechanics to their rational end by stripping them of metaphysical elements. He ultimately concluded that everything is created by nature and that matter is the source of all changes and designs⁽⁶⁾.

4. **Baron d'Holbach**: As a philosopher from the aristocracy, d'Holbach hosted a literary salon in Europe, where intellectuals and philosophers gathered to discuss philosophical matters⁽⁷⁾. He authored *Systeme de la nature* (The System of Nature) in 1770, in which he argued that life is a product of nature and entirely subject to its laws. He also clearly denied the existence of God in

(1) Jean Meslier: A French Catholic priest who authored a will discovered after his death, containing atheistic and revolutionary ideas against Christianity. He died in 1729. See: <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/meslier-jean-1664-1729>

(2) See: Arguments for the existence of God: the continental European debate, (734–735), in Haakonssen, Knud. The Cambridge History of Eighteenth-Century Philosophy, vol. 2. Cambridge University Press

(3) See: The problem of theodicy, (766), in Haakonssen, Knud. The Cambridge History of Eighteenth-century Philosophy, vol. 2. Cambridge University Press

(4) See: Atheism for Beginners: A Coursebook for Schools and Colleges (22), by Michael Palmer.

(5) See: At the Origins of Modern Atheism (249), by Michael J. Buckley, (Yale University Press, 2009)

(6) See: Atheism in Modern History, in The Cambridge Companion to Atheism (30)

(7) See: The Forgotten Radicalism of the European Enlightenment. Basic Books, New York, (2010), pp. xi, xii



this book⁽¹⁾. This book had a profound influence on those who followed, and it became known as “the Bible of atheists”⁽²⁾.

Despite the rise of atheism in the modern sense during the Enlightenment, it remained confined to some intellectuals and philosophers in France. Atheism did not spread to different social classes or other countries until the 19th century.

(1) See: The Age of Enlightenment, in The Oxford Handbook of Atheism (208)

(2) See: Atheism for Beginners (23).



Subsection Six: The Nineteenth Century

The Importance of the Nineteenth Century in Atheistic Thought

The Enlightenment era in Europe concluded with the arrival of the nineteenth century. This century is considered one of the most important in shaping atheistic thought, both philosophically and scientifically. Europe also experienced significant political changes during this time, with the emergence of democracy⁽¹⁾ and freedom of expression. Professor David Nash⁽²⁾ wrote a study on atheism in this century and referred to it as “The (Long) Nineteenth Century”⁽³⁾. This term highlights the numerous significant events in atheistic thought during this era.

France, Britain, and Germany were this century’s most powerful European nations, particularly regarding intellectual, scientific, and political influence. These three nations extended their dominance over much of Europe and colonized⁽⁴⁾ many countries outside of Europe. The major philosophers and advocates of atheism originated from these three countries. Therefore, we will review atheism in these three countries during the nineteenth century and highlight the key figures and events that contributed to the spread of atheism and its companion, secularism.

(1) Democracy: A form of governance where sovereignty lies with the people, either directly or through representatives. See: Mu’jam al-Lughah al-‘Arabiyyah al-Mu‘asirah (1/ 795).

(2) David Nash: A history professor at the renowned University of Oxford in Britain, who has authored books on secularism for over 25 years. See: The Oxford Handbook of Atheism (xix).

(3) The Oxford Handbook of Atheism (212).

(4) Colonialism: A political, economic, and military phenomenon that emerged with the rise of empires from ancient times. It appeared in modern Europe with the rise of nationalism, geographical discoveries, and the commercial doctrine, influenced by the remnants of Aristotelian philosophy in the European mindset, where the Aryan race was regarded as superior, and others were viewed as servile and possessing the mindset of slaves. See: Al-Mawsu‘ah al-Muyassarah (2/ 953).

Atheism in France

Earlier, we discussed the influence of France in spreading atheism and opposing religion during the Enlightenment. It was evident that this stemmed from French philosophy's opposition to religion, the French Revolution, and the continuous efforts of Freemasonry in this regard. The nineteenth century was an extension of this era, and the following points elaborate on this:

Political Events in France During This Century

Napoleon⁽¹⁾ was one of the most significant political figures who rebelled against religion and promoted secularism in the nineteenth century. Born in 1769, Napoleon joined the French army and rose to a high rank⁽²⁾. He adhered to the Deist philosophy, which led to a constant conflict with the Catholic Church. Scholars have debated whether Napoleon was associated with Freemasonry, with the prevailing view being that he was, given his strong support for them⁽³⁾.

Napoleon's prominence in the French army grew after the French Revolution, and he began conquering other countries. In 1796, he decided to invade the Italian states and successfully defeated the Pope's army in the Vatican, after which he aimed to secularize Italy. He continued his conquests, including his invasion of Egypt in 1798, where he quickly established Masonic lodges and worked to spread secularism⁽⁴⁾.

Napoleon's campaigns continued in Western, Southern, and Central Europe, and he gradually worked his way to rule France, eventually becoming the first Emperor of the French Empire in 1804. He continued to expand and spread secularism until he succumbed to megalomania and attempted to conquer Russia in 1812, a move that ultimately failed. He was forced to relinquish power in 1814⁽⁵⁾. Freemasonry grew significantly under his reign, with the number of Masonic lodges increasing from 300 to 1,200 in this short period⁽⁶⁾.

(1) Napoleon: Napoleon Bonaparte, a French general who ruled France from 1804 to 1815 and waged devastating wars across Europe. He also invaded Egypt and other countries in Africa. He was defeated in his wars against Russia and Britain, leading to his removal from power. He died in 1821. See: Britannica Concise Encyclopedia (1326).

(2) See: <http://www.history.com/topics/napoleon>.

(3) See for example: Napoleon & Empire Freemasonry under the French First Empire, <http://www.napoleon-empire.com/freemason.php>.

(4) See previous article.

(5) <http://www.history.com/topics/napoleon>.

(6) Napoleon & Empire Freemasonry under the French First Empire, <http://www.napoleon-empire.com/freemason.php>.



Napoleon died in 1821, and the political situation in France became unstable afterward. However, France had considerable influence, and secularism remained strong throughout the century.

French Colonial Empire

During this century, the French Empire had colonies worldwide and managed to spread secularism among those nations. It is noteworthy that, to this day, countries under French colonial rule are more inclined toward secularism than those colonized by other nations.

French Philosophy in the Nineteenth Century

The leading philosophers of Europe during the Enlightenment were predominantly from France. However, in the nineteenth century, German philosophy gained prominence at the expense of French philosophy, as will be elaborated later. Nevertheless, there were still influential French philosophers during this period, the most significant being Auguste Comte⁽¹⁾. Born in a devout Catholic family in 1798, Comte shifted his thinking toward materialistic and atheistic thought during his studies. He founded the positivist philosophy⁽²⁾, one of the nineteenth century's most significant and widespread intellectual movements..

Comte's philosophical ideas were based on the belief that humanity progressed through three stages:

1. **The Theological Stage:** "Comte believed that in this stage, humanity attempted to understand the world around them. In this stage, the human mind sought to find the essence of things and explain phenomena by attributing them to a common cause or principle"⁽³⁾. This common principle was the belief in either multiple gods or one God. This stage occurred before the Enlightenment.
2. **The Metaphysical Stage:** "In this stage, the human mind also sought to discover the truths and origins of things and their destinies. However, instead of searching for causes beyond the phenomena, the mind rejects external causes and looks for causes and purposes within the things themselves and the phenomena. In this stage, the human mind does not attribute

(1) Auguste Comte: French philosopher and founder of sociology based on philosophical principles. He also established the positivist philosophy, which influenced many philosophers after him. He died in 1857. See: Britannica Concise Encyclopedia (445).

(2) Positivism: An atheistic philosophy that holds that certain knowledge can only be based on empirical phenomena, especially those offered by experimental science. This philosophy denies the existence of knowledge that transcends sensory experience, particularly concerning metaphysical causes. See: Al-Mawsu'ah al-Muyassarrah fil Adyan wal Madhahib wal Jama'at al-Mu'asirah (2/ 811-814).

(3) Madhāhib Fikriyyah Mu'āsirah (221).



the truths of phenomena or events to external causes but to laws and reasons within the things themselves”⁽¹⁾. This stage occurred during the Enlightenment.

3. **The Positive Stage:** “Comte argued that in the previous two stages, the human mind lived in states of subjective illusions and inherited superstitions unrelated to reality. Thus, it moved from the theological stage...to the metaphysical stage. However, the mind does not remain in this state; it transitions from these subjective illusions to the truths of the ‘positive stage.’ In this third stage, which Comte named ‘positivism,’ the mind completely abandons theological and metaphysical illusions and understands things as they truly are in reality”⁽²⁾.

After laying out these three stages, Comte established what he called the “Religion of Humanity,” an atheistic religion that rejects belief in God but venerates humanity and exalts science. He even went so far as to establish “Churches of Humanity.” The positivist philosophy had a significant impact on the intellectual elite in Europe⁽³⁾. Modern atheists still adhere to humanism and highly revere empirical science. Although Comte was neither the first to advocate humanism nor the first to promote empiricism, he greatly contributed to the development and spread of these philosophies.

Atheism in Britain

The First Atheistic Book in English

After the French Revolution, atheism spread to Britain. In 1811, Percy Bysshe Shelley⁽⁴⁾, a student at Oxford University, authored a book titled *The Necessity of Atheism*, which he distributed to the deans of all the university’s colleges. This led to his expulsion from the university. However, Shelley persisted in his advocacy for atheism and reprinted the book in 1813⁽⁵⁾. This was the first book advocating atheism in the English language. Following this publication, a period of enthusiastic promotion of atheism and secularism began in Britain.

Carlile’s Atheistic Campaign

In 1817, *The Black Dwarf*, a satirical magazine, was launched in Britain. The magazine often targeted Christianity with its satire, aiming to diminish its value in people’s minds. The magazine

(1) Ibid (223).

(2) Ibid (224).

(3) See: The (Long) Nineteenth Century, in *The Oxford Handbook of Atheism* (221).

(4) Percy Bysshe Shelley: A romantic English poet, widely regarded as one of the best poets in English literature. He was among the earliest advocates of atheism in Britain. He died in 1822. See: <https://www.britannica.com/biography/Percy-Bysshe-Shelley>.

(5) See: <http://www.feedbooks.com/book/6701/the-necessity-of-atheism>.



gained significant popularity until it was shut down in 1824. One of the most active figures in its distribution was Richard Carlile⁽¹⁾. Carlile harbored a deep-seated animosity toward religion, to the point that he often repeated Diderot’s infamous statement, “Let the last king be strangled with the guts of the last priest”⁽²⁾.

In 1829, Carlile embarked on a campaign promoting atheism alongside his friend Robert Taylor⁽³⁾, nicknamed “The Devil’s Chaplain.” During their tour, they visited Cambridge University, where Charles Darwin was a student. Their tour left a lasting impression on Darwin⁽⁴⁾.

In 1830, Carlile founded a center in London where atheists of the time gathered to listen to his lectures on atheism, which were later transcribed and distributed to thousands of people⁽⁵⁾. Carlile was imprisoned numerous times for his blasphemies, but he continued his mission until he died in 1842. His work impacted the spread of atheism in Britain, even reaching the United States⁽⁶⁾.

Charles Darwin’s Theory

In 1859, Charles Darwin published his book *The Origin of Species*. While evolutionary thought existed before that, Darwin was the first to substantiate the theory scientifically based on purely material mechanisms. I have dedicated a section in the second chapter of the third part of this book to his theory, outlining its history and the prominent critiques from Western scholars, so there is no need for further details here.

Election of the First Atheist to the British Parliament

Atheism reached the heights of governance in 1880 when Charles Bradlaugh⁽⁷⁾ was elected to the British Parliament. This marked the first time in British history that such an event occurred. However, Bradlaugh refused to swear an oath to God, resulting in a brief imprisonment⁽⁸⁾. He

(1) Richard Carlile: A British journalist, advocate of free speech in the press, and promoter of secularism and the abolition of monarchy in Britain. He died in 1843. See: <https://www.britannica.com/biography/Richard-Carlile>.

(2) The (Long) Nineteenth Century, in *The Oxford Handbook of Atheism* (215).

(3) Robert Taylor: A British clergyman who became an extreme opponent of religion, earning the nickname “The Devil’s Chaplain.” He died in 1844. See: <https://www.geni.com/people/Robert-Taylor/6000000078518986056>.

(4) See: Darwin Correspondence Project – Letter 1924 – Darwin, C. R. to Hooker, J. D., 13 July (1856) (70-73).

(5) See: <https://thethingsthatcatchmyeye.wordpress.com/tag/richard-carlile/>.

(6) See: The (Long) Nineteenth Century, in *The Oxford Handbook of Atheism* (215).

(7) Charles Bradlaugh: A radical British atheist influenced by Voltaire’s philosophy, elected to the British Parliament in 1880. He died in 1891. See: www.britannica.com/biography/Charles-Bradlaugh.

(8) See: Report from the Select Committee on the Parliamentary Oath HCP 159 (1880) (76-77).



returned to Parliament in 1888 after a law was passed that eliminated the requirement to take an oath upon entering Parliament. Following this, other atheists gradually entered government positions in Britain⁽¹⁾.

Expansion of British Influence

Between 1815 and 1914, the British Empire was at the peak of its power. It was considered the world's most powerful nation, spanning an area of 26 million square kilometers with a population of around 400 million⁽²⁾. The philosophies and scientific theories present in Britain thus spread to other countries.

Atheism in Germany

Philosophers of Atheism in Germany: Atheism began to spread in Germany at the beginning of the nineteenth century, and some of the most prominent atheistic philosophers of this century were from this country. These philosophers significantly impacted Europe, and their philosophies continue to influence atheistic intellectual movements in Europe today. I will specifically discuss five of these philosophers, as they were the most influential in shaping atheistic thought in the nineteenth century:

1. **Georg Wilhelm Friedrich Hegel**⁽³⁾: Born in 1770 to a wealthy German family, Hegel's mother passed away when he was young⁽⁴⁾. Initially, he studied theology and wrote several works on Christianity. However, he later shifted to philosophy, where he excelled and became a professor in 1816⁽⁵⁾. Hegel's philosophy, Hegelianism, was complex and difficult to understand, particularly in metaphysical matters. His followers split into two groups: the right-wing Hegelians, who were devout Christians and adhered to Hegel's early theological works, and the left-wing Hegelians, who were atheists and focused on Hegel's critiques of traditional Christianity⁽⁶⁾. Major German philosophers of the nineteenth century, such

(1) See:

<http://www.parliament.uk/about/living-heritage/transformingsociety/private-lives/religion/overview/religionc19th-/>.

(2) See: *The British Imperial Century 1815 / 1914: A World History Perspective* (3), by Timothy Parsons (Rowman & Littlefield, 1999).

(3) Georg Wilhelm Friedrich Hegel: A German philosopher influenced by Immanuel Kant, Hegel was a professor at the University of Berlin and one of the founders of German Idealism. His philosophy had a profound influence on later philosophers. He died in 1831. See: *Britannica Concise Encyclopedia* (855-856).

(4) See: *Hegel: A Biography* (3), by Terry Pinkard (Cambridge University Press, 2001).

(5) *Västerlandets Filosofi* (451).

(6) See the article: Was Hegel Christian or atheist? by Paul E. Trejo: <http://philosophy.eserver.org/hegel-christianity.html>



as Ludwig Feuerbach and Karl Marx, were influenced by this latter school of thought, as discussed later.

2. **Arthur Schopenhauer**⁽¹⁾: Schopenhauer was born in 1788 into a wealthy German family. He began studying philosophy at an early age, earning a doctorate in 1814 with a dissertation titled *Die Welt als Wille und Vorstellung* (The World as Will and Representation), which became his most famous work. Immanuel Kant's philosophy influenced Schopenhauer, but unlike Kant, he openly declared his atheism while differing from Kant on several philosophical matters. One of Schopenhauer's most dangerous contributions was his development of a pessimistic philosophy, some aspects of which were drawn from Buddhist pessimism. The essence of this philosophy was that life consists only of suffering, disease, and evil and that one should accept life as it is, freeing oneself from irrational hopes and desires. Schopenhauer viewed religion as one of the most dangerous illusions⁽²⁾. His pessimistic philosophy profoundly influenced major atheistic philosophers of the nineteenth and twentieth centuries, such as Karl Marx, Friedrich Nietzsche, and Sigmund Freud⁽³⁾.
3. **Ludwig Feuerbach**⁽⁴⁾: Born in 1804 into a family renowned for its scholarship and culture, Feuerbach pursued philosophy and was influenced by Hegel's thought. In 1841, he published his book *Das Wesen des Christentums* (The Essence of Christianity), which became one of the most important atheistic works of the nineteenth century. In this book, Feuerbach critiqued the core of Christianity, particularly its belief in God. His critical philosophy of religion heavily influenced Karl Marx, the founder of communism⁽⁵⁾.
4. **Karl Marx**: Born in 1818 in Germany, Marx began studying philosophy at an early age and was influenced by left-wing Hegelian atheism. At the age of nineteen, Marx met Feuerbach, whose anti-religious philosophy had a profound impact on him⁽⁶⁾. Marx became one of the most vocal critics of all forms of religion. In 1844, he authored an article that included one

(1) Arthur Schopenhauer: A German philosopher with a doctorate in philosophy. He was influenced by Hindu philosophy as well as the philosophies of Plato and Immanuel Kant. Due to his pessimism, he became known as the philosopher of pessimism. He died in 1860. See: Britannica Concise Encyclopedia (1701).

(2) See:

<http://www.thecritique.com/articles/what-is-pessimism-the-philosophy-at-the-heart-of-true-detective/>

(3) See: <https://plato.stanford.edu/entries/schopenhauer/#8>.

Sigmund Freud: An Austrian neurologist of Jewish origin and the founder of psychoanalysis. He died in 1939. See: <http://www.iep.utm.edu/freud/>.

(4) Ludwig Feuerbach: A German philosopher, he studied under Hegel but eventually rejected idealism and embraced materialism. He is well known for his critical stance toward Christianity. His philosophy influenced Marx and Engels. He died in 1872. See: Britannica Concise Encyclopedia (669).

(5) See: <https://plato.stanford.edu/entries/ludwig-feuerbach/>.

(6) See: Karl Marx: a biography (25-27), by David McLellan (Palgrave MacMillan, 2006).



of the most famous critiques of religion in history, in which he stated, “Religion is the sigh of the oppressed creature, the heart in a heartless world, and the soul in soulless conditions. It is the opium of the people”⁽¹⁾. In 1848, Marx and Friedrich Engels published *The Communist Manifesto*, marking the beginning of the communist movement⁽²⁾. Communist groups and parties formed in various European countries, but communism did not gain significant traction until the twentieth century when major powers, led by the Soviet Union, adopted the ideology. No intellectual movement contributed more to the spread of atheism than communism, which will be discussed in more detail in the following section.

5. **Friedrich Nietzsche.** In this atmosphere, was Nietzsche born in 1844. He initially pursued the study of theology to become a priest, but after discovering numerous historical errors in Christianity, he lost his faith at an early age and declared it publicly at the age of eighteen⁽³⁾. Nietzsche turned to the study of philosophy in 1865 and was greatly influenced by Schopenhauer’s philosophy. He began writing numerous works on atheistic philosophy. Nietzsche became famous for the phrase “God is dead”⁽⁴⁾, a bold expression reflecting the extreme audacity of philosophers at the end of this century in their open advocacy of atheism. Nietzsche’s philosophy profoundly impacted various intellectual movements at the end of the 19th and the beginning of the 20th century, including fascism⁽⁵⁾ and Zionism⁽⁶⁾. He also influenced the thinking of Nazi leader Adolf Hitler⁽⁷⁾ and the founder of psychoanalysis⁽⁸⁾, Sigmund Freud⁽⁹⁾. There is no doubt about the significant role these movements and

(1) Karl Marx: *Selected Writings* [1844] (64), (Oxford University Press, 1990).

(2) See: <https://www.marxists.org/archive/marx/works/1848/communist-manifesto/>.

(3) See: *The Cambridge Companion to Nietzsche* (99).

(4) *Thus Spoke Zarathustra* (41).

(5) Fascism: A political philosophy or movement that emerged in Italy in the 1920s, promoting government dominance and blind obedience to the ruler, along with the forcible suppression of opposition. The Italian, Spanish, and Japanese governments adopted fascism at various points in the 20th century. See: *Britannica Concise Encyclopedia* (659).

(6) Zionism: A political movement aiming to establish a Jewish state in Palestine. It was founded by Theodor Herzl in the 19th century and is the ideology that dominates the State of Israel today. Zionism operates through hundreds of associations in America and Europe in various fields, working for the benefit of Israel. See: *Al-Mawsū’ah Al-Muyassarrah* (1/ 518–526).

(7) Adolf Hitler: The leader of the Nazi Party and ruler of Germany from 1933 to 1945. He started World War II, resulting in tens of millions of deaths. As the war neared its end, he committed suicide in 1945. See: <https://www.britannica.com/biography/Adolf-Hitler>.

(8) Psychoanalysis: A branch of modern psychiatry that explores the subconscious mind, seeking to uncover repressed desires and psychological issues to facilitate their treatment. See: *Mu’jam Al-Lughah Al-‘Arabiyyah Al-Mu’āṣirah* (3/ 2256).

(9) See: http://www.worldlibrary.org/articles/influence_and_reception_of_friedrich_nietzsche.



individuals played in spreading secularism and atheism in the 19th century, as well as their infamous criminal records.

Cultural Conflict in Germany

Germany was divided into small states for a long period of its history, but Otto von Bismarck⁽¹⁾ succeeded in unifying these states into the German Empire in 1871. This empire stretched across a vast area that included modern-day Germany along with parts of Poland, France, Russia, the Netherlands, Denmark, Belgium, the Czech Republic, and Lithuania. The empire also had several colonies in Africa and elsewhere⁽²⁾. Amid the growing spread of atheism and secular philosophies, calls for the separation of church and state grew louder in this empire, leading to what became known as the *Kulturkampf* (Cultural Struggle) from 1871 to 1877. This struggle aimed to weaken the Catholic Church and separate religion from state affairs, a goal Bismarck largely achieved⁽³⁾. Masonic lodges played an active role in this conflict⁽⁴⁾.

Conclusion

In summary, after this brief overview of the history of atheism in the 19th century, it can be seen why researcher David Nash referred to this century as “long.” Atheism emerged strongly in this century in intellectual circles, and secularists hostile to religion attained positions of power, transforming atheism from a mere abstract idea into an ideology supported by authority and force.

(1) Otto von Bismarck: The Prime Minister of Prussia for almost 30 years, and later the ruler of the German Empire for nearly 20 years. During his rule, Germany's influence grew significantly. He died in 1898. See: <https://www.britannica.com/biography/Otto-von-Bismarck>.

(2) See: http://www.allempires.com/article/index.php?q=german_empire.

(3) See: <https://www.newworldencyclopedia.org/entry/Kulturkampf>.

(4) See: New Catholic Encyclopedia, 1967 ed., Volume 6, p. 135.



Subsection Seven: The 20th Century

If the 19th century was one of the most important centuries for the theoretical foundations of atheism, the 20th century was the most significant for its application and spreading. Atheistic philosophies developed in this century, but most of these philosophies and intellectual movements were extensions of the philosophies of the previous century. The events of this century are vast and multifaceted, but given the limitations of space, they will be summarized as follows:

The Russian Revolution and the Establishment of the Soviet Union

Perhaps the Russian Revolution and the establishment of the Soviet Union represent the most significant events in the history of atheistic thought throughout the ages. Vladimir Lenin⁽¹⁾—the leader and pioneer of this revolution—was born in 1870 to a wealthy Russian family. His father died of a brain hemorrhage when Lenin was just 16 years old, which led to deep psychological distress, ultimately driving him to deny the existence of the Creator⁽²⁾. Lenin's brother was a revolutionary socialist who, in 1887, plotted to assassinate the Tsar of the Russian Empire but was captured before carrying out the plan and sentenced to death⁽³⁾. This event profoundly affected Lenin, driving him toward extremism. He became involved in revolutionary activities in 1887, eventually rising to the leadership of the Bolshevik Communist Party. When World War I began, the Russian Tsarist regime weakened, allowing Lenin and the Communist Party to capitalize on this by launching a revolution against the Tsar. In 1917, Lenin seized power, establishing the first and most powerful communist state in human history⁽⁴⁾.

(1) Lenin: His real name was Vladimir Ilyich Ulyanov, leader of the Bolshevik revolution against the Tsar, and later the first ruler of the Soviet Union. He died in 1924. See: Britannica Concise Encyclopedia (1096).

(2) Lenin: A Biography (50-51), by Robert Service, Macmillan, 2000.

(3) Ibid., (52-58).

(4) <http://www.biography.com/people/vladimir-lenin-9379007#the-revolution-of-1905-&-wwi>.



The Soviet Union was the first country in the world to officially declare that one of its strategic objectives was to eradicate religions and replace them with global atheism⁽¹⁾. The Soviet Union implemented this strategy rigorously, particularly during the reign of Stalin⁽²⁾. The number of churches dwindled from 50,000 at the beginning of the Soviet Union to just 500 by 1939⁽³⁾. During the years 1937-1938, the regime arrested more than 160,000 Christian clergy and executed 100,000 of them⁽⁴⁾. The Soviet government closed 12,000 mosques between 1917 and 1930 and prohibited 90-97% of imams and muezzins from performing their duties⁽⁵⁾.

The spread of communism did not stop within the Soviet Union's borders but expanded to many parts of the world. The Communist Party, led by Mao Zedong, seized power in China in 1949⁽⁶⁾. Mao declared atheism the official religion of the state, and between 1966 and 1976, he launched the Cultural Revolution in China, spreading communism among all segments of Chinese society. One of the goals of this revolution was to eliminate all forms of religiosity, and this was practically implemented by closing religious buildings, arresting clergy, and killing them⁽⁷⁾.

Communists rose to power, fought against religions, promoted atheism, and spread atheism in a large number of countries. The Soviet Union consisted of 14 states, and dozens of other countries worldwide were under the grip of communism⁽⁸⁾. Through this oppressive, authoritarian approach, atheism spread in these countries. A group of Western academics authored a book titled *The Black Book of Communism*, documenting the crimes of communists in the 20th century. They concluded that the number of people killed because of this criminal atheistic ideology reached 94 million in the 19th century. This atheistic ideology reached extreme levels of bloodshed and coercion in imposing atheism upon people⁽⁹⁾.

(1) *Religious Policy in the Soviet Union* (4), by Sabrina Petra Ramet, Cambridge University Press.

(2) Stalin: His real name was Iosif Vissarionovich Dzhugashvili. Raised in a religious family, he later joined communist groups before the communist revolution. After the revolution, he rose through the ranks to become the autocratic ruler after Lenin's death. Millions died due to his oppressive policies. He died in 1953. See: *Britannica Concise Encyclopedia* (1096).

(3) <https://www.loc.gov/exhibits/archives/anti.html>.

(4) *A Century of Violence in Soviet Russia* (165), by Alexander N. Yakovlev, Yale University Press, 2002.

(5) https://biblicalstudies.org.uk/pdf/rcl/18-3_196.pdf.

(6) Mao Zedong: Leader of the communist revolution in China, later becoming the absolute ruler after seizing power in 1949. He ruled with brutality, causing the deaths of millions. He died in 1976. See: *Britannica Concise Encyclopedia* (1189).

(7) See: <http://www.biography.com/people/mao-tse-tung-9398142>.

(8) See: *Local Religion in North China in Twentieth Century* (51), by Daniel Overmyer, *Handbook of Orientalist Studies*, Volume 22, Brill, 2009.

(9) See: <http://study.com/academy/lesson/communist-countries-past-present.html>.

Atheism in Western Countries

Atheism in the 20th century was not limited to communist countries but spread significantly in Western countries that opposed communism. Professor Callum Brown⁽¹⁾ conducted a peer-reviewed academic study on atheism in the 20th century, mentioning several implicit reasons for the spread of atheism during this period. The key reasons are summarized as follows:

1. **Decline in the Status of Religion:** The importance of religion and interest in it among Westerners began to decline after 1950. This phenomenon first appeared in Britain between 1950 and 1960, then spread to the Netherlands, Belgium, Germany, France, Sweden, Norway, and Denmark. Church attendance dropped significantly during this time. For example, in Quebec⁽²⁾, Canada, church attendance was 90% in 1950, but by 1975, it had decreased to 30%⁽³⁾. There is a correlation between decreased religious practice and the rise of irreligion. According to Canadian statistics, 0.52% of respondents identified as irreligious in 1960, but by 2000, this number had risen to 15.79%⁽⁴⁾.
2. **Spread of Liberalism:** Liberalism spread widely in Western countries during the 20th century, so Western politics became largely dominated by liberal ideology. Professor Callum Brown noted that the spread of liberalism contributed to the rise of atheism, as liberalism is a secular ideology that emphasizes individual freedom and advocates for the separation of religion and state and independence from religious authority⁽⁵⁾.
3. **Influence of Socialists⁽⁶⁾ in the West:** Although Western countries generally adopted capitalist ideologies, there was a significant presence of socialists. Communist and socialist parties were active in all Western European countries and influenced the populace considerably. Socialists were among the most prominent propagators of atheism in these countries⁽⁷⁾.
4. **Apostasy Among Catholic Clergy:** The atheistic wave in Europe became so overwhelming that it even affected religious clergy. Between 1960 and 1970, many clergy members,

(1) Callum Brown: Professor of Modern European History at the University of Glasgow in Britain. See: *The Oxford Handbook of Atheism* (xi-xii).

(2) Quebec: A city in southeastern Canada, one of the oldest cities in the country, and the capital of the Quebec province. See: <https://www.britannica.com/place/Quebec>.

(3) Twentieth Century, *The Oxford Handbook of Atheism* (230).

(4) See: *Ibid.*, (232).

(5) See: *Ḥaḳīqat al-Libirāliyyah wa Mawqif al-Islām Minhā* (153–156).

(6) Socialism: A political and economic ideology that advocates state control over the means of production, equitable distribution, and comprehensive planning. See: *Al-Mu'jam Al-Arabi Al-Mu'āsir* (2/1194). However, the reality in socialist countries reveals injustice, as the state often does not provide equitable distribution.

(7) See: Twentieth Century, *The Oxford Handbook of Atheism* (234).



particularly from the Catholic Church, renounced their faith. This caused a shock in the West and contributed to the spread of atheism⁽¹⁾.

5. **Secularization of Education in the West:** The founders of science in the West were religious and believed in a Creator⁽²⁾, but this changed in the 20th century when Western governments adopted methodological naturalism in the teaching of empirical science. As previously mentioned, this approach does not allow the invocation of a Creator to explain natural phenomena. This secular empirical methodology was a contributed to the rise of atheism among empirical scientists⁽³⁾.

6. **Atheism in the Media:** Atheism became highly visible in the media during the 20th century, presented by various individuals with differing views. Philosopher Bertrand Russell⁽⁴⁾ had a strong media presence in Britain in the 1940s and gained widespread popularity among the British public. Margaret Knight⁽⁵⁾, the first atheist woman to appear in British media, began broadcasting atheist messages on the famous BBC channel in 1955⁽⁶⁾. Carl Sagan, the American astrophysicist, hosted the program *Cosmos: A Personal Voyage* in 1980, consisting of 13 episodes. It was a popular show in which he discussed the universe and the origins of life from an atheistic perspective. The program gained widespread fame, with 500 million viewers in 60 countries⁽⁷⁾.

Famous Atheists of the Twentieth Century

The nineteenth century was more theoretical for atheistic thought, while the twentieth century was more practical in applying it. Nonetheless, there were a few theorists of atheism in the twentieth century who had a great influence. Among the most important of these atheists are:

First Atheist: Sigmund Freud. At the beginning of the twentieth century, Freud was one of the most famous proponents of atheism. He was born in 1856 into a Jewish family and attended university, where he studied medicine. One of Freud's professors was a supporter and advocate of

(1) See: Ibid., (235).

(2) See: God's Undertaker (8).

(3) See: Twentieth Century, The Oxford Handbook of Atheism (239).

(4) Bertrand Russell: British philosopher, logician, mathematician, and historian. He is considered one of the most famous philosophers of the 20th century. Among his works: *The History of Western Philosophy*. He died in 1970. See: <https://www.britannica.com/biography/Bertrand-Russell>.

(5) Margaret Knight: British psychologist and journalist. She worked for the BBC for several decades, presenting atheist and anti-religious programs. She died in 1983. See: <https://archiveshub.jisc.ac.uk/search/archives/1465bf2e-72cd-3c00-88ad-ce10d9501640>.

(6) See: Twentieth Century, The Oxford Handbook of Atheism (241).

(7) http://starchild.gsfc.nasa.gov/docs/StarChild/whos_who_level2/sagan.html.



the theory of evolution, which led Freud to adopt this theory early⁽¹⁾. Freud also read the works of the atheist philosopher Nietzsche during his studies⁽²⁾. These theories and atheistic philosophies influenced Freud's thinking until he became a proponent of atheism. After graduating, Freud specialized in the study of neurology and founded the theory of psychoanalysis, a method and approach to treating mental illnesses. In 1927, Freud authored his famous book *The Future of an Illusion* (Die Zukunft einer Illusion), in which he analyzed the origin and development of religions through a psychological lens and predicted what would become of religions in the future. Freud viewed religion as a collection of illusions and wishes, and he believed that God is a childish manifestation of the human desire to remain with one's father⁽³⁾. This theory contributed to the spread of atheism, and Freud remains one of the most well-known theorists of atheism in the twentieth century.

Second Atheist: Bertrand Russell. Russell was born in 1872 into a British aristocratic family; his grandfather served as the Prime Minister of Britain, and his father was a member of the British Parliament and a vocal opponent of Christianity. His mother died when he was two years old, and his father died when he was four, leaving him anxious about his upbringing, and he wanted to commit suicide⁽⁴⁾. Due to these psychological disturbances, Russell lost his faith in Christianity at the age of 15 and declared his atheism at the age of 18⁽⁵⁾. He studied mathematics at Cambridge University, spending three years there before switching to philosophy, excelling in it until he became one of the most famous Western philosophers of the twentieth century. Russell authored 71 books, pamphlets, philosophy, and other scientific articles⁽⁶⁾. Among his best-known works advocating atheism are:

1. **Essay: Why I Am Not a Christian?** This essay was originally a lecture delivered by Russell at the National Secular Society in 1927 and was later published. Most of this essay critiques the arguments for God's existence, such as the cosmological argument, the argument from natural law, the design argument, and the moral argument⁽⁷⁾. Although Russell's responses

(1) Freud, *Biologist of the Mind, Beyond the Psychoanalytic Legend* (160), by Frank J. Sulloway, (Harvard University Press, 1979).

(2) *Return of the French Freud: Freud, Lacan, and Beyond* (13), by Paul Roazen, (Routledge Press, 1997).

(3) *The Future of an Illusion* (18), by Sigmund Freud, (Norton and Company, 1990).

(4) *Bertrand Russell Autobiography* (38), by Bertrand Russell, (Psychology Press, 1998).

(5) Previous source (36 - 37).

(6) Bertrand Russell, *A Very Short Introduction* (14-17), by A.C. Grayling, translated by Iman Gamal al-Din al-Farmawi, (Hindawi Foundation for Education and Culture, First Edition, 2014).

(7) See: *Why I Am Not a Christian?*

<http://www2.fiu.edu/~sabar/enc3311/Why%20I%20Am%20Not%20A%20Christian%20-%20Bertrand%20Russell.pdf>



were weak and flawed, the essay was translated into various languages, printed as a pamphlet, and distributed in large numbers.

2. **Essay: Is There a God?** Russell authored this essay in 1952. One of the most famous elements of this work is what is known as Russell's teapot, a metaphor he used to argue against the notion that skeptics must prove the falsehood of religious claims. The metaphor is as follows: if someone claimed that a Chinese teapot is orbiting the sun, no one could disprove the claim. However, the burden of proof lies with the one making the claim, not those who deny it. The conclusion is that the default position is that there is no God, and atheists are not required to prove His nonexistence because that is the default. Despite the absurdity of this metaphor, it is popular among contemporary atheists today. It is used by Richard Dawkins, the leader of new atheism, in his books such as "The God Delusion"⁽¹⁾ and his debates. A detailed critique of this argument will be presented in the third chapter, God willing.

Third Atheist: Jean-Paul Sartre⁽²⁾. Sartre was born in 1905 in the capital of France. At 15, he began studying philosophy, excelling to the point where he became a professor by 1931, at only 26⁽³⁾. In 1943, he authored one of his most important books, "Being and Nothingness" (L'Être et le Néant), the starting point of atheistic existentialism⁽⁴⁾. The true founder of existentialist philosophy in the West is Søren Kierkegaard⁽⁵⁾, who was influenced by Christian principles and believed in God⁽⁶⁾. However, Sartre developed this philosophy into an atheistic and hedonistic philosophy in which humans are freed from values and are driven to fulfill their desires without constraint⁽⁷⁾. This philosophy became widely popular in the West after World War II and influenced both

(1) See: The God Delusion (74, 75, 76, 77, 94).

(2) Jean-Paul Sartre: French philosophy professor, author, and political activist, and one of the pioneers of existentialist atheistic philosophy. He died in 1980. See: <https://www.britannica.com/biography/Jean-Paul-Sartre>.

(3) See: http://www.nobelprize.org/nobel_prizes/literature/laureates/1964/sartre-bio.html.

(4) Existentialism: A philosophical movement that exalts human value and emphasizes individual freedom, thought, will, and choice, rejecting the need for a transcendental guide. It is more a philosophy of the self than of the subject. Notable figures include Søren Kierkegaard and Jean-Paul Sartre. See: Al-Mawsū'ah al-Muyassarrah in religions and contemporary sects (2/818–821).

(5) Søren Kierkegaard: Danish philosopher, theologian, and poet, considered the spiritual father of existentialist philosophy, and whose philosophy influenced modern thought. He died in 1855. See: <https://plato.stanford.edu/entries/kierkegaard/>.

(6) See: Rasā'il fī Madhāhib Fikriyyah Mu'āṣirah (246)

(7) See: Al-Mūjaz fī al-Adyān wa al-Madhāhib al-Mu'āṣirah (124) by Dr. Nāṣir ibn 'Abd Allāh al-Qifārī and Dr. Nāṣir ibn 'Abd al-Karīm al-'Aql, published by Kunūz Ishbīliyyah, 1426 AH.



philosophy and Western culture, including plays, art, and literature⁽¹⁾. Many Western films are based on this atheistic, hedonistic philosophy⁽²⁾.

Another significant aspect of Sartre's life was his relationship with the writer and feminist⁽³⁾ political activist, Simone de Beauvoir⁽⁴⁾. De Beauvoir adopted Sartre's existentialist and atheistic philosophy and was one of the most prominent advocates for gender equality⁽⁵⁾. Feminism has often been associated with secularism and atheism in many countries, as feminists view religions as being inherently incompatible with women's rights⁽⁶⁾.

Fourth Atheist: Antony Flew⁽⁷⁾: His father was a Christian Methodist minister with a doctorate from Oxford University and held the Chair of New Testament Languages and Literature at Cambridge University. He had one son, Antony Flew, born in 1923. However, at age 15, Antony became an atheist due to the problem of evil. He kept this atheism hidden from his father until the news of his atheism reached him seven years later. Antony studied philosophy and eventually became a professor and lecturer at several prestigious British universities. He dedicated his philosophical career to advocating for atheism and criticizing religions. There are "three major works that stand out as milestones in Flew's contributions to atheistic philosophy. These works are:

1. **Theology and Falsification:** A paper presented by Antony Flew in 1950, in which he sought to undermine the concept of faith by asserting that religious statements are devoid of any meaningful concepts or ideas. He also called for opening a dialogue between atheists and the religious. This paper became one of the most widely circulated philosophical works of

(1) See: Existentialism: Basic Writings (p. xiii), Guignon and Pereboom, Derk, Charles B, Hackett Publishing (2001).

(2) 20 Great Existential Films You Need to Watch.

<http://www.tasteofcinema.com/2014/20-great-existential-films-you-need-to-watch/>.

(3) Feminism: A movement concerned with women's rights, advocating for improving their status and asserting their role in society. See: Al-Mu'jam al-Lughah al-Mu'aṣirah (3/2207). This is how the movement is defined in dictionaries, but in reality, it undermines women's rights by attempting to make them identical to men, which contradicts their innate nature.

(4) Simone de Beauvoir: French existentialist philosopher and feminist activist. Her work, *The Second Sex*, is one of the most renowned feminist books. She died in 1986. See: <https://www.britannica.com/biography/Simone-de-Beauvoir>.

(5) See: <http://www.biography.com/people/simone-de-beauvoir-9269063#synopsis>.

(6) See: Why Secularism Needs Feminism.

http://www.instituteforscienceandhumanvalues.com/index_htm_files/Why_secularism_needs_feminism.htm.

(7) Antony Flew: British philosophy professor. He was one of the most famous proponents of atheism in the 20th century but declared himself a deist at the end of his life. He passed away in 2010. See: <https://www.britannica.com/biography/Antony-Flew>



the 20th century.

2. **God and Philosophy:** In this book, Flew argued that one should not judge on the question of 'Is there a God?' until the religious present a clear conception of God's attributes.
3. **The Presumption of Atheism:** In this book, Flew completely shifts the burden of proof onto the religious, placing the responsibility on them to prove the existence of God after previous philosophical discussions had required atheists to prove God's nonexistence"⁽¹⁾.

Flew continued his advocacy for atheism for about fifty years, becoming one of the most prominent proponents of atheism in the second half of the 20th century and the beginning of the 21st century. However, he suddenly converted to deism in 2004, citing that modern scientific research, particularly concerning the origins of the universe and life, indicated the necessity of a Creator. In 2007, he published his book *There Is a God*, which refuted atheistic thought, particularly new atheism. Flew passed away in 2010⁽²⁾.

This shift represents a broader transformation in the scientific and philosophical landscape in the West at the start of the 21st century. Just as new atheism has been spreading, so too has the rejection of atheism and responses to it, as will be explained in the following sections.

(1) *Rihlat 'Aql* (42–43), by Dr. 'Amr Sharif, Maktabat al-Shurūq al-Dawliyyah, al-Ṭab'ah al-Ūlā, 2010.

(2) See the article: Former Leading Atheist Argues for the Existence of God:

<http://creation.com/review-there-is-a-god-by-antony-flew>



Subsection Eight: The Twenty-First Century

Introduction to New Atheism

At the end of the 20th century, the reign of the Soviet Union collapsed, followed by the fall of most communist atheistic regimes globally. After this fall, many people in those countries returned to their original religions, and the influence of atheism weakened. However, at the beginning of the 21st century, an event occurred that changed modern history from various perspectives: the September 11, 2001, attacks. This crime had many negative consequences, especially for Muslims. However, from a religious perspective, one of the most significant impacts was that this event marked the launch of the New Atheism movement. The prominent figures of this movement declared that the primary reason that drove them to advocate for atheism passionately was this terrorist act, as will be explained.

Sam Harris began authoring his book *End of Faith* after this incident, but its publication was delayed until 2004. After the release of this book, other key figures of New Atheism followed suit by publishing their works advocating atheism. Daniel Dennett⁽¹⁾ published *Breaking the Spell: Religion as a Natural Phenomenon*, and Richard Dawkins published *The God Delusion* in 2006. When Publishers Weekly reviewed Dawkins' book, it coined the term "New Atheism,"⁽²⁾ which was subsequently adopted by other media outlets. In 2007, when Christopher Hitchens⁽³⁾ published his book *God is Not Great: Why Religion Poisons Everything*, he joined the ranks of these other

(1) Daniel Dennett: American professor of philosophy and one of the leading figures of the New Atheism movement. A detailed introduction will be provided in the section "Prominent Figures of Contemporary Atheism."

(2) See: Publishers Weekly, 21 August 2006.

(3) Christopher Hitchens: British journalist and author. A detailed introduction will be provided in the section "Prominent Figures of Contemporary Atheism."



three advocates, and they were collectively referred to as the “Four Horsemen.”⁽¹⁾ These four individuals are considered the most prominent advocates of atheism in this era, though other figures also support this New Atheism. To understand New Atheism, one must comprehend the unique characteristics that distinguish it from Old Atheism in Western Europe, though some of these traits existed in communist countries as well.

Characteristics of New Atheism

New Atheism is characterized by several traits that set it apart from Old Atheism in Western Europe, though similar traits were present in communist regimes. These traits are as follows:

First Characteristic: Extreme Hostility to All Forms of Religion, Especially Islam

Communist atheists used violence to propagate atheism, as previously discussed. In contrast, Western atheists in the 20th century, such as Bertrand Russell, Jean-Paul Sartre, Sigmund Freud, and Antony Flew, promoted atheism but did not express intense hostility towards religious people or advocate violence. However, the New Atheists show fierce animosity towards all forms of religion, particularly Islam, to the extent that they have been labeled “Militant Atheists”⁽²⁾ in Western circles. This hostility is evident in much of their writing, to the point of paranoia regarding anything related to religion. For example, Christopher Hitchens writes in the introduction of *God is Not Great*: “As I write these words, and as you read them, people of faith in their different ways are planning your and my destruction, and the destruction of all hard-won human attainments that I have touched upon. Religion poisons everything.”⁽³⁾

Thus, one of their primary wishes is for religion to disappear entirely; as Richard Dawkins said, “I really, really would like to see religion go away altogether.”⁽⁴⁾

This desire goes beyond mere wishes, as they express a firm will to eliminate religion if given the opportunity. As Sam Harris stated: “If I could wave a magic wand and get rid of either rape or religion, I would not hesitate to get rid of religion.” Harris even suggests that it might be ethical to

(1) See: New Atheism, *The Oxford Handbook of Atheism* (251).

(2) See, for example, this article: <http://www.telegraph.co.uk/comment/personal-view/3638990/Militant-atheists-too-clever-for-their-own-good.html>

(3) *God is Not Great* (13).

(4) <https://newrepublic.com/article/115339/richard-dawkins-interview-archbishop-atheism>



kill people for holding certain beliefs, writing: “Some propositions are so dangerous that it might be ethical to kill people for believing them.⁽¹⁾” He also supports the use of torture⁽²⁾.

The New Atheists, especially Harris, direct hatred and hostility towards Islam. Harris openly declares that the Western nations are at war with Islam, stating: “It is time we admitted that we are not at war with terrorism. We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Qur’an.⁽³⁾”

Harris does not rule out the use of nuclear weapons preemptively if an Islamic state were to acquire a nuclear bomb, saying: “In such a situation, the only thing likely to ensure our survival may be a preemptive nuclear strike of our own. Needless to say, this would be an unthinkable crime, as it would kill tens of millions of innocent civilians in a single day. Still, it may be the only course of action available to us, given what Muslims believe.⁽⁴⁾” This reveals that New Atheism is an extreme and hostile form of atheism, akin to communism in its aggression. The difference, however, is that communists held power and coerced people into their beliefs, whereas New Atheists have not yet gained such authority.

Second Characteristic: Zeal in Promoting Atheism

Those who adopt negative atheism do not actively promote atheism. In contrast, those who adopt positive atheism attempt to provide “evidence” for the nonexistence of God. However, the new atheists go even further, displaying intense enthusiasm in promoting atheism. “Historically, atheism has generally represented a relatively neutral stance on religion, without a great deal of enthusiasm for advocating or evangelizing the cause of atheism. The issue of faith was largely seen as a personal matter, not something that provoked much agitation among atheists. One might say that the general attitude was that as long as a believer did not harm or personally attack them, they were free to believe and practice their religion as they wished. However, after the collision of the two planes with the World Trade Center towers, the equation changed entirely, and it became entrenched in the consciousness of many atheists that faith and religion had become a real threat to humanity. The calm neutrality toward religion was no longer seen as an acceptable option, and today’s atheists felt compelled to actively pursue the eradication of religion from human life and promote atheism as the rescuing alternative⁽⁵⁾. Thus, we find that

(1) See: http://thesunmagazine.org/issues/369/the_temple_of_reason?page=2.

(2) The End of Faith (52).

(3) http://www.huffingtonpost.com/sam-harris/in-defense-of-torture_b_8993.html

(4) <http://www.washingtontimes.com/news/2004/dec/1/20041201-090801-2582r>.

(5) Mīlīshiyā al-Ilhād (21)



new atheists are extremely active in spreading atheism through various methods and means. The following section is dedicated to explaining these methods and means.

Third Characteristic: Mass Appeal

In the 18th and 19th centuries, atheism was advocated mainly by philosophers, who theorized atheism through deep philosophical books, which only those specialized in philosophy could comprehend. Literacy was also very low; for example, the global illiteracy rate 1820 was 88%⁽¹⁾. As a result, the atheistic message did not reach the general public until the early 20th century, when communists spread it under the force of arms. In the second half of the 20th century, atheism began to spread among the general populace in Western countries, as mentioned previously. However, atheism at that time was usually tied to a specific movement, such as existentialism, socialism, liberalism, humanism, or communism. New atheists, however, promote atheism without linking it to any particular ideology. Their main goal is that people deny the existence of God and all religions, regardless of whether they adopt a specific ideology afterward. One of the clearest examples is that Christopher Hitchens published a book called *The Portable Atheist: Essential Readings for the Non-Believer*, which he included writings from various atheists criticizing religions. These included, for example, Karl Marx—the founder of communism; Bertrand Russell—a liberal; Sam Harris—one of the staunch supporters of the U.S. war in Iraq⁽²⁾; and Stephen Hawking⁽³⁾, who described the U.S. war in Iraq as a war crime⁽⁴⁾. These writers did not share a common ideology or political stance; what united them was their disbelief in God and religion. This was the most important thing to Hitchens and the new atheists.

Perhaps one of the reasons they are open to various ideologies while focusing on promoting atheism is that they aim to reach all segments of society, regardless of political affiliation. Notably, they use diverse, simplified methods to reach the general public. They are very active on social media, writing tweets that cast doubt on faith in God. They also put up atheist advertisements on billboards and buses in Western countries. While earlier atheists advocated atheism through deep philosophical arguments aimed at intellectuals, the new atheists attempted to address the masses with their simplified atheistic message.

(1) See: Our World in Data: Literacy, <https://ourworldindata.org/literacy>

(2) Sam Harris and Iraq War support article](<http://mondoweiss.net/2012/09/sam-harris-in-full-court-intellectual-mystic-and-supporter-of-the-iraq-war/>)

(3) Stephen Hawking: Former professor of cosmology at Cambridge University. Initially hesitant about his stance on belief in God, but eventually declared his atheism openly and advocated for it in his writings. Died in 2018.

(4) USA Today article: http://usatoday30.usatoday.com/news/world/2004-11-03-hawking-iraq_x.htm



Fourth Characteristic: Scientism

Most of the leading atheists of the 19th century were philosophers—such as Schopenhauer, Feuerbach, Marx, and Nietzsche—and their atheism was based on philosophical arguments. This was also true of many atheists in the 20th century, such as Russell, Flew, and Sartre. However, some atheists in the 20th century—especially in the latter half—were scientists, such as the psychologist Sigmund Freud and the cosmologist Carl Sagan. Nevertheless, most of them did not excessively magnify the capabilities of empirical science, as seen among later atheists.

New atheists, on the other hand, focus heavily on science and exaggerate its capabilities. This extreme view is known as scientism⁽¹⁾. It is built on naturalism and materialism but goes beyond these by attempting to explain non-natural sciences through the methods of empirical science. New atheist advocate Peter Atkins stated: “There is no reason to suppose that science cannot deal with every aspect of existence”⁽²⁾. As a result, new atheists attempt to explain everything through empirical science. For instance, Daniel Dennett wrote *Breaking the Spell: Religion as a Natural Phenomenon*, attempting to explain religion and belief in God using empirical science. In his book *The Moral Landscape*, Sam Harris tried to establish his moral philosophy on empirical science.

The new atheists—especially Richard Dawkins—focus heavily on the theory of evolution, harshly criticizing anyone who rejects it. Dawkins has said: “It is absolutely safe to say that, if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid, or insane (or wicked, but I’d rather not consider that)”⁽³⁾. Dawkins and his followers consider opposition to this theory as equivalent to madness, stupidity, and ignorance, reflecting the extent of their extreme scientism, particularly concerning the theory of evolution.

(1) Scientism: Overconfidence in the effectiveness of natural sciences applied in all fields of inquiry (such as philosophy, social sciences, and humanities). See: Merriam Webster Dictionary: <https://www.merriam-webster.com/dictionary/scientism>

(2) *Nature’s Imagination: The Frontiers of Scientific Vision* (125), ed. John Cornwell, Oxford University Press (1995).

(3) Book Review of Donald Johanson and Maitland Edey’s *Blueprint*, *The New York Times*. Section 7, 34



Section Four: The Dangers of Atheism

The new atheist advocate Christopher Hitchens authored a book titled *God Is Not Great: How Religion Poisons Everything*, in which he attempted to argue that religions pose a danger to humanity. However, upon reflection, one realizes that nothing is more dangerous to humanity than atheism itself. Atheism truly “poisons everything,” as it threatens belief, human nature (*fiṭrah*), reason, science, ethics, and humanity. The following will explain this in more detail:

The Danger of Atheism to Belief

Atheism represents the worst and most dangerous form of disbelief because the atheist denies all the pillars of faith. Faith, as the Messenger of Allah ﷺ said, is: “To believe in Allah, His angels, His books, His messengers, the Last Day, and the Qadar (divine decree), both the good and bad of it”⁽¹⁾. The atheist, however, denies the existence of Allah and thus disbelieves in Allah’s angels, books, messengers, the Day when Allah will judge His servants, and His divine decree.

Allah has mentioned those who believe in Allah but disbelieve in some of His messengers, saying: **“Indeed, those who disbelieve in Allah and His messengers and wish to differentiate between Allah and His messengers and say, ‘We believe in some and disbelieve in others,’ and wish to adopt a way in between – those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment”** (*Al-Nisā’*: 150-151).

Thus, if those who disbelieve in some of the messengers are condemned, what about those who deny Allah and all the messengers, as well as all the pillars of faith?

Allah also said about those who attribute a son to Him: **“And they say, ‘The Most Merciful has taken [for Himself] a son.’ You have done an atrocious thing. The heavens almost rupture therefrom,**

(1) Narrated by Muslim in *Ṣaḥīḥ Muslim* (1), *Kitāb al-Īmān*, *Bāb Ma’rifat al-Īmān wa al-Islām wa al-Qadar wa ‘Ālāmāt al-Sā’ah* (1/36), from the ḥadīth of ‘Umar ibn al-Khaṭṭāb.



and the earth splits open, and the mountains collapse in devastation that they attribute to the Most Merciful a son” (*Maryam: 88-91*).

What, then, of those who deny Allah’s existence altogether, mock those who believe in Him, and make it their mission to ridicule faith? Major *shirk* (associating others with Allah) is the gravest of all sins in this world. It carries consequences that no other sin carries, such as:

1. Being forbidden from entering Paradise and being condemned to Hell forever if one dies upon it. Allah says: **“Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire”** (*Al-Mā'idah: 72*).

2. Nullifying all good deeds. Allah says: **“But if they had associated others with Allah, then worthless for them would be whatever they were doing”** (*Al-An'ām: 88*).

3. It will not be forgiven unless one repents. Allah says: **“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills”** (*Al-Nisā': 48*).

Atheism is a form of complete negation, and thus, worse than *shirk*, as Imam Ibn al-Qayyim said: “Negation is worse than *shirk*, for the one who negates either denies Allah’s essence or His perfection, which is a denial of the very reality of divinity”⁽¹⁾. Thus, all the rulings regarding *shirk* apply to atheism even more so, indicating the extreme danger atheism poses to belief.

The Danger of Atheism to Human Nature (*Fitrah*)

The Prophet ﷺ said: “Every child is born upon the *fitrah*”⁽²⁾. This *fitrah* includes an innate recognition of and belief in the Creator, as well as love for Him and sincerity in worshipping Him⁽³⁾. The Islamic religion aligns perfectly with this *fitrah*, as Allah says: **“So direct your face toward the religion, inclining to truth. [Adhere to] the *fitrah* of Allah upon which He has created [all] people”** (*Al-Rūm: 30*). The *fitrah* mentioned here refers to Islam⁽⁴⁾.

(1) *Madārij al-Sālikīn bayna Manāzil Iyyāka Na'budu wa Iyyāka Nasta'in* (2/238), by Muḥammad ibn Abī Bakr ibn Qayyim al-Jawziyyah (Dār al-Kitāb al-'Arabī, 3rd edition, 1416 AH, ed. Muḥammad al-Mu'taṣim Billāh al-Baghdādī).

(2) Narrated by al-Bukhārī in *Ṣaḥīḥ al-Bukhārī* (1385), *Kitāb al-Janā'iz*, Bāb Mā Qīla fī Awlād al-Mushrikīn (2/100), and narrated by Muslim in *Ṣaḥīḥ Muslim* (2658), *Kitāb al-Qadar*, Bāb Ma'nā Kull Mawlūd Yūladu 'Alā al-Fitrah wa Ḥukm Mawt Aṭfāl al-Kuffār wa Aṭfāl al-Muslimīn (4/2047), from the ḥadīth of Abū Hurayrah.

(3) *Dar' Ta'arūḍ al-'Aql wa al-Naql* (8/458-459), by Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah (Jāmi'at al-Imām Muḥammad ibn Sa'ūd, 2nd edition, 1411 AH, ed. Muḥammad Rashād Sālim).

(4) *Al-Tamhīd limā fī al-Muwatṭa' min al-Ma'anī wa al-Asānīd* (18/75), by Abū 'Umar Yūsuf ibn 'Abd Allāh ibn Muḥammad ibn 'Abd al-Barr al-Qurṭubī (*Wizārat 'Umūm al-Awqāf wa al-Shu'ūn al-Islāmiyyah fī al-Maghrib*, ed. Muṣṭafā Aḥmad al-'Alawī, Muḥammad 'Abd al-Kabīr al-Bakrī, published in 1387 AH).



If Islam is the religion of *fiṭrah*, then atheism is the complete opposite. There is no belief more opposed to the *fiṭrah* than atheism, as the atheist denies the existence of Allah, does not know Him, does not believe in Him, and thus does not love Him or devote his actions sincerely to Him.

An atheist's distance from their *fiṭrah* leads to an internal disconnect between the soul and body, resulting in feelings of depression and misery. Atheist professor Peter Atkins⁽¹⁾ admitted to the bleak outlook on life for atheists, saying: "We are children of chaos... At root, there is only corruption, and the unstoppable tide of chaos. Gone is purpose; all that is left is direction. This is the bleakness we must accept as we peer deeply and rationally into the heart of the universe"⁽²⁾. How can an atheist feel happiness after hearing such chilling words?

Scientific studies have shown that religious individuals generally experience more happiness than atheists⁽³⁾. The real reason why atheists are less happy than believers is their distance from *fiṭrah* and their spiritual emptiness. As Ibn al-Qayyim (may Allah have mercy on him) said: "In the heart, there is a sense of shattering that only turning to Allah can mend; a sense of loneliness that only closeness to Him can overcome; a sadness that only knowing Him and being truthful in one's dealings with Him can remove; and a sense of anxiety that only gathering together upon Allah and fleeing to Him can ease"⁽⁴⁾.

Atheists try to fill this spiritual void, but in doing so, they fall into greater contradictions: "This spiritual emptiness that consumes atheism has made it a hollow shell in the hands of its followers. The atheist who fled from religion went and carved out with his own hands a clay idol to worship, to satiate that inner cry that shakes his core, to quench that thirsty soul within him. He left God and worshipped nature, disobeyed God and followed man, and claimed that nature was his mother, then turned and cursed it. He abandoned religious laws and followed the philosophy of science, hated religious scholars, and revered atheist priests. He criticized the faithful for following traditions yet became attached to the words of laboratory scientists. He denounced loyalty and enmity in religion, then developed an aversion to the religious. He rejected emotional appeals in religion, only to wander aimlessly in search of something to address his emotions. He

(1) Peter Atkins: Professor of Chemistry at Oxford University, a prominent advocate of atheism. More detailed information about him will be provided in the section on the prominent atheists of our time.

(2) Unweaving the Rainbow (4).

(3) See the research: Is Faith a Delusion? (8), by Andrew Sims, published online: https://www.rcpsych.ac.uk/docs/default-source/members/sigs/spirituality-spsig/is-faith-delusion-andrew-sims-editedx.pdf?sfvrsn=59a019c0_2

(4) Madārij al-Sālikīn (3/156).



claimed confidence while fear consumed him, showed certainty while nostalgia invaded him, and if his soul were freed from the confines of his body, it would scream out for salvation”⁽¹⁾.

The Danger of Atheism to Reason

Atheists often claim to honor reason and elevate its status, even preferring to call themselves “rationalists”⁽²⁾. However, upon closer examination, it becomes clear that atheism actually poses a threat to reason in three key ways:

First: Distrust in Reason. All new atheists believe that the universe came into existence by chance and that humans and their minds are the result of an accidental process of evolution. So, how can we even trust these minds? Dr. Jason Lisle⁽³⁾ explains: “Since God made the universe and since God made our minds, it makes sense that our minds would have the ability to study and understand the universe. But if the brain is simply the result of a mindless evolutionary process that conveyed some sort of survival value in the past, why should we trust its conclusions? If the universe and our minds are simply the results of time and chance, as the atheists contend, why would we expect that the mind could make sense of the universe? How could science and technology be possible?”⁽⁴⁾. Even Charles Darwin recognized this problem when he wrote to a friend: “I always have a terrible doubt whether the convictions of a man’s mind, which has been developed from the mind of lower animals, are of any value or at all trustworthy”⁽⁵⁾. Thus, while atheists may claim to be rational, their worldview undermines confidence in reason itself.

Second: Atheists Contradict the Self-Evident Truths of Reason. Logicians divide knowledge into two categories: necessary, self-evident truths and acquired theoretical knowledge⁽⁶⁾. Necessary truths are the foundation upon which theoretical knowledge is built: “As for the necessary and self-evident propositions, scholars agree that they are the capital of reason, and that reasoning is built upon and supported by them”⁽⁷⁾. The principle of causality is one of the clearest self-evident

(1) Al-Ilhād Wuthūqiyyat al-Tawahhum wa Khawā’ al-‘Adam (33), by Ḥusām al-Dīn Ḥāmid (Markaz Namā’ lil-Buḥūth wa al-Dirāsāt, 1st edition, 2015).

(2) See, for example, [BBC’s article on Rationalism](<http://www.bbc.co.uk/religion/religions/atheism/types/rationalism.shtml>).

(3) Jason Lisle: An American astrophysicist with a PhD in astrophysics from the University of Colorado, USA. He is one of the prominent critics of atheism in the West. See: <https://answersingenesis.org/bios/jason-lisle/>.

(4) A Pocket Guide to Logic & Faith, (69).

(5) Charles Darwin to W. Graham, The Life and Letters of Charles Darwin, (1/ 285).

(6) Ādāb al-Baḥth wa-al-Munāẓarah (3 – 4), by Muḥammad al-Amīn al-Shanqīṭī, (Dār ‘Ālam al-Fawā’id, 3rd edition, 1433 H.).

(7) Al-Qā’id ilā Taṣḥīḥ al-I’tiqād (38).



truths since reason “is nothing more than understanding things through their causes, and in this way, it differs from other perceptive faculties. Therefore, if someone denies causality, they deny reason itself... [and] knowledge of these causes can only be complete by understanding their causes. Denying these principles nullifies knowledge and reason, and such a claim cannot itself be a necessary truth”⁽¹⁾.

The principle of causality serves as a foundation for many arguments for God’s existence—as will be discussed in the first chapter of the second section, God willing. That’s why atheists often seek to undermine the principle of causality. David Hume was one of the most famous thinkers to cast doubt on this necessary rational argument when he claimed: “Our knowledge of causes is never derived from any immediate intuition, but arises entirely from experience, which shows us that certain objects have always been conjoined together”⁽²⁾.

When the theory of evolution gained acceptance and atheists acknowledged the fact that the universe has a beginning, they found themselves in a dilemma: if the universe has a beginning, it is created, and every created thing must have a creator. To escape this predicament, they questioned the principle of causality. The atheist professor Lawrence Krauss⁽³⁾ even authored a book titled *Universe from Nothing*, attempting to argue that the universe could come from nothing, contradicting self-evident reason.

The extremity of new atheism has reached the point where they not only doubt the self-evident truths of reason but also doubt the self-evident truths of our own experiences, such as free will and the ability to choose. They argue that free will is merely an illusion, a theory promoted by Sam Harris in his book *Free Will*. There will be a dedicated section on this topic in the third chapter of the third section, titled: “The Denial of Free Will.” In conclusion, atheism poses a grave threat to self-evident rational and experiential truths.

Third: Drug Use. Earlier, we discussed how atheism contradicts human nature and leads to a profound spiritual void. To fill this void, many atheists—according to some scientific studies—resort to drugs to alleviate their psychological pain. John Pasquini⁽⁴⁾, an American author known for criticizing atheism, wrote: “The turn toward the self that is fostered through the evangelizing

(1) Tahāfut al-Tahāfut, (785), by Ibn Rushd (Dār al-Ma‘ārif, 1973).

(2) An Enquiry Concerning Human Understanding (19), by David Hume, (Oxford University Press, 2007).

(3) Lawrence Krauss: An American cosmologist and one of the most well-known proponents of new atheism, frequently engaging in debates with believers. He will be further discussed in the section on prominent contemporary atheists.

(4) John Pasquini: A Catholic American priest who has written several works, including *Atheist Personality Disorder*. See the back cover of *Atheist Personality Disorder*.



tool of atheism, the media, has made the self empty. With no God to fill the emptiness, drugs have become the tonic choice”⁽¹⁾.

Scientific studies on drug use have confirmed that atheists are more likely to use drugs than believers in God. One such study was conducted in Switzerland, and its conclusion was: “Young Swiss men who say that they believe in God are less likely to smoke cigarettes or pot or take ecstasy pills than Swiss men of the same age group who describe themselves as atheists. Belief is a protective factor against addictive behavior”⁽²⁾.

The Danger of Atheism to Science

The new atheists often present themselves as champions of science, just as they present themselves as champions of reason. For example, Richard Dawkins named his advocacy foundation “The Richard Dawkins Foundation for Reason and Science.” However, just as atheism contradicts clear reason and poses a threat to it, it also contradicts and endangers science. This danger can be understood in two key ways:

First: Denial of the Origin of Science

Atheists deny the existence of God, but knowledge of God is the highest form of knowledge and the foundation of all sciences. Shaykh al-Islam Ibn Taymiyyah (may Allah be merciful to him) said about knowledge of God: “Knowledge of Him is the highest, the ultimate, the most complete, and the most beneficial knowledge. Although knowledge of other things may come before it in the minds of some, or may serve as evidence for it, knowledge of Him, being the highest, most complete, and most beneficial, is a necessity. No success for the servant except through it, no happiness without it; it is the foundation that gives value to other sciences”⁽³⁾.

Therefore, denying the Creator is akin to denying the very foundation of knowledge. As Ibn al-Qayyim (may Allah be merciful to him) said: “Consider the state of the entire world, upper and lower, with all its parts: you will find it testifying to the affirmation of its Creator, Originator, and Master. Denying the Creator and rejecting Him is akin to denying knowledge—there is no difference between the two”⁽⁴⁾.

(1) Atheist Personality Disorder (21).

(2) News Medical Report: <http://www.news-medical.net/news/20131004/Men-who-believe-in-God-less-likely-to-take-drugs-than-atheists.aspx>.

(3) Sharḥ al-Aṣḥāniyyah, (110), by Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (Maktabah Dār al-Manḥāj, 1st edition, 1430 H.), ed. Muḥammad ibn ‘Awdah al-Sa‘wī.

(4) Madārij al-Sālikīn bayna Manāzil Iyyāka Na‘budu wa-Iyyāka Nasta‘īn, (1/82).



Some Western scholars have recognized this and noted that belief in God was the main driving force behind scientific discoveries. Professor C. S. Lewis⁽¹⁾ observed: “Men became scientific because they expected law in nature, and they expected law in nature because they believed in a lawgiver”⁽²⁾.

This belief was the main motivation behind the scientific renaissance in Europe. Professor John Lennox noted: “Neither Galileo nor Newton nor indeed most of the great scientific figures who contributed to the meteoric rise of science at that time found belief in a Creator God inhibiting their work in any way. Far from it, they found it positively stimulating; for many of them, it was their prime motivation for scientific investigation”⁽³⁾. Therefore, denying the Creator is a denial of the very origin of science and the main incentive for studying it.

Second: Atheists’ Hostility Toward Scientists and Some Scientific Theories

Atheists claim to love and honor experimental science and often criticize the Church for its persecution of scientists in the Middle Ages. However, the love of atheists for scientific theories is limited to those based on materialism and naturalism. If a scientific theory contradicts their materialist worldview, they attack it fiercely, in a manner reminiscent of the Inquisition’s persecution during the Middle Ages.

This happened during the days of communism and continues with the new atheists today. When Lenin seized power, he began persecuting intellectuals and educated people because he saw them as enemies of the working class. He deported them from the Soviet Union to Germany via ships known as the “Philosophers’ Ships”⁽⁴⁾. The atheist leader Joseph Stalin banned all sciences that contradicted atheism, including Mendel’s laws of heredity because they clashed with materialist determinism⁽⁵⁾.

The situation was even worse in China during the Cultural Revolution under the atheist leader Mao Zedong. Mao boasted of burying 46,000 scientists alive, forced university professors to wear

(1) C. S. Lewis: Professor of literature at Cambridge University, one of the most famous authors of the 20th century. He was an atheist before converting to Christianity and wrote many works criticizing atheism. He died in 1963. See: About C. S. Lewis; <https://www.cslewis.com/us/about-cs-lewis/>.

(2) God’s Undertaker (21).

(3) Ibid., (10).

(4) The Philosophers’ Ship: https://philosophynow.org/issues/31/The_Philosophers_Ship.

(5) See: Science in Russia and the Soviet Union, p. 130, by Loren R. Graham, (Cambridge University Press, 1993).



humiliating clothing, and some were beaten to death. In fact, Mao's soldiers even consumed the bodies of some of the dead scientists⁽¹⁾!

Similarly, the atheist communist Pol Pot targeted intellectuals and educated individuals during his rule. He banned them from practicing science and education, forcing 2.5 million people from the capital of Cambodia to rural areas for agricultural labor⁽²⁾.

The new atheists continue this hostility toward scientists who adopt scientific theories that contradict materialist naturalism—albeit with less brutality than their communist predecessors. New atheists engage in intellectual persecution of religious scientists by firing them from academic positions, banning the teaching of theories that oppose Darwinian evolution, and mocking them. Dr. Jerry Bergman⁽³⁾ authored a 422-page book titled *Slaughter of Dissidents: The Shocking Truth about Killing the Careers of Darwin Doubters*, documenting the psychological terror that atheists employ against their opponents in academic circles. Bergman's book is based on interviews with 300 scientists, academics, and students in scientific studies, all of whom reported being marginalized in Western universities for not adhering to Darwinian orthodoxy.

Additionally, proponents of Intelligent Design produced the documentary *Expelled: No Intelligence Allowed*, highlighting the exclusion faced by religious scientists in the atheist-dominated scientific community in the West. This documentary gained widespread attention and was shown in 1,052 theaters across the United States—something that had never happened for a documentary before⁽⁴⁾. It revealed the oppressive atmosphere faced by religious scholars in the U.S.

The Danger of Atheism to Morality

Atheism poses a significant threat to morality and values, as it “represents a complete philosophical view that rejects reliance on any metaphysical power, but instead only accepts the facts of the material world! Within this framework, value, meaning, and standards for everything in existence disappear, and strict material determinism prevails... In such a view, the mind cannot grasp meaning or value because the mind itself is composed of the same atoms as

(1) See: Mao Zedong's Legacy of Mass Murder, available at: <http://www.heritage.org/asia/commentary/the-legacy-mao-zedong-mass-murder>).

(2) See: Pol Pot's Biography: <http://www.history.com/topics/pol-pot>).

(3) Jerry Bergman: An American scientist with nine university degrees, including a PhD in biology. He is one of the prominent critics of contemporary atheism and has authored several important books and articles, including the book mentioned here. See: [Jerry Bergman on Creation](<https://creation.com/dr-jerry-bergman>).

(4) See *Expelled* Documentary: <https://ncse.com/book/export/html/4896>.



the material world and is governed by the same material laws that control every atom in this silent material existence, devoid of purpose, goal, meaning, or value”⁽¹⁾.

What value remains for humanity if one believes, as atheist Stephen Hawking said: “The human race is just a chemical scum on a moderate-sized planet”⁽²⁾?

The new atheists do not acknowledge objective morality. Richard Dawkins, a leading figure in the new atheism, stated: “The universe we observe has precisely the properties we should expect if there is, at the bottom, no design, no purpose, no evil, no good, nothing but blind, pitiless indifference”⁽³⁾.

This opens the door to unlimited evil, making morality arbitrary and rendering everything permissible. Russian author Fyodor Dostoevsky understood this well and wrote in his famous novel *The Brothers Karamazov*, through the character of the prisoner Mitya: “But what will happen to man if there is no God and no afterlife? Then everything will be permitted, and man can do as he pleases”⁽⁴⁾. This doesn’t mean that all atheists deny morality—some can act morally and treat others well, while others do the opposite. However, neither can objectively claim the other is wrong, as one person’s wrong may not be objective to another. This is evident in the writings of atheists. Professor Arthur Allen Leff⁽⁵⁾ said: “There is today no way of ‘proving’ that napalming babies is bad”⁽⁶⁾. Dawkins himself remarked: “Your belief that rape is wrong is an arbitrary conclusion”⁽⁷⁾.

Many atheists do not support burning children with napalm or believe that rape is justified, but they cannot assert that such actions are objectively wrong; they are wrong according to personal views or the laws of a particular country. If laws or societal norms differ, what would prevent such crimes? For example, when the atheist Soviet Union conquered Germany at the end of World War II, Soviet soldiers raped two million German women⁽⁸⁾. This crime was not carried

(1) Al-Ilhād yusammimu kull Shay’ (16–17), by Haytham Ṭal’at ‘Alī Surūr, (Dār Nīw Būk li-l-Nashr wa-l-Tawzī’, 2016).

(2) From the TV show: Reality on the Rocks: Beyond Our Ken (1995).

(3) River Out of Eden (131–132).

(4) The Brothers Karamazov (788).

(5) Arthur Allen Leff: Professor of law at Yale University in the United States, where he taught for 13 years until his death in 1981. See: <https://www.nytimes.com/1981/11/04/obituaries/arthur-a-leff-is-dead-at-46-professor-at-yale-law-school.html>.

(6) Economic Analysis of Law Some Realism about Nominalism (454).

(7) Dawkins on Rape, available at: <http://www.anthonysmith.me.uk/2008/11/06/dawkins-on-rape/>.

(8) See: The Hour of the Woman: Memories of Germany’s “Crisis Years” and West German National Identity, American Historical Review, 101 (2): 354–395.



out by just a few number of soldiers but by vast numbers of atheist Russians. When atheist ideology, which denies the existence of objective values and morals, opened the door to rape and the security surveillance disappeared, these horrific acts took place.

The Danger of Atheism to Humanity

Atheism not only poses a danger to human belief, nature, reason, knowledge, and morality, but it also threatens all of humanity. The atheistic view that denies objective morals and values, coupled with the lack of belief in God's oversight and His punishment of criminals in the afterlife, opens the door for murderers and oppressors. As discussed in the section on the history of atheism, the first thing atheists and secularists did when they seized power after the French Revolution was to establish the "Reign of Terror," during which an estimated 500,000 people perished.

After a long struggle between religion and secularism in Europe, secularism eventually succeeded in taking power in most countries during the 20th century. Secularism split into three main ideologies: Communism, Nazism⁽¹⁾, and Capitalism. Although not all of their adherents are atheists, they all share core principles, such as separating religion from public life—especially politics—adopting materialism and believing in the theory of evolution⁽²⁾. Although these ideologies differed on certain political issues, their extremism towards religion varied. However, these three ideologies were responsible for the greatest massacres known to humanity, as explained below:

Nazism: Adolf Hitler, the Nazi leader, came to power in 1933 and committed suicide in 1945. During this period, he sparked World War II, which claimed the lives of approximately 48 million people, 27 million of whom were civilians⁽³⁾.

Communism: Lenin established the first communist state in 1917, and communist states subsequently spread worldwide. In 1997, a group of researchers published *The Black Book of Communism*, which calculated the number of deaths under communist regimes to be 94 million.

(1) Nazism: A totalitarian movement led by Adolf Hitler from 1920 to 1945. Its ideology was shaped by Hitler's beliefs in German racial superiority and the dangers of communism. It rejected liberalism, democracy, the rule of law, and human rights, while emphasizing the subjugation of the individual to the state and the necessity of strict obedience to leaders. It also emphasized the inequality of individuals and "races" and the right of the strong to rule over the weak. See: Britannica Concise Encyclopedia (1333-1334).

(2) Further discussion of Western scholars' views on the harms of atheism will be presented in Chapter One, so it will not be elaborated upon here.

(3) See: <http://warchronicle.com/numbers/WWII/deaths.htm>.



Capitalism⁽¹⁾: Capitalist countries—led by the United States—engaged in numerous wars and pursued exploitative colonial policies against poor nations based on the Darwinian principle of “survival of the fittest.” Some researchers estimated that the number of deaths resulting from the policies of Western capitalist countries from the end of World War II to the present reached between 50 and 55 million⁽²⁾. And that is only after WWII. What Capitalist imperialist countries did before that was far worse, as will be discussed later in the study, God willing.

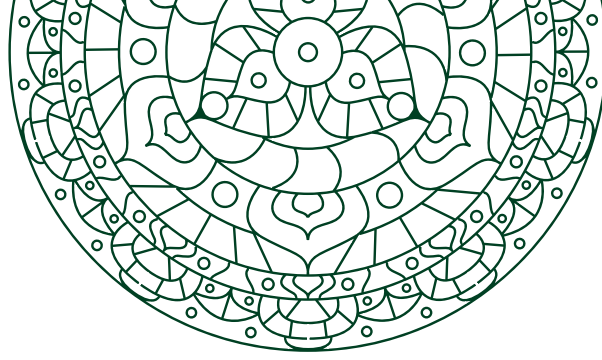
Thus, the total number of people who died due to the policies of these three secular ideologies in the 20th century reached approximately 200 million. After the conclusion of this bloody century, the events of September 11 occurred, and the new atheism movement emerged, claiming that it sought to save humanity from the evils of religion. It seems that these individuals either forgot or deliberately ignored the harm caused by atheism and secularism in the previous century. How can they compare the 2,000 deaths in those terrorist attacks to the 200 million who died due to the crimes of atheism and secularism?

Moreover, Sam Harris, who ignited the new atheism movement, suggests launching a nuclear bomb at a country ruled by Islamists, given the danger posed by their beliefs, even if it meant the deaths of tens of millions in a single day, as previously mentioned.

Thus, there is no doubt that atheism is the greatest threat to humanity, as it targets belief, nature, reason, knowledge, morality, and humanity itself.

(1) Capitalism: An economic system with a social and political philosophy that focuses on satisfying both the essential and luxury needs of individuals, developing and preserving private ownership, expanding the concept of freedom, and relying on the policy of completely separating religion from public life. See: *Mawsū‘at al-Maysarah li-l-Adyān wa-l-Madhāhib wa-l-Jamā‘āt al-Mu‘āshirah* (2/910–918).

(2) Noam Chomsky and Andre Vltchek on Western Terrorism: From Hiroshima to Drone Warfare (1).



Section Five: The Most Prominent Advocates of New Atheism

We previously discussed the history of atheism in the 21st century and mentioned that the most famous advocates of atheism are known as “The Four Horsemen of Atheism.” In this section, I will focus on them and mention other prominent atheists.

The Four Horsemen of Atheism

Although there are many advocates of atheism in the 21st century, four of them are particularly well-known due to their intense advocacy, and they are often referred to as the “Four Horsemen”, a reference to the Four Horsemen of the Apocalypse mentioned in the New Testament⁽¹⁾. These are Richard Dawkins, Daniel Dennett, Christopher Hitchens, and Sam Harris. Below is a brief introduction to each of them, along with their most significant works promoting atheism:

First: Richard Dawkins

Richard Dawkins is the eldest of the Four Horsemen, the most famous, and the most active in promoting atheism. Dawkins was born in 1941 in the city of Nairobi⁽²⁾ in British-colonized Kenya. He moved to the UK with his parents when he was eight. Dawkins experienced sexual harassment by a teacher during his school days, a memory that has stayed with him into his seventies, indicating its lasting impact on his psyche⁽³⁾. He was raised in a devout Christian family

(1) See: Revelation (6:1-8), and: New Atheism, The Oxford Handbook of Atheism (254).

(2) Nairobi: The capital and largest city of Kenya, located in the south-central part of the country. See: <https://www.britannica.com/place/Nairobi>

(3) See: <https://www.theatlantic.com/international/archive/2013/09/richard-dawkins-defends-mild-pedophilia-again-and-again/311230/>



and mentioned that he believed in God as a child, with his belief based on the argument of design. However, when he was around 15 years old, he began reading about the theory of evolution. He found it to offer a better explanation for design in nature than belief in God, leading him to become an atheist⁽¹⁾.

Dawkins attended the University of Oxford, studying zoology and earning his doctorate in 1966⁽²⁾. He specialized in evolutionary theory and became its most prominent defender in the latter half of the 20th century and into the 21st century. To this date, Dawkins has published thirteen books, ten of which focus on evolutionary theory, two on his biography, and one on denying the existence of God.

His first book, *The Selfish Gene*, was published in 1976. This book discussed cultural evolution in humans and introduced the concept of “memes,” which are units of cultural information transmitted from one person to another in a manner similar to genes. Examples of memes include beliefs, fashion, and clothing styles. Dawkins argued that some inherited beliefs, such as belief in God, are akin to viruses passed down through generations. The book became famous for this theory, selling over a million copies and being translated into 25 languages.

However, as time passed, this theory faced significant criticism, and its popularity waned to the point where the term “meme” is hardly used in scientific research today⁽³⁾. Professor Alister McGrath⁽⁴⁾ authored a book refuting Dawkins, titled *Dawkins’ God: Genes, Memes, and the Meaning of Life*, dedicating a chapter to criticizing the meme theory. This book was well-received, with praise from prominent atheists such as Michael Ruse⁽⁵⁾.

Dawkins continued his writing career with several more prominent books, including *The Blind Watchmaker* (1986), *Climbing Mount Improbable* (1996), and *A Devil’s Chaplain* (2003). These works focused on promoting Darwinism and responding to proponents of creationism. His tone was relatively calm in these books, but in 2006, he changed his tone significantly when he published *The God Delusion*. This book was dedicated to promoting atheism and refuting religious beliefs. Dawkins devoted considerable attention to criticizing arguments for God’s existence and attempted to demonstrate to readers that religions are dangerous to humanity, advocating that

(1) See: <https://www.theguardian.com/world/2003/feb/10/religion.scienceandnature>

(2) See: <http://www.thefamouspeople.com/profiles/clinton-richard-dawkins-2646.php>

(3) See: <http://science.jrank.org/pages/10160/Meme-Criticism-Memetic-Theory.html>

(4) Alister McGrath: British theologian and professor of historical theology, holding a PhD in biophysics. He is one of the prominent Western scholars who criticize atheism. See: <http://alistermcgrath.weebly.com/biography.html>

(5) See: <http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405125381.html>



people must take a stand against them. As a result, Dawkins' tone in this book was far more aggressive than in his previous works, and *The God Delusion* became one of the core texts of the New Atheism movement. Perhaps it is the most famous book advocating atheism in history, having been translated into 35 languages (including Arabic) and selling over 3 million copies in its original language. Due to the book's popularity, Christian apologists have written more responses to it than to any other book on atheism, including numerous books and articles.

Dawkins has not limited himself to authoring books; he is also very active in other areas, such as participating in Christian debates. He has debated Professor John Lennox twice, Professor Alister McGrath, Professor William Lane Craig, and many others. He is also responsible for "The Richard Dawkins Foundation for Reason and Science," an organization that promotes atheism and runs one of the most popular atheism websites in English.

Dawkins has appeared in 14 documentaries, the most famous of which is *The Root of All Evil?* a two-part documentary he wrote and presented. The first part critiques belief in God, while the second warns of the dangers of faith and religion.

Second: Daniel Dennett

Daniel Dennett is one year younger than Dawkins and is less famous, active, and charismatic. He was born in 1942 in the United States but moved to Lebanon because his father was an intelligence agent at the U.S. Embassy there. When Dennett was five years old, his father died in a mysterious accident, forcing him and his mother to return to the United States, where he grew up in the shadow of his father's death. He became interested in philosophy at 11, studied it at Harvard University, and earned his PhD from Oxford University⁽¹⁾.

Dennett has authored seventeen books on philosophy, the first of which was *Brainstorms: Philosophical Essays on Mind and Psychology* in 1981. His books have continued to be published up until today⁽²⁾. The central themes of his writings focus on four topics: free will, the nature of consciousness according to materialism, evolutionary theory, and the critique of religions.

In 2006, Dennett joined the Four Horsemen and published his book *Breaking the Spell: Religion as a Natural Phenomenon*, his most famous work critiquing religions. He divided the book into three parts:

1. In the first part, he argues that religion must be studied through empirical science.
2. In the second part, he utilizes the concept of cultural evolution (memes), a theory introduced

(1) Daniel Dennett: Autobiography, part 1: https://philosophynow.org/issues/68/Daniel_Dennett_Autobiography_Part_1

(2) See: <http://ase.tufts.edu/cogstud/dennett/>



by Richard Dawkins, to explain the phenomenon of religion.

3. In the third part, he analyzes the effects of religion in today's world from a critical perspective. Thus, Dennett's book is somewhat similar to Freud's work on the origins of religion. However, their analyses differ—both attempt to explain the origins of religion from a purely materialistic perspective.

Third: Christopher Hitchens

The third of the Four Horsemen is the British journalist, Christopher Hitchens. He was born in 1949 in the UK to Jewish parents⁽¹⁾. At 18, he began studying various subjects such as philosophy, politics, and economics at Oxford University. During this time, he joined a communist group, lost his faith, and completely abandoned religion⁽²⁾. After graduating from Oxford, Hitchens worked as a correspondent for his communist group and later moved between various newspapers and magazines. He was particularly focused on authoring political articles from a socialist, left-wing perspective. He also authored thirteen books on a variety of subjects. Hitchens' life changed after the events of September 11, which shifted his political views. He abandoned socialism—though he continued to admire Karl Marx⁽³⁾—and supported the U.S. invasions of Afghanistan and Iraq, believing that “extreme” Islam was the greatest threat to the democratic world⁽⁴⁾.

Although Hitchens had been an atheist since his student days, his atheism became more extreme after the events of 2001. He joined the ranks of the Four Horsemen in 2007 with the release of his book *God is Not Great: How Religion Poisons Everything*. In this book, he listed what he considered to be the harmful and dangerous effects of religion. He argued that humanity needs a new Enlightenment era free from religion. This book became extremely popular, and within a week of its release, it was the second best-selling book on Amazon⁽⁵⁾—the world's largest commercial website—and it topped the New York Times Best Sellers list, considered the most famous bestseller list in the United States. This indicates how widely the book spread and how popular it became, especially in the U.S.

A few months after releasing this book, Hitchens published a second work promoting atheism, *The Portable Atheist: Essential Readings for the Non-Believer*. In this book, Hitchens compiled the

(1) See: The Commander: My Father, Eric Hitchens: http://www.slate.com/articles/news_and_politics/fighting_words/features/2010/hitch22/the_commander_my_father_eric_hitchens.html

(2) See: <http://www.nytimes.com/2011/12/16/arts/christopher-hitchens-is-dead-at-62-obituary.html>

(3) The Revenge of Karl Marx: <https://www.theatlantic.com/magazine/archive/2009/04/the-revenge-of-karl-marx/307317/>

(4) See: http://www.salon.com/2016/02/14/christopher_hitchens_last_years_islam_the_iraq_war_and_how_a_man_of_the_left_found_his_moment_by_breaking_with_the_left/

(5) See: <https://www.amazon.com/dp/0446579807>

most famous articles promoting atheism and critiquing religions, providing brief introductions to each article. Although this book is less popular than his previous work, it is considered one of the most dangerous contemporary atheist books, as it brings together the words of both past and present atheists.

Hitchens was a heavy smoker and drinker, and he eventually succumbed to cancer, passing away in 2011⁽¹⁾.

Fourth: Sam Harris

Sam Harris was born in 1967 in the United States to a Christian father and a Jewish mother. He studied at Stanford University, where he began experimenting with the drug Ecstasy and felt that it gave him profound psychological insight. This experience led him to think about spirituality and how to achieve spiritual insight without using drugs, which prompted him to travel to India and Nepal to learn meditation rituals. Harris spent ten years studying religion and philosophy before returning to Stanford to complete a bachelor's degree in philosophy in 2000. He then pursued neuroscience and obtained a PhD in this field in 2009 from the University of California⁽²⁾.

The events of September 11 changed Harris' views on religion, and he came to believe that religion was behind much of the world's evil, particularly terrorism. He didn't limit his criticism to religious extremists but extended it to religious moderates as well, saying, "I could have told you what is wrong with religious dogmatism on September 10th, but after 9/11, I realized the role that religious moderation played in providing cover for fundamentalism"⁽³⁾.

Harris has authored six books criticizing religion and promoting atheism. Here is a brief introduction to each book:

1. **The End of Faith:** Harris began authoring this book after September 11, but it wasn't published until 2004. The book remained on the New York Times Best Sellers list for over 33 weeks⁽⁴⁾. It revolves around the conflict between religious belief and rational thought and the evils associated with religions and religious practices. As previously mentioned, this book is considered the starting point of the New Atheism movement.

2. **Letter to a Christian Nation:** Letter to a Christian Nation: This book was published in

(1) See: <http://www.bbc.com/news/uk-16214466>

(2) See:

Atheist Evangelist: http://www.washingtonpost.com/wp-dyn/content/article/2006/10/25/AR2006102501998_pf.html

(3) Ibid.

(4) Sunday Book Review, 2005-07. New York Times



2006 and reached seventh on the New York Times Best Sellers list⁽¹⁾. It is an open letter to Christians, particularly conservatives in the United States, in which Harris responds to what he sees as Christianity's logical and moral claims. In this book, he critiques Christian ethics and Intelligent Design theory and addresses the problem of evil.

3. **The Moral Landscape:** Harris published this book in 2010 and ranked ninth on the New York Times Best Sellers list⁽²⁾. In this book, Harris presents his view on ethics, arguing that his view lies between religious believers, who claim that God dictates morality through revelation, and secularists, who adopt moral relativism.
4. **Free Will:** Published in 2012, Harris argues in this book that free will is merely an illusion and not a reality. He claims that humans act according to their genetic makeup rather than by their own free will. Despite this, Harris believes that his view on free will does not conflict with moral responsibility.
5. **Waking Up: A Guide to Spirituality Without Religion:** Harris published this book in 2014 to present his view on secular spirituality. He bases his spiritual theory on Buddhist rituals but without belief in the supernatural⁽³⁾. In doing so, Harris brings New Atheism closer to becoming a religion with rituals, though without belief in God or the supernatural.
6. **Islam and the Future of Tolerance:** This book, published in 2015, is a dialogue between Harris and a proponent of "liberal Islam." Harris is highly critical of religions in general and of Islam in particular. In this book, he argues that Islamic beliefs themselves pose a threat to modern societies, while the liberal Muslim claims that Islam is open to changes that would make it compatible with modern secular society⁽⁴⁾.

Brief Introduction to Prominent New Atheists Besides the Four Horsemen

There are several other prominent figures in New Atheism apart from the Four Horsemen. Some of the most famous include:

1. **Lawrence Krauss:** Krauss is a well-known American cosmologist of Jewish origin. He has authored over three hundred scientific papers and ten books in cosmology and theoretical physics. One of these books is *A Universe from Nothing*, published in 2012. In this book, Krauss argued that the universe emerged from nothing and that there is no need for a creator to bring it into existence⁽⁵⁾. Krauss is also actively involved in debates with those

(1) See: <http://www.nytimes.com/2006/10/08/books/bestseller/1008besthardnonfiction.html>

(2) See: <http://www.nytimes.com/books/best-sellers/2010/10/24/hardcover-nonfiction/>

(3) See: <https://www.amazon.com/Waking-Up-Spirituality-Without-Religion-ebook/dp/B00GEEB9YC>

(4) See: <https://www.goodreads.com/book/show/25151238-islam-and-the-future-of-tolerance>

(5) See: <http://krauss.faculty.asu.edu/biography/>



who believe in a creator.

2. **Ayaan Hirsi Ali**⁽¹⁾: Born in Somalia in 1969, Ayaan Hirsi Ali was raised in a devout Muslim family. She traveled to the Netherlands in 1992, and gradually her faith began to waver in this new country. After the events of September 11, when she heard people using the Qur'an and Sunnah to justify terrorist acts, she renounced Islam and became an atheist⁽²⁾. She went on to become one of the most vocal critics of Islam. Ayaan has authored five books critical of Islam and has appeared in many television programs in this regard. Due to her extensive involvement in promoting atheism and criticizing Islam, she has been referred to as the "Horsewoman," replacing Hitchens among the Four Horsemen after his death⁽³⁾. But in 2023 she announced that she converted to Christianity⁽⁴⁾.
3. **Michel Onfray**⁽⁵⁾: Onfray is a French philosopher and one of France's most active proponents of atheism. He was raised in a Catholic family but later embraced communism and became an atheist. Onfray earned a Ph.D. in philosophy and has authored dozens of philosophical works⁽⁶⁾. One of his most significant contributions to atheism is his 2005 book *Atheist Manifesto*. In this book, Onfray advocates for atheism and criticizes Islam, Judaism, and Christianity in particular. The book became very popular, selling 200,000 copies.
4. **Stephen Hawking**: Hawking is one of the most renowned cosmologists and physicists of our time. He developed many scientific theories and was diagnosed with amyotrophic lateral sclerosis (ALS), which left him completely paralyzed and able to communicate only through a voice synthesizer⁽⁷⁾. Hawking's views on religion went through two phases:
 - **First phase**: In 1988, he authored *A Brief History of Time*, which sold over ten million copies⁽⁸⁾

(1) Ayaan Hirsi Ali: A Dutch-American political activist of Somali origin. She was born into a Muslim family, later renounced her faith, and became a prominent critic of Islam, authoring several best-selling books. See: <https://www.britannica.com/biography/Ayaan-Hirsi-Ali>

(2) See: <https://thehumanist.com/magazine/january-february-2008/features/absolute-infidel-the-evolution-of-ayaan-hirsi-ali>

(3) See: www.quora.com/Who-can-replace-Christopher-Hitchens-if-Dawkins-Harris-and-Dennett-decide-to-do-another-Four-Horseman-Hangout

(4) See: Why I am now a Christian Atheism can't equip us for civilisational war: <https://unherd.com/2023/11/why-i-am-now-a-christian/>.

(5) Michel Onfray: French philosopher, taught philosophy for over 20 years, and has authored more than 80 books, translated into over 30 languages. See: <https://www.forum-avignon.org/en/who-is-michel-onfray>

(6) See: <http://newpol.org/content/introductory-note-onfray>

(7) See: <http://www.independent.co.uk/news/science/mind-over-matter-how-stephen-hawking-defied-motor-neurone-disease-for-50-years-6286313.html>

(8) See: <http://www.telegraph.co.uk/news/worldnews/1549770/Hawking-to-experience-zero-gravity.html>



and was translated into 35 languages⁽¹⁾. In this book, he mentions God and the Creator in several places⁽²⁾, though he leaned towards agnosticism.

- **Second phase:** In 2010, Hawking co-authored *The Grand Design* with physicist Leonard Mlodinow⁽³⁾, which quickly topped Amazon's bestseller list after its release⁽⁴⁾. At the beginning of the book, Hawking posed the question, "Did the universe need a Creator?"⁽⁵⁾, and by the end of the book, he concluded, "Because there is a law like gravity, the universe can and will create itself from nothing"⁽⁶⁾.

Hawking agrees with New Atheist proponents in his atheism but differs from them in not showing hostility toward religions and religious people. Nevertheless, his influence as a prominent scientist presents a significant threat to spreading atheism, as many people regard his words on cosmological and physical matters as authoritative⁽⁷⁾.

(1) See: <http://news.bbc.co.uk/2/hi/science/nature/1599719.stm>

(2) See: *A Brief History of Time* (8–9), (140–141), (193), by Stephen Hawking, (Bantam, 1988)

(3) Leonard Mlodinow: American physicist of Polish-Jewish descent, author of several scientific books and papers in physics. See: <https://leonardmlodinow.com/leonard-mlodinow-biography/>

(4) See:
<http://observer.com/2010/09/hawkings-book-shoots-to-top-of-amazon-sales-after-he-denies-gods-existence/>

(5) *The Grand Design* (5), by Stephen Hawking and Leonard Mlodinow, (Bantam Press, 2010)

(6) *Ibid.* (180).

(7) For example, he held the Lucasian Chair of Mathematics at Cambridge University from 1979 to 2009, a position once held by physicist Isaac Newton in the 17th century. See: http://news.bbc.co.uk/2/hi/uk_news/england/cambridgeshire/8282358.stm



Section Six: The Methods of Spreading Atheism

Atheistic advocacy first appeared in 18th-century France, with only four prominent figures involved, as previously mentioned. Their methods of propagation were mainly limited to two main approaches: authoring books and discussions held in the literary salon of Baron d'Holbach.

In the 19th century, atheism expanded both geographically and in terms of its methods. Atheism spread to Britain, Germany, and other European countries, with new approaches developed—particularly in Britain. For example, the satirical magazine *The Black Dwarf*, which mocked religions, was published and distributed in Britain. Richard Carlile and his friend Robert Taylor also embarked on a speaking tour promoting atheism and disbelief in various British cities and universities. Carlile also gave atheistic lectures in London, transcribed and distributed by the thousands.

In the 20th century, secularists and atheists managed to control many governments around the world, though they differed in their levels of hostility towards religion. In communist countries, atheism was imposed by force, while in liberal capitalist countries, atheism was promoted openly in the name of freedom of speech and through education and media. The 20th century was marked by significant inventions and innovations, which introduced new methods of disseminating ideas, such as television (with its various forms of media like movies, documentaries, news broadcasts, etc.), radio, and the internet. Atheists capitalized on these new platforms to spread atheism to the general public, whereas before, atheism was mostly confined to intellectual circles.

With the rise of New Atheism in the early 21st century, its proponents exploited both old and new means to promote atheism and disbelief. Virtually every available medium has been used by New Atheists to spread their message. While it is impossible to list all the methods used, the



following are some of the most prominent ways atheism is propagated today, with examples for clarification:

First Method: Establishing Atheistic Organizations

In the 18th and 19th centuries, atheistic advocacy was largely dependent on individual efforts by philosophers and thinkers. However, this changed in the 20th century when communist countries—led by the Soviet Union—adopted atheistic communism. No communist party could come to power in any country without the support of the Soviet Union, which maintained ties with 80 communist parties in non-communist countries⁽¹⁾. With the fall of the Soviet Union, this support for communist parties ended, and as a result, their influence waned, leading to a decline in the promotion of atheistic communism.

In the Western world, atheism was often promoted under the guise of “humanism”⁽²⁾. Toward the end of the 19th century and into the 20th century, numerous humanist organizations and associations emerged. In 1952, the International Humanist and Ethical Union (IHEU) was formed, incorporating these humanist organizations from democratic countries, with its headquarters in London⁽³⁾. The primary goal of this union is to promote atheism and defend the rights of atheists and secularists. The IHEU gained significant influence in the 21st century, and by 2016, it comprised 125 organizations across 47 countries⁽⁴⁾. Some of these member organizations are highly organized and active in promoting atheism. For example, the British Humanist Association has 70 local branches throughout Britain, with 55,000 members⁽⁵⁾.

Another major atheist organization is the European Humanist Federation, founded in 1991 with the goal of further secularizing Europe, headquartered in Brussels. This federation has 63 member organizations across 25 European countries⁽⁶⁾.

Furthermore, the Atheist Alliance International was established in the United States in 1991 and focuses on the rights of atheists around the world.

(1) See: The Soviet Union and Non-Ruling Communist Parties (III), https://www.cia.gov/library/readingroom/docs/DOC_0000496805.pdf

(2) This is because the term “humanism” is more appealing to people than atheism, as previously mentioned.

(3) See: <http://www.iheu.org/about>

(4) See:

http://iheu.org/membership/our-members/?page=CiviCRM&q=civicrm/profile&page=CiviCRM&gid=4&force=1&crmSID=4_u&crmRowCount=25&crmPID=1

(5) See: <https://humanism.org.uk/about/>

(6) See: <http://www.humanistfederation.eu/membres.php>

These examples illustrate that the promotion of atheism is not a solitary endeavor; rather, it is supported by various organizations, unions, and associations.

Second Method: Authoring Books

Authoring books has historically been the primary means of propagating atheism, and it continues to be a widely used tool among atheistic advocates. Atheistic literature can be divided into two broad categories:

1. **Philosophical and Scientific Atheistic Books:** Several examples of such books have been mentioned in earlier sections, particularly in the chapter on the history of atheism and the chapter on New Atheism advocates. These books directly promote atheism and critique religions.
2. **Atheistic Novels:** Unlike scientific works, novels convey their message indirectly, presenting atheistic ideas subtly to the reader. Since atheism is often considered deviant and rejected by the majority of humanity, atheists have focused on writing novels as a tool for promoting atheism. One classic example is the atheist philosopher Nietzsche, who first introduced the concept of “God is dead” in his philosophical work *Die fröhliche Wissenschaft* (The Gay Science). However, this idea did not gain widespread recognition until it was presented through his philosophical novel *Also Sprach Zarathustra* (Thus Spoke Zarathustra), where it is voiced by the protagonist, Zarathustra⁽¹⁾.

Contemporary atheists continue to author atheistic novels that critique religion and belief in God. A modern example is the novel *Contact* by Carl Sagan, a renowned cosmologist and one of the most prominent contemporary atheist advocates. The protagonist, Eleanor Arroway, is a scientist and a critic of religion. In the novel, she engages in discussions with two religious figures, and the story ultimately portrays the conflict between religion and science, with science emerging as superior. In this way, Sagan successfully conveyed an implicit atheistic message to his readers.

Third Method: Debates

There have been numerous significant debates between New Atheist advocates and their opponents from Judaism, Christianity, and Islam. Debates differ significantly from authoring books and delivering lectures because they allow both sides to present their arguments and perspectives. In these debates, it's clear that the theists prevailed over the atheists, who had stronger arguments. However, a major issue remains with debates—even when the believers

(1) See:

<http://www.gradesaver.com/thus-spoke-zarathustra/study-guide/the-death-of-god-and-modern-theology>



win. The task of the atheist in debates is often to dismantle beliefs, raise doubts, and instill skepticism rather than to prove their worldview. One of the established principles in debating is that destruction is easier than construction. Al-Rāghib al-Aṣḥānī⁽¹⁾ said: “Know that refuting an argument and striving to undermine it is easier than presenting an equivalent or opposing it, which is why an argumentative opponent always seeks to defend rather than confront with an equivalent argument. This is because destruction is easier than construction, as a person can easily kill an innocent soul, slaughter animals, and burn plants, but they are incapable of creating any of them. Similarly, they can destroy a strong argument with embellished doubts but cannot produce an equivalent one”⁽²⁾.

For this reason, New Atheists—especially their leader, Richard Dawkins—often resort to mockery and ridicule in debates, aiming to dismantle the beliefs of their opponents before the audience. Dawkins even instructed his followers to use mockery and ridicule, stating in one of his lectures: “Mock them. Ridicule them in public. Don’t fall for the convention that we’re all too polite to talk about religion. Religion is not off the table. It is not off-limits. Religion makes specific claims about the universe that need to be substantiated and need to be challenged and, if necessary, ridiculed with contempt”⁽³⁾.

It is well-known that believers in any religion generally do not read atheistic books or listen to atheistic lectures, thus avoiding exposure to their doubts. However, a religious individual might be interested in listening to a debate in which a theistic advocate participates. By doing so, they risk being exposed to ridicule, mockery, and derision, which could lead them to doubt or uncertainty. In this way, debates become a dangerous and insidious tool for promoting atheism.

The Fourth Method: Producing Documentaries

Human nature inclines toward knowledge and awareness. Documentaries have become one of the most important methods of spreading knowledge and culture in our time, as these films are captivating and attention-grabbing. These films first became popular through satellite channels, and their prevalence greatly increased with the launch of YouTube. In 2015, YouTube became

(1) Al-Rāghib al-Aṣḥānī: Al-Ḥusayn ibn Muḥammad ibn al-Mufaḍḍal, Abū al-Qāsim al-Aṣḥānī (or al-Aṣḥānī), known as al-Rāghib, was an adīb (literary scholar) and a sage among the scholars. Among his works are *Al-Dharīʿa ilā Makārim al-Sharīʿa* and *Al-Mufradāt fī Gharīb al-Qurʾān*. See: *Al-Aʿlām* (2/255) by al-Zarkālī.

(2) *Al-Dharīʿa ilā Makārim al-Sharīʿa* (188), by al-Ḥusayn ibn Muḥammad, known as al-Rāghib al-Aṣḥānī, (Dār al-Salām, 1428 AH, edited by Dr. Abū al-Yazīd al-ʿAjāmī).

(3) Transcript of Richard Dawkins’ speech from Reason Rally 2012

<https://ladydifadden.wordpress.com/2012/03/28/transcript-of-richard-dawkins-speech-from-reason-rally-2012/>



the second-largest search engine on the internet, attracting 15.7 trillion visits in that year alone⁽¹⁾. Atheists make efforts to spread atheism through these documentaries, which can be categorized into two types:

1) **Documentaries Promoting Atheism Indirectly:** These documentaries discuss nature from a naturalistic materialistic perspective and promote atheistic theories, such as the theory of evolution. These films are often broadcast by two major channels:

- **National Geographic Channel:** A large, widely popular channel broadcast to 440 million households in 171 countries in 45 languages (including Arabic)⁽²⁾.
- **Discovery Communications:** This American company broadcasts 100 channels, including three scientific ones: Discovery World Channel, reaching 431 million households in 170 countries in 33 languages (including Arabic); Discovery Science Channel, which reaches 75 million households in the U.S.; and Animal Planet Channel, which reaches 94 million households in the U.S.⁽³⁾.

Many documentaries on these channels promote the theory of evolution as if it were an undisputed scientific fact⁽⁴⁾. Once this theory is accepted, it opens the door wide for atheism.

2) **Documentaries Directly Advocating for Atheism:** These documentaries are fewer in number than the first type but are more dangerous to one's faith. Richard Dawkins is the most active among atheists in producing these documentaries, having produced or participated in 14 documentaries between 1986 and 2013, all of which either directly or indirectly promote atheism. Among the most dangerous of these films is *The Root of All Evil*, later renamed *The God Delusion*, to match the title of his book. This film has garnered over 2.5 million views on YouTube and, unfortunately, the Arabic version has received more than 70,000 views. Stephen Hawking has also produced atheistic documentaries like *Did God Create the Universe?* and *The Meaning of Life*. However, these have been less popular than Dawkins' documentaries, with the former receiving 59,000 views and the latter 24,000 views.

(1) <http://www.telegraph.co.uk/technology/2016/02/01/youtube-is-now-more-popular-than-googlecom-on-desktop-computers/>

(2) See: <http://press.nationalgeographic.com/boilerplates/>

(3) See: <http://tvbythenumbers.zap2it.com/reference/list-of-how-many-homes-each-cable-network-is-in-as-of-february-2015/366230/>

(4) Examples of this on National Geographic: Human Evolution: History of Humanity Documentary, link: <https://www.youtube.com/watch?v=hRltNBpLSX4>

On Discovery: Human Evolution: Evidence of our Ancestors, link: <https://www.youtube.com/watch?v=gl-40H6d3JI>



The Fifth Method: Cinematic Films

Another type of film used by atheists to promote atheism—although some people may not realize it—is cinematic films. Many of these films indirectly promote atheism. These films are dangerous because they speak to the subconscious mind, influencing individuals without them being fully aware. The author of the book *Media and Atheism: Cinema and the Subconscious: The Popular Discourse of Atheism*⁽¹⁾ has done an excellent job of extracting numerous examples of how atheism is promoted indirectly through cinematic films. He divided the ways atheistic ideas are conveyed into eight categories:

1. Exploiting psychological, intellectual, and imaginative gaps.
2. Overindulging in the display of desires, nudity, and promoting adultery and infidelity—“This is one of the broadest avenues leading to a psychological rejection of religions—whether in the short term or long term—and thus a denial of the Creator Himself”⁽²⁾.
3. Portraying existence and life as nihilistic, absurd, and without purpose.
4. Excessive use of science fiction to marginalize the abilities of the Creator.
5. Exploiting the irrational aspects of Christianity and other distorted religions as an excuse for atheism.
6. Depicting God indirectly to impose atheistic views on Him.
7. Exploiting the lies of evolution as a gateway to atheism.
8. Imbuing artificial intelligence with intellectual attributes⁽³⁾.

Explaining the eighth point, the author says: “We have indeed encountered young people deceived by the field of artificial intelligence and by the lies that atheists and evolutionists spread about its future. After propagating these lies, they reproject that (unrealized and impossible) future onto the weakest points of atheism and evolution to reinforce them—specifically the dilemma of the origin of consciousness and free will”⁽⁴⁾.

Thus, it becomes clear that cinematic films are dangerous for spreading atheistic ideas, as they target the subconscious and are widely consumed by audiences.

(1) The book is in Arabic with the title: *Al-Mīdiyā wa al-Ilḥād: al-Sīnimā wa al-Lāwa’ī, al-Khiṭāb al-Sha’bī li al-Ilḥād*.

(2) *Al-Mīdiyā wa al-Ilḥād: al-Sīnimā wa al-Lāwa’ī, al-Khiṭāb al-Sha’bī li al-Ilḥād* (59), by Aḥmad Ḥasan, (Markaz Dalā’il, first edition, 1437 AH).

(3) *Ibid.*, (45–124).

(4) *Ibid.*, (119–120).

The Sixth Method: Giving Lectures

New atheists are highly active in delivering lectures, particularly to university students. The four horsemen of atheism have given numerous lectures available on YouTube. Their lectures typically focus on their areas of expertise and the subjects of their books. Here are a few examples of these lectures⁽¹⁾:

- **Richard Dawkins:** Dawkins has delivered dozens of lectures on atheism and the theory of evolution available on YouTube. Among the most famous is his lecture on *The God Delusion* at Randolph College, which has received more than 167,000 views on YouTube⁽²⁾.
- **Daniel Dennett:** Dennett has delivered many lectures on YouTube about the theory of evolution, free will, and criticism of religions. One example is his lecture at the University of Edinburgh on his book *Breaking the Spell*, which has garnered more than 82,000 views⁽³⁾.
- **Christopher Hitchens:** Hitchens focused more on debates than lectures. Most of his available lectures are related to politics—his main area of expertise—rather than atheism. However, he gave some lectures on atheism, such as *God is not Great*, which has received over 3.8 million views on YouTube⁽⁴⁾.
- **Sam Harris:** Harris may be the most active of the four horsemen when it comes to delivering lectures. He lectures on topics such as criticism of religions, free will, death, and artificial intelligence. One of his most famous lectures is *Free Will*, which has received more than 1.4 million views on YouTube⁽⁵⁾.

The Seventh Method: Activity on Social Media

Social media has spread immensely in the 21st century, with numerous types of platforms. As a result, atheists are particularly active on these platforms more than in other spaces.

These platforms share many features, such as posting videos and pictures, writing comments, engaging in user discussions, and using hashtags. However, they differ in certain aspects: Twitter is known for its brevity, as tweets cannot exceed 280 characters⁽⁶⁾. Instagram focuses mainly on images and short videos, with written content being secondary. Facebook, the largest of these

(1) See: The number of views mentioned is up to December 2020.

(2) See: <https://www.youtube.com/watch?v=5sRBGGzds18>

(3) See: <https://www.youtube.com/watch?v=5WhQ8bSvcHQ>

(4) See: <https://www.youtube.com/watch?v=sD0B-X9LJjs>

(5) See: <https://www.youtube.com/watch?v=pCofmZlC72g>

(6) The study was written before Elon Musk bought Twitter and changed its name to X and allowed for users paying for membership to write longer messages.



platforms in terms of followers, allows for longer posts, extended videos, live streaming, and other features.

Atheists are highly active on these three platforms, and while their activity cannot be fully captured in these short lines, their engagement can be illustrated with the following examples:

Atheists' Activity on Facebook

There are hundreds of English atheist pages on Facebook, eleven of which have more than 100,000 followers⁽¹⁾. The largest of these is the *Atheist Republic* page, with over 2.3 million followers. There are also personal pages for prominent atheists such as Richard Dawkins, Sam Harris, and Daniel Dennett.

As for Arab atheists, they are more focused on creating closed groups on Facebook than publishing on open pages. In these closed groups, they spread atheism and engage in discussions. There are over one hundred Arabic-language groups promoting atheism, some of which are specific to certain Arab countries, while others are general. Nine of these closed Arabic atheist groups have more than a thousand members.

Atheists' Activity on Twitter

Atheists also have Twitter pages under the banner of atheism, but with fewer followers than Facebook. For example, the *Atheist Republic* page has 130,000 followers on Twitter, compared to 2.3 million on Facebook, as mentioned earlier. However, personal atheist accounts have more followers on Twitter than on Facebook. Richard Dawkins, for example, has over 660,000 followers on Facebook but more than 2.9 million on Twitter. Sam Harris has over 540,000 followers on Facebook and more than 1.4 million on Twitter.

Atheists' approach on Twitter is somewhat different from their approach on Facebook, as they post brief, sarcastic tweets mocking belief in God, religion, and religious people. Given the 280-character limit, it is difficult to respond in detail, making their tweets a dangerous means of spreading atheism with little opportunity for refutation. For example, in a tweet on the *Think Atheist* account, a quote from Christopher Hitchens is shared, in which he tells a religious person: "Religion makes otherwise moral people do wicked and evil things, and you've just shown me that now" ⁽²⁾. Such brief but harmful statements may linger in people's minds, especially if they encounter a religious person behaving improperly, leading them to blame religion.

(1) I mentioned this when I authored the book many years ago and the statistics regarding these pages have changed since then.

(2) <https://twitter.com/ThinkAtheist/status/834607429291753473>



Addressing brief and damaging statements requires a more thorough response than what can be provided on Twitter.

Atheists' Activity on Instagram

The largest atheistic account I found on Instagram is *Atheist Republic*, with over 125,000 followers, a relatively small number compared to atheist pages on Facebook. However, the spread of atheism on Instagram is substantial, primarily through individual accounts. Atheists post images mocking religion through hashtags, such as the #Atheist hashtag, which has over 1.3 million images. This is just one of many atheistic hashtags. These images may deeply affect believers, shaking their faith. Most of the atheist images on Instagram mock God, prophets, religious practices, or believers, making atheism on Instagram particularly dangerous.

The Eighth Method: Billboards in Public Spaces

“One manifestation of the spread of atheism and normalizing its presence is through billboards in public spaces, where atheists in many cities rent large and small billboards to display atheistic messages”⁽¹⁾. Atheists have taken advantage of free speech in democratic countries for this purpose. Atheist organizations print these billboards in the United States, spending vast sums of money. These billboards typically feature brief messages and links to atheist websites for further reading. An example of such a billboard reads in both English and Arabic: “God. You know it’s a myth ... and you have a choice”⁽²⁾. This demonstrates the lowliness and foolishness of the new atheists, yet there is concern that weak-minded individuals may be influenced by it.

The Ninth Method: Producing Atheistic Music

Given people’s love for music, atheists have exploited it to promote their falsehoods. There may be no more significant tool for spreading atheism than atheistic music. Evidence of this is found on the *Common-Sense Atheism* website, which published a list of the top ten atheistic songs, all of which are famous and widely circulated. One of these is *Imagine*, considered one of the best-known songs in history⁽³⁾. This song has been uploaded on YouTube numerous times, with one

(1) Milīshiyā al-Ilhād (40).

(2) <https://www.atheists.org/activism/billboards>

(3) <http://www.rollingstone.com/music/lists/the-500-greatest-songs-of-all-time-20110407/john-lennon-imagine-20110516>



version receiving over 45 million views⁽¹⁾. In the song, the singer John Lennon⁽²⁾ says: “Imagine there’s no heaven. It’s easy if you try. No hell below us. Above us only sky. Imagine all the people living for today. Imagine there are no countries. It isn’t hard to do. Nothing to kill or die for. And no religion, too. Imagine all the people living life in peace. You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us, and the world will be as one”. This song contains clear disbelief and blatant atheism, yet it has spread far and wide.

It is clear from this section that atheists use every possible means to spread their atheism, disbelief, and corruption. This requires believers to counter these efforts with all permissible and available means.

(1) <https://www.youtube.com/watch?v=DVg2EJvvlF8>

(2) John Lennon: A British singer and songwriter. He was the founder of the Beatles, one of the most famous Western music bands of the 20th century. He died in 1980. See: <https://www.britannica.com/biography/John-Lennon>



Section Seven: The History of Critiquing Atheism

The history of critiquing atheism is a vast and vital subject that has passed through several significant phases. Understanding contemporary responses to atheism—and the occasional flaws found within these responses—requires giving this topic its due attention. As previously established, atheism, in its modern philosophical sense, did not emerge in Europe until the 18th century. Thus, earlier scholars' primary focus was on establishing evidence for the existence of a Creator rather than refuting atheism as a formal doctrine.

However, there were those who, in earlier times, attributed divinity to themselves and denied God, prompting some messengers to respond to them, which can be considered an early form of critiquing atheism. Greek and Roman philosophers, for example, were concerned with presenting philosophical arguments and proofs for the existence of intelligence behind the universe long before atheistic thought crystallized. When distorted Christianity emerged, theologians within the religion would write arguments and proofs for the existence of God within their theological works.

Similarly, Muslim history is rich with critiques of atheism and efforts by various groups to establish proofs for the existence of God. When atheism appeared in Europe, Western scholars confronted it by drawing on the efforts of their predecessors. However, they also developed new formulations of these arguments, influenced by prior theological deviations.

Therefore, it is beneficial to divide this chapter into three main sections:

1. The history of critiquing atheism in ancient times.
2. The history of critiquing atheism by early Christian theologians.
3. The history of contemporary critiques of atheism.



Section Seven: The History of Critiquing Atheism

This section contains three subsections:

1. Subsection One: The History of Critiquing Atheism in Ancient Times
2. Subsection Two: The History of Critiquing Atheism by Early Christian Theologians
3. Subsection Three: The History of Contemporary Critiques of Atheism



Subsection One: The History of Refuting Atheism in Ancient Times

The Call of the Prophets and Messengers

Adam (peace be upon him) was the first human on Earth, and he was a believer, a monotheist, and a prophet. His progeny remained upon pure monotheism for ten generations. Allah the Almighty says: **“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners...”** (*Al-Baqarah: 213*). Ibn ‘Abbās (may Allah be pleased with him) said: “Between Noah and Adam, there were ten generations, all following the true path”.⁽¹⁾ The first theological deviation in human history occurred with the people of Noah when they began to revere and worship the graves of righteous individuals. Allah then sent His Messenger Noah (peace be upon him) to call them to monotheism, as He said: **“And they said, ‘Never leave your gods and never leave Wadd or Suwā’ or Yaghūth and Ya’ūq and Nasr.’”** (*Nūh: 23*). Ibn ‘Abbās explained: “They were righteous men from the sons of Adam, and they had followers who emulated them. When these righteous men died, their followers said: ‘If we make images of them, it will remind us of their worship.’ So, they made these images, and when those followers passed away, the next generation was deceived by Satan, who said: ‘Your forefathers used to worship them, and through them, they received rain.’ Thus, they began worshipping them”⁽²⁾.

After the destruction of the people of Noah, what Allah foretold came to pass: **“Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him; so, We made them follow one another [to destruction], and We made them narrations. So away with a people who do not believe.”** (*Al-Mu’minūn: 42-44*). The prophets and messengers called their people

(1) Jāmi‘ al-Bayān ‘an Ta’wīl Āy al-Qur’ān (3/621) by al-Ṭabarī.

(2) Ibid (23/303), this narration is attributed to Muḥammad ibn Qays (may Allah have mercy on him).



to the worship of Allah alone, as Allah said: **“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid ṭāghūt’”** (*Al-Nahl: 36*). None of them denied the existence of Allah or attributed lordship (rubūbiyyah) to anyone other than Allah.

Abraham and Nimrod

The first instance where Allah mentioned someone attributing lordship to himself was in the story of the one who argued with Abraham concerning his Lord, as Allah said: **“Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, ‘My Lord is the one who gives life and causes death,’ he said, ‘I give life and cause death.’ Abraham said, ‘Indeed, Allah brings up the sun from the east, so bring it up from the west.’ So, the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.”** (*Al-Baqarah: 257*). The exegeses mention that this king claimed divinity for himself. The noble tābi‘ī Zayd ibn Aslam⁽¹⁾ (may Allah have mercy on him) said: “He was Nimrod, who resided in Mosul, and the people used to visit him. When they entered, he would ask, ‘Who is your Lord?’ They would reply, ‘You!’ And he would say, ‘Permit them to pass.’ When Abraham entered with a camel to collect provisions for his children, Nimrod asked, ‘Who is your Lord?’ Abraham replied, ‘My Lord is the one who gives life and causes death.’ Nimrod said, ‘I also give life and cause death...’”⁽²⁾.

However, Abraham (peace be upon him) presented a decisive argument to him by saying: **“Indeed, Allah brings up the sun from the east, so bring it up from the west.”** The result was that **“the disbeliever was overwhelmed [by astonishment]”** (*Al-Baqarah: 257*).

Moses and Pharaoh

Pharaoh followed the same path of arrogance and tyranny as Nimrod. Allah said: **“But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure”** (*Al-Nāzi‘āt: 23-24*). And He also said: **“Thus he bluffed his people, and they obeyed him.”** (*Al-Zukhruf: 54*). Despite this, Pharaoh and his people inwardly acknowledged that Allah was their true Lord and Creator, as Allah said: **“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness.”** (*An-Naml: 14*). However, Allah sent His messenger, Moses (peace be upon him), who declared: **“O Pharaoh, I am a messenger from the Lord of the worlds, [who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send**

(1) Zayd ibn Aslam: The Imam, the reliable authority, and the exemplar, Abū ‘Abdullāh al-‘Adawī al-‘Umari al-Madanī, the jurist. He narrated from ‘Abdullāh ibn ‘Umar and Jābir ibn ‘Abdullāh (may Allah be pleased with them). Among his students were Mālik ibn Anas and Sufyān al-Thawrī. He passed away in the year 136 AH. See *Siyar A‘lām al-Nubalā’* (5/316–317).

(2) Jāmi‘ al-Bayān ‘an Ta’wīl Āy al-Qur’ān (4/ 573).



the Children of Israel with me.” (*Al-Aʿrāf: 104-105*). Moses performed signs and miracles to prove his case: **“And We inspired to Moses, ‘Throw your staff,’ and at once it devoured what they were falsifying... So, the truth was established, and abolished was what they were doing. And Pharaoh and his people were overcome right there and became debased.”** (*Al-Aʿrāf: 118-124*). Eventually, Moses (peace be upon him) led his people out of Egypt, and Allah said: **“And We brought the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, ‘I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.’”** (*Yūnus: 90*). Pharaoh finally admitted what he had concealed in the last moments of his life, but his acknowledgment did not benefit him. Thus, Abraham and Moses (peace be upon them) presented irrefutable proofs against those who claimed lordship for themselves.

Refutation of Atheism in Ancient Greece

As previously mentioned, atheism in ancient Greece was not prevalent in the specific philosophical sense as seen today, but there were elements of denial regarding divine intervention or gods’ existence. However, it was among the Greek philosophers where some of the earliest attempts at providing philosophical arguments for a cause or designer for the universe were found. The most famous arguments were the teleological argument and the unmoved mover, explained as follows:

First Argument: Teleological Argument

This argument is based on the observation of design and order in nature, which indicates purpose and design and, therefore, the existence of a designer⁽¹⁾. Greek philosophers highly regarded this argument, linking it to their scientific and philosophical studies. The argument first appeared in early Greek thought, with Aristotle attributing it to the philosopher Hermotimus⁽²⁾, who lived in the 6th century BCE, followed by Anaxagoras⁽³⁾. Still, it was Socrates who is most famously associated with it⁽⁴⁾. Socrates would often take his students to the marketplace, ask

(1) See: https://en.oxforddictionaries.com/definition/teleological_argument

(2) Hermotimus: A Greek philosopher who lived in the 6th century BCE and is said to be the first to propose the teleological argument. Information about his life is scarce. See: <https://peoplepill.com/people/hermotimus-of-clazomenae/>

(3) See: *Metaphysics I.4.984b* by Aristotle. Available at:

<http://www.perseus.tufts.edu/hopper/text?doc=Aristot.+Met.+1.984b>

(4) See: *A Companion to Socrates* (45), by: Ahbel-Rappe, S. and Kamtekar, R. (John Wiley & Sons, 2009).



them about things that seemed designed versus things that appeared random, and apply this reasoning to nature, concluding that nature could not be the result of blind chance⁽¹⁾.

Aristotle further employed this argument to counter the materialists, emphasizing that nature could not explain itself. He was particularly interested in applying this argument in biology and the study of teleology within living organisms, providing numerous examples in his work *History of Animals* (Τῶν περὶ τὰ ζῷα ἱστοριῶν)⁽²⁾.

Second Argument: The Unmoved Mover

Plato was the first to mention this argument in his book *The Laws* (Νόμοι)⁽³⁾, where he stated that the entire universe is in a state of motion, and this motion requires a mover that initiates and sustains it. He referred to this as the “first mover”⁽⁴⁾.

His student Aristotle expanded on this argument and provided more evidence in his books *Physics* (Φυσικὴ ἀκρόασις)⁽⁵⁾ and *Metaphysics* (τὰ μετὰ τὰ φυσικά)⁽⁶⁾. He referred to this first cause and mover as the “unmoved mover,” considering it an eternal, unchanging being responsible for the perfection and order of the observable world⁽⁷⁾.

However, Aristotle’s concept of the divine, as outlined in this book, differs significantly from the understanding of the Creator mentioned in the Qur’an and the Bible. In summary, his concept of the first mover is an eternal and uncaused cause, and its effect (the world) is co-eternal with it, meaning that the world has always existed alongside the first cause. He described the first mover with two primary attributes:

1. **The first attribute:** It does not move; it is stationary and only causes motion. This means that the mover moves by itself because if it were moved by something else, it would imply the existence of another mover. Thus, it must be self-moving and not moved by anything else.

(1) See: *The Religion of Socrates* (273-275), by: McPherran, Mark (The Pennsylvania State University Press, 1996).

(2) See: *History of Animals*, by Aristotle. Available at: http://classics.mit.edu/Aristotle/history_anim.1.i.html#223

(3) See: *The Laws* (X) by Plato. Available at: <http://classics.mit.edu/Plato/laws.10.x.html>

(4) *The Cosmological Argument from Plato to Leibniz* (1), by William Lane Craig, (Wipf & Stock Pub, 2001).

(5) See: *Physics* VIII, 4–6 by Aristotle. Available at: <http://classics.mit.edu/Aristotle/physics.8.viii.html> (<http://classics.mit.edu/Aristotle/physics.8.viii.html>)

(6) See: *Metaphysics* XII, 1–6 by Aristotle. Available at: <http://classics.mit.edu/Aristotle/metaphysics.12.xii.html>

(7) Internet Encyclopedia of Philosophy entry on Aristotle’s *Metaphysics*. Available at: <http://www.iep.utm.edu/aris-met/#H9>.



2. **The second attribute:** It is eternal and indivisible. If it were divisible, it would multiply; if it had parts, we would not know from which part the motion originates. It is indivisible because it is free from matter⁽¹⁾.

Greek philosophers were the first to speak of what resembles the Cosmological Argument. However, their belief was based on the idea of the world's eternity and that the divine is an eternal, uncaused cause with a co-eternal effect. This belief greatly influenced philosophers associated with Christianity and Islam and scholastic theologians among Christians and *mutakallimūn* among Muslims who, despite affirming the origination of the world, accepted certain premises of the philosophers—as will be explained in detail later.

Critique of Atheism in the Roman Era

Most of the inhabitants of Rome were pagans, and they were significantly influenced by Greek philosophy. The most prominent philosophical schools in the Roman Empire were Stoicism and Neoplatonism. Both of these philosophies had a substantial influence on Christian theologians later on, as explained below:

Stoicism⁽²⁾

Stoicism was one of the most important philosophical schools in the Roman Empire. Although Stoicism first emerged in Greece during the 3rd century BCE, it flourished in the Roman Empire⁽³⁾. The philosopher Cicero was one of the prominent figures of this school. He provided arguments for the existence of a Creator, using the teleological argument. He stated: “When you see a sundial or a water-clock, you see that it tells the time by design and not by chance. How then can you imagine that the universe as a whole is devoid of purpose and intelligence, when it embraces everything, including these artifacts themselves and their artificers?”⁽⁴⁾. This example was later used in Christianity, and more details will be discussed in the first chapter of the second section, God willing.

(1) Aristūṭālīs wa-Mu'taqadātuḥu al-Falsafīyyah (8–9), li-Maryam Muṣṭafā 'Alī Barnāwī.

Published at: <http://www.alukah.net/library/0/49960/>

(2) Stoicism: The doctrine of the followers of the Greek philosopher Zeno, named after the place, where he taught (Stoa). They believed that happiness is found in virtue and that the wise man should not care for pleasure or pain. See: Mu'jam al-Lughah al-'Arabiyyah al-Mu'aṣirah (2/962).

(3) Britannica Concise Encyclopedia (1825).

(4) De Natura Deorum, ii. 34, M.T.Cicero De natura Deorum (the nature of the gods), book II, XXIV



Neoplatonism(1)

Neoplatonism was one of the most significant philosophical schools in the Roman era. Plotinus⁽²⁾ affirmed the existence of a Necessary Being, similar to Plato and Aristotle, but he only described it with negative attributes. He believed that all beings emanate from the Necessary Being through a process called “emanation”⁽³⁾ or a radiant light⁽⁴⁾. The goal of philosophy for them was to guide individuals on a path that leads to self-annihilation in this divine unity, achieved by purifying the soul⁽⁵⁾. Therefore, according to them, knowledge of the Necessary Being was attained through purification of the soul, not through rational arguments or scientific proofs.

This philosophy profoundly influenced the beliefs of some followers of Christianity and Islam, particularly among the Sufis⁽⁶⁾. This influence included their stance on the evidence for God’s existence, which will be explained in detail.

(1) Neoplatonism: A philosophical and religious system developed by the followers of Plotinus in the 3rd century CE. It combined elements of the philosophies of Plato, Aristotle, Pythagoras, and Stoicism. See: <http://www.oxfordreference.com/view/10.1093/oi/authority.20110803100228443>

(2) Plotinus: A Greek philosopher who lived in Egypt during the 3rd century CE. He is considered the founder of Neoplatonism and passed away in 270 CE. See: <https://www.britannica.com/biography/Plotinus>

(3) Emanation: A doctrine that holds that all beings that compose the world emanate from a single principle or essence without any delay or interruption in the action of that principle. See: Mu’jam al-Lughah al-‘Arabiyyah al-Mu’āṣirah (3/1760).

(4) See: Mawsū‘at al-Falsafah (1/199), by Dr. ‘Abd al-Raḥmān Badawī, (The Arab Institute for Research and Publishing, 1984).

(5) See: Ibid., (1/196).

(6) Sufism: A religious movement that spread in the Islamic world in the 3rd century AH as individual tendencies toward asceticism and intense worship. These tendencies later developed into distinct practices known as Sufism. Sufis aim to purify the soul and elevate it in order to attain knowledge of God through unveiling and witnessing rather than through following Shari’ah means. This inclination often led them to mix with non-Islamic philosophies. See: Al-Mawsū‘ah al-Muyassarah (1/249-273), and the book: Al-Taṣawwuf – Al-Mansha’, al-Maṣḍar by Iḥsān Ilāhī Ḥaḥīr.



Subsection Two: The History of Critiquing Theism by Early Christian Theologians

The Emergence of Distorted Christianity

Allah favored the Children of Israel over all nations for a period of time, as Allah says: **“O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds”** (*Al-Baqarah* 2:47).

This favor included sending prophets and messengers to them, with ‘Isa (peace be upon him) being the last messenger sent specifically to the Children of Israel, as Allah says: **“And [mention] when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’”** (*Al-Şaff* 61:6).

After ‘Isa was raised to the heavens, some of those who claimed to follow his religion, especially Paul, distorted the teachings, and this distortion developed into what is known today as Christianity. Their holy book contains two parts: the Old Testament and New. Both parts do not discuss the evidence of God’s existence extensively; their Bible speaks of God’s existence as a matter of instinct. The first verse of the Old Testament begins: “In the beginning, God created the heavens and the earth”⁽¹⁾.

During the time when the Old Testament was compiled, people were either monotheists or polytheists. There is a significant emphasis on the oneness of God, especially in the Old Testament.

(1) Genesis (1:1).



The first commandment given to the Children of Israel was: “I am the Lord your God, who brought you out of Egypt, out of the house of bondage. You shall have no other gods before Me.”⁽¹⁾

There are scarcely any references to atheists in their holy book, except for the brief statement: “The fool says in his heart, ‘There is no God’”⁽²⁾. Distorted Christianity emerged within the Roman Empire, a pagan environment dominated by Greek and Neoplatonist philosophy. Roman paganism and these philosophies significantly influenced the development of Christian beliefs. Christian theologians often relied on these pagan philosophies to prove God’s existence, as their holy book lacked such proofs. Below is a discussion of the most prominent Christian theologians and their influence on Christian doctrines, particularly concerning the evidence for God’s existence.

Saint Augustine

Saint Augustine was the most significant Christian theologian in early Christian history and profoundly influenced Christian thought. His philosophy dominated during that era⁽³⁾. Augustine was deeply influenced by Stoic philosophy and Neoplatonism, as is evident from his writings⁽⁴⁾. One of the results of this influence was his allegorical interpretation of biblical texts. For instance, Augustine did not interpret the creation story in Genesis literally, believing that God created everything instantaneously, not in six days. He argued that understanding the creation story contradicts reason and leads to mockery of the Creator⁽⁵⁾.

Modern-day Old-Earth Creationists⁽⁶⁾ often rely on Augustine’s views when interpreting the creation narrative in the Bible⁽⁷⁾.

Augustine believed that language is incapable of fully conveying truth and is only suitable for expressing internal feelings⁽⁸⁾. He said, “Since language is incapable of conveying truth and since learning through instruction is impossible, the only way for truths to be revealed is through

(1) Exodus (20:2–3).

(2) Psalms (14:1).

(3) See: Nuṣūṣ min al-falsafah al-masīhiyyah fī al-‘aṣr al-wasīṭ (11).

(4) See: Stanford Encyclopedia of Philosophy entry on Augustine, <https://plato.stanford.edu/entries/augustine/>.

(5) See: The Literal Interpretation of Genesis 1:19–20, Chapt. 19

(6) Old-Earth Creationists are those who reconcile the biblical creation story with modern scientific theories, such as the Big Bang Theory.

(7) One of the most prominent figures who cites Augustine’s interpretation of the creation story is John Lennox, a well-known critic of atheism in the modern era. See: Seven Days That Divide the World (pp. 31–32), by John Lennox, (Zondervan, 2011).

(8) See: Nuṣūṣ min al-falsafah al-masīhiyyah fī al-‘aṣr al-wasīṭ (21).



contemplation and introspection. Thus, the role of language is merely to alert individuals to things they perceive inwardly through their insight, intuition, and personal experience.⁽¹⁾

He referred to this as the Illumination Theory, which he believed was the path to knowledge of God and happiness. This illumination occurs through the “inner teacher,” who is Christ, not confined to space or time but exists within the individual⁽²⁾. Thus, it becomes evident that Augustine’s doctrine closely resembles the doctrines of Sufi mysticism, particularly the concept of divine indwelling⁽³⁾ and their belief in divine unveiling⁽⁴⁾.

John the Grammarian⁽⁵⁾

A heated debate took place between the philosophers of Neoplatonism and some Christian theologians on the issue of the eternity of the world. Neoplatonist philosophers upheld Plato’s and Aristotle’s views. The philosopher Proclus⁽⁶⁾ authored a book titled *On the Eternity of the World* (De Aeternitate Mundi) in which he presented eighteen arguments for the world’s eternity⁽⁷⁾.

The Christian theologian John the Grammarian was initially interested in Aristotle’s philosophy and commented on his works. Still, he later shifted his stance from Greek philosophy and responded to Proclus’ book with his work titled *On the Eternity of the World Against Proclus*⁽⁸⁾. Some scholars have noted that John the Grammarian was the first to document the cosmological

(1) See: Ibid., (30).

(2) See: Ibid., (32 – 34).

(3) Divine indwelling (al-Ḥulūliyyah): A doctrine that posits God’s indwelling in His creation, or in some parts of it. This belief is held by various groups, including certain Christians, Nusayris, and some Sufi sects. Another variant is the belief in God’s indwelling in all creation, espoused by certain Sufi factions. See: Muṣṭalaḥāt fī kutub al-‘aqīdah – dirāsah wa-taḥlīl – (40-42).

(4) Divine Unveiling (al-Kashf): In Sufi terminology, this refers to the unveiling of hidden meanings and metaphysical truths beyond the veil, experienced either through perception or direct witnessing. See: Al-Ta’rīfāt (103), by Al-Jurjani.

(5) John the Grammarian (John Philoponus): A Christian theologian and philosopher of the sixth century. He was controversial for opposing Aristotelian and Neoplatonist views prevalent among Christian theologians of his time. He authored several works. The exact date of his death is unknown, but it was during the sixth century. See: <https://www.britannica.com/biography/John-Philoponus>.

(6) Proclus: A Greek philosopher and a leading figure in Neoplatonism. Though he opposed Christianity, his philosophy influenced Christian theologians as well as some Muslim philosophers. He died in 485 CE. See: <https://www.britannica.com/biography/Proclus>.

(7) See: *On the Eternity of the World*, introduction by: Lang, Helen (2), University of California Press (2001).

(8) <https://plato.stanford.edu/entries/philoponus>



argument for the existence of the Creator (Cosmological Argument). However, it reached its complete form through the efforts of Muslim and Jewish theologians in the Middle Ages⁽¹⁾.

The cosmological argument is “an argument for the existence of God which claims that all things in nature depend on something else for their existence (i.e., are contingent), and that the whole cosmos must therefore itself depend on a being which exists independently or necessarily.”⁽²⁾ The cosmological argument is one of the most well-known proofs for the existence of God. It is frequently used by those critiquing atheism in contemporary discussions, as will be further elaborated.

Anselm of Canterbury⁽³⁾

Anselm of Canterbury was a renowned Christian thinker in the Middle Ages and is considered one of the founders of Scholasticism⁽⁴⁾, a theological school that merged Christian beliefs with philosophy, particularly Aristotle’s and Neoplatonism’s ideas, offering a scientific methodology for establishing Christian doctrines through reasoning and debate. This approach is akin to the discipline of *Kalām*-theology among certain Islamic sects⁽⁵⁾. Anselm sought to base his faith on knowledge and understanding, and his motto was “faith seeking understanding” (*Fides quaerens intellectum*)⁽⁶⁾. He authored several works related to this, the most significant being *Monologion* and *Proslogion*. In the former, he presents an argument for the existence of God based on gradation in goodness, stating that the goodness of things varies in degrees and that these things derive their goodness from another source. Ultimately, this must lead to a being of absolute goodness, and this being is God⁽⁷⁾.

In his second book, he engages in a personal dialogue with God and introduces what has become known as the Ontological Argument for God’s existence.

(1) See: *Analytic Philosophy of Religion: Its History Since 1955* (p. 165), by Stephen Duncan, Humanities EBook (2016).

(2) https://en.oxforddictionaries.com/definition/us/cosmological_argument

(3) Anselm of Canterbury: A philosopher and theologian born in Italy, who later entered a monastery in France and became a prominent theologian. He eventually became Archbishop of Canterbury in England. Anselm is regarded as the founder of Christian Scholasticism. He died in 1109 CE. See: <https://www.britannica.com/biography/Saint-Anselm-of-Canterbury>.

(4) *The Art of Gothic: Architecture, Sculpture, Painting* (10), by Rolf Toman, Tandem Verlag (2007).

(5) See: http://www.philosophybasics.com/movements_scholasticism.html.

(6) See: <http://www.iep.utm.edu/anselm/>.

(7) See: <https://plato.stanford.edu/entries/anselm/#ArgMon>.

Thomas Aquinas

Thomas Aquinas was the most famous Christian theologian of the Middle Ages, greatly influenced by Greek philosophy, especially the philosophy of Aristotle. He was also influenced by the Islamic philosophers who commented on Aristotle's works, such as Ibn Sīnā⁽¹⁾ and Ibn Rushd. Aquinas presented five arguments for the existence of God in his book *Summa Theologica*. These arguments are as follows:

1. **The Unmoved Mover:** This argument premise is that we observe things in motion in the world. Everything in motion must have been set in motion by something else. Thus, we need an unmoved mover, which is God.
2. **The First Cause:** This argument concludes that nature affirms the existence of a cause for all effects. It is impossible to have an infinite regress of causes, so we must stop at the first cause, which is God⁽²⁾. As mentioned earlier, the first and second ways are derived from Aristotle's works on *Physics* and *Metaphysics*.
3. **Necessary Being and Possible Being:** The argument asserts that there are contingent beings in the world, subject to decay. Since all things cannot be contingent, there must be a necessary being upon which all contingent beings rely for their existence, and this necessary being is God⁽³⁾. Aquinas borrowed this argument from the philosopher Ibn Sīnā, who presented it in his book *Al-Najāt*, stating: "There is no doubt that there is existence, and every existence is either necessary or possible. If it is necessary, the existence of the necessary is confirmed. If possible, then we demonstrate that the possible leads to the necessary"⁽⁴⁾. The similarity between the two arguments is evident, as Thomas Aquinas was influenced by philosophers associated with Islam, like Ibn Sīnā.
4. **The Argument from Gradation:** This argument asserts that things possess qualities like goodness and beauty in varying degrees. These things derive their goodness from another source, and ultimately, there must be an absolute goodness, which is the source of all these

(1) Ibn Sīnā: He is Abu Ali al-Husayn ibn Abdullah ibn Sīnā. Known as the "prince of philosophers," many scholars of Islam regarded him as a heretic. He wrote numerous works on various subjects, including *Al-Shifa* and *The Canon of Medicine*. He passed away in 428 AH. See: *Wafayāt al-A'yān* (2/157-162) and *Siyar A'lām al-Nubalā'* (17/531-537).

(2) See: *Nusūs min al-Falsafah al-Masīhiyyah fī al-'Asr al-Wasīṭ* (196), by Dr. Hassan Hanafi, (Dār al-Tanwīr, 2008).

(3) *Summa Theologica*, Question 2. The Existence of God. Article 3. Does God Exist? <http://www.newadvent.org/summa/1002.htm#article2>.

(4) *Al-Najāt* (235), by Husayn ibn Abdullah ibn al-Hasan, known as Ibn Sīnā, (Second Edition, 1938).



qualities. This absolute perfection is God⁽¹⁾. As previously mentioned, Aquinas borrowed this argument from Saint Anselm in his work *Monologion*.

5. The Argument from Design: The argument claims that natural things, lacking intelligence, act toward a goal without understanding it themselves. This goal benefits nature; therefore, these things must be directed toward a purpose, not by chance but by intent. Since non-intelligent beings cannot aim toward an end without guidance, an intelligent being must guide them, similar to an arrow directed toward a target by an archer. This intelligent being is God⁽²⁾.

This argument is similar to the teleological argument that originated in Greek philosophy, as mentioned earlier.

Thomas Aquinas gathered these proofs from those before him and formulated them in his style. He became well-known for these proofs, even though he did not originate them. As mentioned earlier in the discussion of the history of atheism, Aquinas did not consider these arguments as specific proof but rather as ways philosophers could come to know God. In this formulation, these proofs are weak and do not lead to certainty. Philosophers of skepticism in the 19th century, such as Immanuel Kant and David Hume, criticized these arguments⁽³⁾, which shook the foundation of belief in God in Christian nations and opened the door wide for atheism in the 19th century. However, contemporary Christians have reformulated the arguments for God's existence in a stronger and more convincing manner, as explained later.

(1) Summa Theologica, Question 2. The Existence of God. Article 3. Does God Exist? <http://www.newadvent.org/summa/1002.htm#article2>).

(2) These methods are all discussed in detail in Summa Theologica, Question 2. The Existence of God. Article 3. Does God Exist? <http://www.newadvent.org/summa/1002.htm#article2>).

(3) Catholic Apologetics on Kant's Critique of the Arguments for God's Existence: <http://www.catholicapologetics.info/catholicteaching/philosophy/kant.htm>).



Subsection Three: The History of Criticism of Atheism in Modern Times

This section covers the criticism of atheism by Western scholars in later periods, including the Renaissance, the Enlightenment, the 19th century, the 20th century, and the current century. Here is a breakdown of the topic:

Criticism of Atheism During the Renaissance and Enlightenment

When the Middle Ages ended and the Renaissance and Enlightenment began, the Catholic Church's authority weakened. This weakening was reflected in significant changes in three major fields: philosophy, empirical science, and political thought.

As previously mentioned in the history of atheism, these changes contributed to the emergence of atheism. Conversely, the pioneers in these three fields were among the most significant critics of atheism. Here's how this unfolded:

First Field: Philosophy

The philosophical movements during the Renaissance and Enlightenment were divided into two major camps: Rationalism and Empiricism.

The First Camp: Rationalism. This school of thought relies on reason and deduction as the standard for truth rather than sensory perceptions. René Descartes was the founder of classical Rationalism and its most prominent philosopher. Descartes built his philosophy on skepticism of the senses, life experiences, and reason. Some contemporaries accused him of being an atheist because of this skepticism⁽¹⁾.

(1) See: False Truths: The Error of Relying on Authority (16), by Edward C. Mendler.



However, Descartes was not an atheist; he criticized atheism in his book *Meditations*, arguing that after skepticism, one arrives at certainty about the existence of God, the soul, and the world. He believed that without God, no certainty could be established about anything. God is the foundation of all knowledge since He implanted these innate principles within humans, and all sciences are built upon them⁽¹⁾.

Descartes' philosophy spread widely in continental European countries such as France, Germany, the Netherlands, and Italy but did not gain as much traction in Britain⁽²⁾.

Another philosopher in the Rationalist camp was Gottfried Leibniz⁽³⁾. He was also not an atheist but one of the strongest defenders of faith during the Renaissance. He is well known for reviving the cosmological argument in a new formulation, as discussed in the second chapter. He authored famous letters about the problem of evil titled: *Essays on Theodicy on the Goodness of God, the Freedom of Man, and the Origin of Evil* (*Essais de Théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal*). Hence, the leading philosophers of the Rationalist school were believers in the existence of God and strong critics of atheism.

The Second Camp: Empiricism⁽⁴⁾. While Rationalism relies on reason and logic, Empiricism depends on the senses and experience. Despite their strong reliance on the senses, the pioneers of this school were not atheists but rather fierce critics of atheism.

One of these critics was Francis Bacon⁽⁵⁾, known as the father of Empiricism. He laid the foundation for the scientific method used in empirical sciences, a method known as the Baconian Method⁽⁶⁾. Bacon was a staunch opponent of atheism and authored a treatise titled *On Atheism*, in which he stated that atheism is a compounded ignorance. He is famous for the quote: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion"⁽⁷⁾.

(1) See: *Dīkārt* (51).

(2) See: *A History of Philosophy* (4/174), by: Frederick Charles, (Continuum International 2003).

(3) Gottfried Leibniz: A German philosopher, theologian, mathematician, and logician. He is regarded as one of the leading thinkers of the Enlightenment. He passed away in 1716. See: <https://www.britannica.com/biography/Gottfried-Wilhelm-Leibniz>.

(4) Empiricism: A doctrine that grounds knowledge on sensory perceptions alone, rejecting the existence of innate principles in the mind and laws derived from reason, as opposed to Rationalism. See: *Al-Mu'jam al-Lughah al-'Arabiyyah al-Mu'āṣirah* (1/357).

(5) Francis Bacon: British philosopher, lawyer, and politician. He is one of the most influential Western thinkers, credited with establishing the scientific method used in empirical sciences. He died in 1626. See: <https://plato.stanford.edu/entries/francis-bacon/>.

(6) See: <https://www.britannica.com/science/Baconian-method>.

(7) *The Essays of Lord Bacon* (64), (Longman and Green, 1875).



Another prominent figure in the Empiricist school was George Berkeley⁽¹⁾, an Anglican bishop and believer in God. He feared that Empiricism might lead to atheism, so he wrote *A Treatise Concerning the Principles of Human Knowledge*, where he refuted atheism. One of his statements in the book was: “Nothing can be more evident to anyone capable of the least reflection than the existence of God”⁽²⁾. Berkeley considered God’s existence so self-evident that it required no argument.

Thus, it is clear that the pioneers of Empiricism were believers in God and critics of atheism⁽³⁾.

Second Field: Politics

Two prominent ideologies in politics emerged during the Enlightenment: Liberalism and Conservatism⁽⁴⁾. The founders of these ideologies criticized atheism and atheists, as explained below:

- **First Ideology: Liberalism.** This ideology is based on preserving individual freedom⁽⁵⁾. Despite advocating for tolerance, the founder of this ideology, John Locke⁽⁶⁾, believed that atheists could not be tolerated. He stated, “Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon or sanctity for an atheist. The taking away of God, though but even in thought, dissolves all”⁽⁷⁾. Locke encouraged governments not to tolerate atheists because denying God undermines social foundations and leads to chaos⁽⁸⁾.

(1) George Berkeley: British philosopher and bishop, a key figure in the Empiricist tradition. He died in 1753. See: <https://www.britannica.com/biography/George-Berkeley>.

(2) Section 149 of *A Treatise Concerning the Principles of Human Knowledge*

(3) Other prominent Empiricist thinkers include John Locke, who will be discussed in the next section on political philosophy, as he was also the founder of Liberalism.

(4) Conservatism: An intellectual tradition based on the political principle that emphasizes the value of traditional institutions and practices. It emerged in Britain as a reaction against revolutionary ideas in France, with Edmund Burke and Richard Hooker as its early proponents by the late 18th century. It gained significant traction in the 19th and 20th centuries <https://www.britannica.com/topic/conservatism>

(5) See: <https://www.britannica.com/topic/liberalism>.

(6) John Locke: British philosopher, a founding figure of Empiricism and Liberalism. He authored several influential works in Western thought, such as *An Essay Concerning Human Understanding*. He passed away in 1704. See: <https://plato.stanford.edu/entries/locke/>.

(7) *A Letter on Toleration* (135), by John Locke, (Clarendon Press: 1968).

(8) See: *God, Locke, and Equality: Christian Foundations in Locke’s Political Thought* (211), by Jeremy Waldron, (Cambridge University Press, 2002).



- **Second Ideology: Conservatism.** Richard Hooker⁽¹⁾, one of the most famous Anglican priests in Britain, laid the early groundwork for Conservatism. Hooker strongly opposed atheism and referred to atheists as “a cursed group”⁽²⁾.

Another key figure in Conservatism was Edmund Burke⁽³⁾, who believed in God and refuted atheism. He wrote about human nature: “Man is by his constitution a religious animal; that atheism is against, not only our reason, but our instincts; and that it cannot prevail long”⁽⁴⁾.

Conservatism is one of the most influential political ideologies. It spread widely in Britain after the French Revolution as a reaction against revolutionary ideas. It remains prevalent in Western nations to this day⁽⁵⁾.

Third Field: Empirical Science

Most scientists during these eras believed in God, seeing empirical science as a significant motivation for their scientific endeavors. Notable examples of these scientists include Galileo Galilei (the Italian astronomer) and Isaac Newton (the renowned British physicist), among many others⁽⁶⁾.

These scientists were pioneers of empirical science during this time. Not only were they believers in God and religion, but they also refuted atheism and regarded it as utterly baseless. For instance, Isaac Newton remarked, “Atheism is so senseless and odious to mankind that it never had many professors [throughout history]”⁽⁷⁾.

Thus, these eras concluded with the leading scientists and thinkers being believers in God and critics of atheistic thought.

(1) Richard Hooker: British bishop and philosopher, known for his defense of Anglicanism against Catholicism. He laid the foundations of Conservatism. He passed away in 1600. See: <https://www.britannica.com/biography/Richard-Hooker>.

(2) The Works of Mr. Richard Hooker in Eight Books of the Laws of Ecclesiastical Polity (1/ 68–69), (Printed for W. Clarke, 1821).

(3) Edmund Burke: British statesman and political thinker, influential in shaping political ideas in Britain. He was one of the founders of Conservatism after the French Revolution. He passed away in 1797. See: <https://www.britannica.com/biography/Edmund-Burke-British-philosopher-and-statesman>.

(4) Reflections on the French Revolution (152), by Edmund Burke, (The Harvard Classics, 1909–14).

(5) See: <https://www.britannica.com/topic/conservatism>.

(6) See: God’s Undertaker (8).

(7) Short Scheme of True Religion, available at: <http://www.newtonproject.ox.ac.uk/view/texts/normalized/THEM00007>



Critique of Atheism in the 19th Century

The 19th century was a time when atheistic thought was theorized in Western countries across two main fields: philosophy and empirical science. In philosophy, prominent atheistic philosophers like Marx, Feuerbach, Schopenhauer, and Nietzsche contributed to atheistic thought, while the theory of evolution emerged in empirical science. However, Western scholars also challenged atheism in both fields during this century. The details are as follows:

Philosophy

Several philosophical schools were widely recognized as atheistic because some of their later proponents were atheists. Examples include Existentialism and Pragmatism⁽¹⁾. Despite this, the founders of these schools in the 19th century were believers in God and religious. The explanation is as follows:

1. **Pragmatism:** Charles Sanders Peirce⁽²⁾, one of the founders of this school, was religious and believed in the existence of God without any inclination towards atheistic thought⁽³⁾.
2. **Existentialism:** This school is a philosophical movement with various orientations, focusing on human agency and autonomy. Existentialism took an atheistic turn in the late 19th and 20th centuries, and thus, it became associated with atheism. However, its 19th-century founder, the Danish philosopher Søren Kierkegaard, was not an atheist but a Protestant theologian⁽⁴⁾.

Fyodor Dostoevsky, a prominent figure in existentialism during the 19th century, was one of the era's most famous Russian philosophers and writers. His books became widely popular and translated into over 170 languages⁽⁵⁾. In his novels, Dostoevsky criticized atheism, warning that it leads to the loss of values and morality, as mentioned earlier.

(1) Pragmatism: A philosophical approach that evaluates theories or beliefs in terms of their practical success. It became widely popular in the United States during the 19th century. See: <https://en.oxforddictionaries.com/definition/pragmatism>.

(2) Charles Sanders Peirce: American philosopher and scientist, the founder of Pragmatism. He was a prolific writer, producing over 80,000 manuscript pages. He passed away in 1914. See: <https://plato.stanford.edu/entries/peirce/>.

(3) See: <https://www.britannica.com/biography/Charles-Sanders-Peirce>.

(4) Søren Kierkegaard: Danish philosopher and theologian, considered the founder of Existentialism. He was a Protestant theologian and not an atheist. He passed away in 1855. See: <https://www.britannica.com/biography/Soren-Kierkegaard>.

(5) See: <https://www.thefamouspeople.com/profiles/fyodor-mikhailovich-dostoyevsky-1441.php>.



Thus, it is clear that the founders of these two schools were not atheists but believers in God and religious.

Empirical Science

Empirical science experienced massive developments in the 19th century due to technological advancements that facilitated scientific research. The leading natural scientists of the time were believers in God and religious. On the other hand, as previously noted, philosophers promoted atheism in the century. Some examples of these religious scientists include Gregor Mendel⁽¹⁾, Louis Pasteur⁽²⁾, and Michael Faraday⁽³⁾, among many others.

In this century, new scientific theories emerged, some closely associated with materialism, most notably the theory of evolution. Some Western scientists recognized the link between this theory and materialism, understanding that it attempted to explain the complexity of living beings through material means without the need for a creator to explain this intricacy. When the theory first appeared, leading experimental scientists strongly opposed it. In fact, some of Darwin's closest associates opposed his theory. For example, Professor Adam Sedgwick⁽⁴⁾, Darwin's geology professor in 1831⁽⁵⁾, strongly criticized Darwin's theory of natural selection. When Darwin gave Sedgwick his book, Sedgwick wrote back saying: "I have read your book with more pain than pleasure. Parts of it I admired greatly; parts I laughed at till my sides were almost sore; other parts I read with absolute sorrow because I think them utterly false & grievously mischievous... Many of your wide conclusions are based upon assumptions"⁽⁶⁾. Thus, leading experimental scientists in the 19th century opposed the theory of evolution, and many of them were religious believers, not atheists.

(1) Gregor Mendel: Austrian botanist and the first to establish the mathematical foundations of genetics. He passed away in 1884. See: <https://www.britannica.com/biography/Gregor-Mendel>.

(2) Louis Pasteur: French chemist and microbiologist whose contributions to science, technology, and medicine were enormous. He passed away in 1895. See: <https://www.britannica.com/biography/Louis-Pasteur>

(3) Michael Faraday: British physicist and chemist whose discoveries significantly influenced the concepts of electromagnetism. He passed away in 1867. See: <https://www.britannica.com/biography/Michael-Faraday>.

(4) Adam Sedgwick: British professor of geology and the first to coin the term "Cambrian explosion" in this scientific field. He passed away in 1873. See: <https://www.britannica.com/biography/Adam-Sedgwick-British-geologist>.

(5) See: <http://www.victorianweb.org/science/geology/sedgwick.html>.

(6) <https://www.darwinproject.ac.uk/letter/DCP-LETT-2548.xml>



Critique of Atheism in the 20th Century

The debate between atheists and the religious continued into the 20th century. Evolutionists managed to reinstate the teaching of their theory in the United States after it had been banned, even making it a cornerstone of biology⁽¹⁾. The atheistic influence strengthened further with the rise of communist states that promoted atheism by force, as previously mentioned. However, scientists in Western countries—particularly in the United States and Britain—continued their efforts to critique atheism during this century. These efforts spanned two main areas: experimental science and philosophy, literature, and rhetoric.

First Area: Experimental Science

In the field of experimental science, the theory of evolution remained the primary focus of debate between atheists and the religious. The most significant opposition from religious groups against this theory occurred in the United States at the beginning of the 20th century. Religious advocates succeeded in banning the teaching of evolution in three states, with similar proposals discussed in 32 others. However, religious groups were unable to present a fully developed scientific alternative to the theory of evolution, leading to its gradual acceptance over time⁽²⁾.

In the latter half of the 20th century, however, two alternative theories emerged: Creationism and Intelligent Design. The most prominent proponents of Creationism in the 20th century include⁽³⁾:

1. **Henry Morris**: An American scientist who earned a Ph.D. in hydraulic engineering and became the head of the civil engineering department at an American university in 1957. He published his first book, *The Genesis Flood*, in 1961, presenting scientific evidence for the occurrence of Noah's flood. In 1963, he co-founded the Creation Research Society to reconcile experimental science with the Bible. He authored over 60 books in this field and passed away in 2006⁽⁴⁾.

2. **John Morris**: An American geologist and son of Henry Morris. He obtained his Ph.D. in geological engineering and became a professor of geology. John Morris authored several books arguing that Earth is scientifically young, contradicting the evolutionary claim that it is over four billion years old. His geological expertise lent credibility to his critiques of evolution⁽⁵⁾.

(1) See: <http://www.counterbalance.org/history/creat1920-frame.html>).

(2) See: Ibid.

(3) These are the most notable scholars of Creationism in the 20th century. Over a hundred scientific societies in the United States support Creationism, with substantial numbers of scientists as members, as will be discussed in further detail, insha'Allah.

(4) See: <http://www.notablebiographies.com/newsmakers2/2007-Li-Pr/Morris-Henry-M.html>.

(5) See: http://www.icr.org/john_morris/.



3. **Russell Humphrey:** An American physicist who earned his Ph.D. in physics in 1976, specializing in nuclear physics. He authored numerous books and scientific papers suggesting that the universe is only a few thousand years old, contrary to the widely accepted age of approximately 13.7 billion years proposed by proponents of the Big Bang theory⁽¹⁾.

4. **Duane Gish:** An American biochemist who obtained his Ph.D. from the University of California in 1953. Gish wrote dozens of books critiquing evolution, many of which became essential creationist resources. He also participated in several notable debates with evolutionists⁽²⁾.

Second Area: Philosophy, Literature, and Rhetoric

In the 20th century, Western scholars not only critiqued atheism through experimental science but also presented some of their strongest responses through literary and philosophical works, as well as public speaking. The following provides an overview of these efforts:

One of the most notable defenders of faith in the early 20th century was British author Gilbert Keith Chesterton⁽³⁾. Chesterton authored approximately 80 books, 400 poems, and 4,000 literary essays. Some of his influential works advocating belief in God and Christianity include *Orthodoxy* (1905) and *The Everlasting Man* (1925).

Chesterton's books impacted significant British writers and defenders of faith in the 20th century, including C.S. Lewis. Lewis became a famous author, selling 100 million copies of his 32 books, which were translated into 30 languages⁽⁴⁾. Lewis used his literary skills to critique atheism, focusing on issues that became central to 20th-century debate, such as the problem of evil and the possibility of miracles. His books *The Problem of Pain*⁽⁵⁾ and *Miracles*⁽⁶⁾ address these themes, respectively. Lewis also wrote *Mere Christianity*, a call to faith in Christianity, which sold 11 million copies and played a significant role in revitalizing Christianity and diminishing atheism in the West. In a survey by Christianity Today, Lewis's book was voted the most influential

(1) See: <https://creation.com/d-russell-humphreys-cv>.

(2) See: <https://upclosed.com/people/duane-gish/>.

(3) Gilbert Keith Chesterton: British author and critic, renowned for writing some of the most famous novels in British history. He converted from Anglicanism to Catholicism and authored books advocating Christianity. He passed away in 1936. See: <https://www.britannica.com/biography/G-K-Chesterton>.

(4) See: <https://www.bethinking.org/apologetics/the-relevance-of-cs-lewis>.

(5) See: <http://www.cslewis.com/the-problem-of-pain/>.

(6) See: <http://www.cslewis.com/us/books/paperback/miracles/9780060653019/>



Christian book of the 20th century⁽¹⁾. He passed away in 1963⁽²⁾, leaving a lasting influence on Western thinkers' return to belief in a Creator⁽³⁾.

While Lewis became famous for his writings, American evangelist Billy Graham⁽⁴⁾ became renowned for his oratory. He began his “crusades”—as he called them—in the 1930s, eventually reaching 185 countries. An estimated 210 million people attended his gatherings, and hundreds of millions more watched via television and radio. His efforts were instrumental in drawing people back to Christianity and away from atheism⁽⁵⁾.

In the 1960s, interest in religion among Western philosophers began to grow, and it increased even further throughout the 1970s and 1980s⁽⁶⁾. Some of the most prominent Christian philosophers defending belief in God during this period were Professor Alvin Plantinga, Professor Richard Swinburne, and Professor William Lane Craig. These philosophers continue to actively critique atheism, as explained below:

1. **Alvin Plantinga:** Plantinga began studying philosophy at Harvard University and later transferred to Yale University, where he earned his Ph.D. in philosophy in 1958. He became a professor of philosophy, focusing on the philosophy of religion. His renowned book, *God and Other Minds* (1967) presents intellectual arguments for God's existence and responds to atheist objections. This book has been described as one of the most important theological and philosophical works of the 20th century⁽⁷⁾. Plantinga authored dozens of other books supporting belief in God and refuting atheistic objections, remaining active in this field. His notable work *Where the Conflict Really Lies: Science, Religion and Naturalism* was published in 2011⁽⁸⁾.

2. **Richard Swinburne:** Swinburne began studying philosophy at Oxford University in 1954 and earned his doctorate. He specialized in the philosophy of science and authored books in this field. Swinburne became a professor at British universities such as Oxford and others. He authored a series of three books on the existence of God and critiques of atheism: *The Coherence*

(1) See: http://www.cslewisinstitute.org/Impact_of_Mere_Christianity.

(2) <https://www.britannica.com/biography/C-S-Lewis>.

(3) <https://www.bethinking.org/apologetics/the-relevance-of-cs-lewis>.

(4) Billy Graham: American evangelist who spent over 40 years promoting Christianity through lectures and media programs. He passed away in 2018. See: <https://www.biography.com/religious-figure/billy-graham>.

(5) See: <http://www.billygraham.org/mediaRelations/bios.asp?p=1>

(6) See: <https://www.bethinking.org/god/the-resurrection-of-theism>.

(7) See: *The Journal of Philosophy*, Vol. 67, No. 2 (Jan. 29, 1970), pp 39-45.

(8) See: <http://theor.jinr.ru/~kuzemsky/plantingabio.html>.



of *Theism* (1977), *The Existence of God* (1979), and *Faith and Reason* (1981)⁽¹⁾. These three books have been hailed as some of the most significant works defending faith in recent times⁽²⁾.

3. **William Lane Craig:** Craig began his academic journey with a Bachelor's, Master's, and Doctorate in theology from various institutions, then obtained a Ph.D. in philosophy from the University of Birmingham in the UK, eventually becoming a professor of philosophy. His first book, *The Kalam Cosmological Argument* (1979), initiated a lifelong contribution to faith defense, with around 30 additional books critiquing atheism. Craig is known for his powerful arguments in writings and debates, though sometimes his deep philosophical approach is critiqued as overly complex.⁽³⁾

Critique of New Atheism Rhetoric

New Atheism has a stronger appeal than traditional atheism, as it targets the general public and adopts a bolder stance in its critique of religion. However, this rhetoric is rife with logical fallacies, contradictions, and is marked by superficiality and weakness. Due to the potential harm of this rhetoric despite its flaws, some Western scholars have taken an interest in analyzing and exposing its shortcomings. Key figures in this effort include:

1. **Alister McGrath:** A British scholar who studied biology at the University of Oxford, earning a Ph.D. in the field, followed by a specialization in theology, eventually earning a doctorate in the history of theology. He taught at several British universities, ultimately becoming a professor of the compatibility between empirical science and religion at Oxford⁽⁴⁾. McGrath has extensively published criticism of New Atheism and has participated in debates with prominent atheists.

2. **Scott Hahn:** An American Catholic theologian with a bachelor's degree in theology, philosophy, and economics and a master's and doctorate in theology. Hahn has authored several books on faith and critiques of New Atheism⁽⁵⁾.

3. **Benjamin Wiker:** An American Catholic theologian with a bachelor's degree in political philosophy, a master's in religious studies, and a doctorate in theological literature. Wiker is currently a professor of political science at Franciscan University and co-authored *Answering*

(1) See: <http://users.ox.ac.uk/~orie0087/>.

(2) See: *Is Christianity Probable? Swinburne's Apologetic Programme*, by: William Hasker, *Religious Studies* 38 (2002), 253.

(3) See: <http://www.famousphilosophers.org/william-lane-craig/>.

(4) See: <http://alistermcgrath.weebly.com/biography.html>.

(5) See: <http://www.scotthahn.com/about-dr-hahn/>.



the New Atheism with Dr. Scott Hahn, a well-regarded book critiquing Richard Dawkins' atheistic argument⁽¹⁾.

Philosophical Critiques of Atheism

1. **J.P. Moreland:** An American philosopher and theologian with a bachelor's degree in chemistry, two master's degrees (in theology and philosophy), and a Ph.D. in philosophy. Moreland has actively critiqued atheism through philosophy, delivering lectures and engaging in debates across 175 universities in the U.S., and has authored numerous philosophical works critical of materialism and atheism⁽²⁾.

2. **Paul Copan:** An American philosopher and theologian with a bachelor's degree in biblical studies, two master's degrees (in philosophy of religion and theology), and a doctorate in philosophy. Copan is a visiting professor at Oxford University and has authored or co-authored over thirty books, many of which provide philosophical critiques of atheist arguments⁽³⁾.

3. **Chad Meister:** An American philosopher and theologian with a master's degree in philosophy of religion and a doctorate in philosophy, Meister is also a visiting professor at Oxford University. He specializes in critiques of the problem of evil⁽⁴⁾ and is considered a primary authority in contemporary Western critiques of this issue.

Compatibility Between Empirical Science and Religion

One of the main arguments presented by New Atheists is that religion is incompatible with empirical science. This argument is built on various fallacies and historical misrepresentations. Recognizing the importance of empirical science in contemporary society, some Western scholars have actively refuted this misconception, exposing atheist distortions and historical inaccuracies. Notable scholars include:

1. **John Lennox:** A Northern Irish scholar with master's and doctoral degrees in mathematics from Cambridge University and a Ph.D. from Oxford University, as well as a master's degree in bioethics from the University of Surrey. A retired professor of mathematics at Oxford, Lennox has authored numerous books critiquing atheism and advocating the compatibility between empirical science and religion. He has also debated prominent atheists on the topic⁽⁵⁾.

(1) See: <http://www.benjaminwiker.com/benjamin-wiker.html>).

(2) See: <http://www.jpmoreland.com/about/bio/>).

(3) See: <https://www.pba.edu/index.cfm?fuseaction=faculty.detail&contactID=795>.

(4) See: <http://chadmeister.org/wp-content/uploads/2017/09/Chad-Meister-CV.pdf>.

(5) See: <http://www.johnlennox.org/about/>.



2. **William Dembski:** An American scholar with a bachelor's degree in psychology, later specializing in mathematics and philosophy, earning doctorates in both fields and pursuing postgraduate theological studies. Dembski is a leading proponent of the Intelligent Design theory and has authored several works supporting this theory while demonstrating the compatibility of empirical science and religion⁽¹⁾.

3. **Stephen Meyer:** An American scholar who initially studied geophysics and later specialized in the history and philosophy of empirical science, obtaining a doctorate in the field from Cambridge University. Meyer was a key figure in the intelligent design movement and had written extensively. His background in the history and philosophy of science provides him with a broad perspective on the strengths and weaknesses of contemporary scientific theories⁽²⁾.

Cosmology and Astrophysics

In the fields of cosmology and astrophysics, numerous clear and compelling arguments provide evidence for the existence of a Creator. Atheists have, however, introduced scientific objections in this area. Among the notable scientists focused on addressing these issues are:

1. **Jason Lisle:** An American scientist with a bachelor's degree in physics and astronomy, who later specialized in astrophysics, earning his master's and Ph.D. from the University of Colorado. Lisle is dedicated to highlighting cosmological evidence for the existence of a Creator and responds to the Big Bang theory's atheistic interpretations, publishing books and articles that simplify and clearly outline atheists' logical fallacies⁽³⁾.

2. **Hugh Ross:** A Canadian scientist with a bachelor's degree in physics and a Ph.D. in astronomy from the University of Toronto. Ross has given lectures at over 300 universities worldwide, emphasizing evidence for a Creator within astronomy, and has authored numerous books that use astronomical findings to demonstrate the existence of God⁽⁴⁾.

Biology

The field of biology is replete with scientific evidence supporting the argument for complexity and design in living creatures. Evolutionary atheists, however, have posed numerous objections in support of evolution. For this reason, Western scientists have given significant attention to

(1) See: <https://www.imdb.com/name/nm1745037/bio>.

(2) See: <http://www.stephencmeyer.org/biography.php>.

(3) See: <http://www.jasonlisle.com/about-lisle/>.

(4) See: <http://www.reasons.org/about/hugh-ross>.



biology to present scientific evidence for a Creator and respond to the objections of atheistic evolutionists. Key figures in this field include:

1. **Michael Behe:** An American scientist with a Ph.D. in molecular biology, currently a professor at Lehigh University. Behe has authored influential books critiquing evolutionary theory from a molecular biology perspective and is an advocate of Intelligent Design.⁽¹⁾

2. **Jonathan Wells:** An American scientist with dual Ph.D., one in molecular biology from the University of California and another in religious studies from the esteemed Yale University. Wells is a leading proponent of Intelligent Design and has published well-known works critiquing evolutionary theory from a scientific viewpoint⁽²⁾.

3. **Jonathan Sarfati:** A New Zealand scientist who earned both his bachelor's and doctoral degrees in chemistry. Sarfati has published several notable scientific papers, including a peer-reviewed study in the renowned Nature journal. He later dedicated his efforts to critiquing evolutionary theory and has authored several important books. He is an advocate of the theory of creation⁽³⁾.

4. **Michael Denton:** A British-Australian scientist with a Ph.D. in biochemistry from the Royal College of Britain. Denton has published scientific research in some of the most prestigious scientific journals and authored influential books such as *Evolution: A Theory in Crisis*, a work that influenced many proponents of Intelligent Design to reconsider evolutionary theory⁽⁴⁾.

These scholars are among the most prominent Western scientists who critique atheism from various perspectives, though many more Western scientists contribute to this field.

(1) See: <https://www.encyclopedia.com/arts/educational-magazines/behe-michael-j-1952>.

(2) See: <http://www.jonathanwells.org/>.

(3) See: <https://creation.com/dr-jonathan-d-sarfati>.

(4) See: <https://www.discovery.org/p/denton/>.



Chapter One: Western Scholars' Responses to the Foundations of Atheism and Their Methods

It consists of two parts:

- **Part One:** Their Responses to the Foundations of Contemporary Atheism
- **Part Two:** Their Methods in Responding to Atheists



Part One: Their Responses to the Foundations of Contemporary Atheism

It consists of six sections:

- **Section One:** Materialism
- **Section Two:** Scientism
- **Section Three:** Exaltation of Reason
- **Section Four:** Skepticism and Relativism
- **Section Five:** Exaltation of Chance



Section One: Materialism

Materialism was previously discussed in relation to the history of atheism in the Greek and Enlightenment periods, where it became evident that materialism and naturalism converge in their implications. Researchers have classified naturalism into two primary types:

1) **Methodological Naturalism:** This posits that the truth about existence can only be understood through scientific experimentation⁽¹⁾.

2) **Ontological Naturalism:** This claims that the entirety of existence consists only of that which can be perceived through scientific experimentation⁽²⁾.

The first is a methodological approach employed by many scientists within the empirical sciences. It does not address the nature of existence itself; instead, it focuses on the method of acquiring knowledge about nature. However, ontological naturalism is a philosophical view of the nature of existence upheld by its proponents who confine knowledge of existence to empirical science. Anything that cannot be observed through scientific methods is deemed nonexistent. Such proponents assert that philosophy, let alone divine revelation, cannot answer profound existential questions.

This perspective is evident in the statements of leading contemporary atheist advocates, such as Stephen Hawking and Leonard Mlodinow, who wrote in the opening of their book *The Grand Design*: “Each of us exists for a brief moment, during which we explore only a small portion of the vast universe. But as humans, we are curious beings; we question and search for answers. We live in this immense universe, which is both merciful and ruthless, and gaze upwards toward the vast heavens. People often ask questions like: How can we understand the world we find ourselves in? How does the universe behave? What is the nature of reality? Where did it all come from?

(1) Naturalism – A Critical Response (9).

(2) Ibid. (4).



Does the universe need a creator? Most of us spend some time worrying about such questions, although we all worry about them to some extent. These were once the traditional questions of philosophy, but philosophy is dead; it has not kept up with modern scientific developments, particularly in physics. Scientists have now become the bearers of the torch of discovery in our quest for knowledge.⁽¹⁾”

This passage highlights that these innate existential questions remain even among contemporary atheists, though they attempt to answer them solely through materialistic philosophy.

Materialism is thus a foundational pillar of contemporary atheism, as it negates the existence of a Creator. Past and present adherents believe that: “The origin of all existence is either matter imbued with energy or energy that has taken on material form. This matter lacks consciousness, will, and governance; there is no intellect to direct it, no will to dominate and guide it, no purpose to orient its trajectory, and no knowledge encompassing every atom and movement within it. It has no cause created by a wise, willing Knower who fashioned it, regulated its movements, and set its laws.⁽²⁾”

This perspective is articulated by contemporary atheist thinkers, including renowned cosmologist and atheist Carl Sagan, who stated, “The Cosmos is all that is, or ever was, or ever will be.⁽³⁾”

Richard Dawkins similarly posits that “The Universe is nothing but a collection of atoms in motion.”⁽⁴⁾

Moreover, ontological materialism denies all forms of the unseen (*al-Ghayb*). Materialists define their worldview as “an absolute certainty in the sensory world, and an absolute trust in the matter that constitutes this world, alongside a total rejection of any realm beyond the material world and an outright denial of anything within it.⁽⁵⁾” Hence, materialists not only reject the existence of God but also all aspects of the unseen, including angels and jinn, and they even interpret human consciousness in purely material terms, dismissing any discourse on the soul. As Francis Crick⁽⁶⁾, the atheist biophysicist, and Nobel laureate for his discovery of DNA, boldly stated: “Your joys and your sorrows, your memories and your ambitions, your sense of personal

(1) Al-Taṣmīm al-‘Azīm - Ijābāt Jadīdah ‘alá As’īlat al-Kawn al-Kubrā (13), by Stephen Hawking and Leonard Mlodinow, (Dār al-Tanwīr li-ṭ-Ṭibā‘ah wa-al-Nashr, 2010, translation by Ayman Aḥmad ‘Iyād).

(2) Kawāshif Zuyūf fī al-Madhāhib al-Fikriyyah al-Mu‘āṣirah (514).

(3) Program: Cosmos, available at <https://www.youtube.com/watch?v=uLu1cTKBspI>

(4) <http://hyperphysics.phy-astr.gsu.edu/nave-html/faithpathh/dawkins.html>

(5) Madāhib Fikriyyah Mu‘āṣirah – ‘Arḍ wa-Naqd (29).

(6) Francis Crick: A British biophysicist and Nobel laureate known for his discovery of DNA. He was an outspoken atheist. He passed away in 2004. See: <https://www.britannica.com/biography/Francis-Crick>.



identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules.⁽¹⁾”

Summary of Ontological Naturalism

Ontological naturalism restricts existence to what can be perceived through sensory experience and empirical science, resulting in the following points:

- 1) Its followers do not believe in a Creator for this universe.
- 2) They do not believe in any form of the unseen, such as jinn, angels, or the soul, since belief in these is not subject to sensory perception or scientific experiments.

Western scholars have rigorously critiqued and refuted materialism from various perspectives, which can be summarized in three main points:

Point One: Restricting Existence to What is Observed Through Empirical Science

Western scholars have responded to this notion from three angles:

First Angle: Methodological Naturalism is Not the Only Scientific Approach

Adherents of ontological naturalism use methodological naturalism to deny the existence of unseen realities. However, methodological naturalism is merely one approach among many for studying science, not the only scientific method. Many Western scientists do not adhere to this approach; instead, they adopt either the belief in Creation or Intelligent Design. Both perspectives affirm the existence of unseen realities, and adopting them does not obstruct scientific inquiry. Scientists at top-tier Western universities holding advanced degrees embrace these perspectives.

Professor John Lennox elaborates on this point: “There is a conflict, a very real one, but it is not really a conflict between science and religion at all. For if that were so, elementary logic would dictate that one would find that scientists were all atheists and only non-scientists believed in God, and this, as we have seen, is simply not the case. No, the real conflict is between two diametrically opposed worldviews, naturalism and theism. They inevitably collide.”⁽²⁾

Indeed, the founding figures of empirical science believed that the correct scientific method is based on faith in a Creator. As Professor John Lennox stated: “But neither Galileo nor Newton

(1) The Astonishing Hypothesis (3).

(2) God’s Undertaker (28–29).



nor indeed most of the great scientific figures who contributed to the meteoric rise of science at that time found belief in a Creator God inhibiting in this way. Far from it, they found it positively stimulating; indeed, for many of them, it was their prime motivation for scientific investigation.⁽¹⁾

Atheists may argue, based on a logical fallacy, that the majority of the scientific community today embraces methodological naturalism. This fallacy is known as the argument from majority opinion, which Western scholars have debunked. Scott Huse, a critic of evolutionary theory, explains: “Just because most people believe in something does not necessarily make it true. The argument from majority opinion is not an impressive one. In fact, it is completely irrelevant since scientific truth is never determined by taking vote. Majorities can be, and often have been, completely wrong.”⁽²⁾

Therefore, the fact that a majority of the scientific community today adheres to this approach is not a valid argument. Historically, the majority of the scientific community believed in a Creator and based their scientific methodology on this belief. In modern times, the Intelligent Design movement has gained substantial momentum, as will be demonstrated later in this study. Therefore, materialists must establish methodological naturalism’s validity before they can base ontological naturalism upon it—an exceedingly difficult task.

Second Angle: The Limited Scope of Empirical Science

Assuming that methodological naturalism is valid and the correct scientific approach, this method still has narrow boundaries and cannot address all of life’s questions. Professor Peter Medawar⁽³⁾ explains this limitation: “There is no quicker way for a scientist to bring discredit upon himself and on his profession than roundly to declare — particularly when no declaration of any kind is called for — that science knows or soon will know the answers to all questions worth asking, and that the questions that do not admit a scientific answer are in some way non-questions or pseudo-questions that only simpletons ask and only the gullible profess to be able to answer... The existence of a limit to science is, however, made clear by its inability to answer childlike elementary questions having to do with first and last things – questions such as ‘How did everything begin?’ ‘What are we all here for?’ ‘What is the point of living?’”⁽⁴⁾

(1) Ibid (10).

(2) The Collapse of Evolution (21).

(3) Peter Medawar: A British professor of zoology who received the Nobel Prize in Medicine in 1960. He passed away in 1987. See: <https://www.britannica.com/biography/Peter-Medawar>.

(4) Advice to a Young Scientist (31).



Further elaboration on the limitations of empirical science will be discussed in the following topic. Empirical science is beneficial within its domain, yet problems arise when a branch of knowledge oversteps its boundaries and encroaches upon other fields.

Third Angle: No Necessary Link Between Methodological and Ontological Naturalism

Atheist advocates often conflate methodological naturalism with ontological naturalism, asserting that the former necessarily implies the latter. However, this is incorrect. Professor Alvin Plantinga addresses this misconception: “Methodological Naturalism is not to be confused with philosophical or ontological naturalism, according to which there is no such person as God or anything at all like God; there is not supernatural realm at all. The methodological naturalist doesn’t necessarily subscribe to ontological naturalism ... methodological naturalism does not restrict our study of nature; it just lays down which sort of study qualifies as scientific. If someone wants to pursue another approach to nature – and there are many others – the methodological naturalist has no reason to object.⁽¹⁾”

Therefore, even if we accept methodological naturalism as a valid scientific approach, it does not inherently lead to atheistic ontological naturalism. Methodological naturalism is merely a tool for understanding nature and does not address questions of the supernatural (Metaphysics). Using one method to discern the truth about a particular matter does not preclude the existence of other means for uncovering truths about different matters.

Thus, the foundational basis of this doctrine collapses. Advocates argue for their view based on the premise that the scientific method rooted in methodological naturalism—one among various scientific methods—has not observed the unseen and hence does not exist. However, empirical science rooted in this methodology remains silent on the existence of the unseen and does not deny it.

Point Two: The Universe as Evidence for a Creator

Ontological materialism is founded upon the denial of a Creator. Its proponents are well aware that if the existence of a Creator is proven, the foundation of their belief system collapses. Thus, a general principle can be established: any valid proof indicating the existence of a Creator invalidates ontological materialism.

(1) Where the Conflict Really Lies – Science, Religion & Naturalism (169–170).



The second chapter of this dissertation is dedicated to presenting the arguments by Western scholars for the existence of God. These arguments provide proofs that effectively critique materialism, so they do not need to be elaborated on here.

However, Western scholars have given particular attention to two specific proofs for the existence of God in their critique of materialism. A group of Western scholars has authored a separate book critiquing naturalism titled *Naturalism: A Critical Analysis*. This book includes ten scientific studies critiquing naturalism, two of which are specifically dedicated to refuting materialism by employing two proofs for the existence of God: the cosmological argument and the argument from design. Since these two arguments were addressed in independent studies specifically critiquing materialism, it is worthwhile to examine them here.

Study One: *Naturalism and Cosmology*, authored by Professor William Lane Craig. In summary, Craig discusses contemporary theories on the origin of the universe, refuting theories that suggest the universe has no beginning and concluding that the universe indeed has a beginning. Based on this conclusion, he uses this scientific fact to argue for the existence of a Creator. He employs the cosmological argument, stating at the end of his study: “We can summarize our argument as follows:

- Whatever begins to exist has a cause of its existence.
- The universe began to exist.
- Therefore, the universe has a cause of its existence.⁽¹⁾”

He then presents several rational arguments indicating that this cause is the Creator. More details on his argument will be provided in the respective sections of this dissertation. Still, the relevant point here is that contemporary cosmology suggests that the universe has a beginning, and whatever has a beginning must have a cause external to the universe. This directly undermines the foundation of materialism.

Study Two: *Naturalism and Design*, authored by Dr. William Dembski. The purpose of this study is to disprove naturalism using the argument from design. Dembski, a leading figure in the Intelligent Design movement, has authored numerous books on this topic. In this study, he concludes that anything exhibiting complex specificity (complexity-specification) must have been designed, and every design necessitates a designer. He observes that complex specificity is powerfully evident in living organisms, providing numerous biological examples to support this point⁽²⁾.

(1) *Naturalism and Cosmology*, in *Naturalism: A Critical Analysis* (244).

(2) *Naturalism and Design*, in *Naturalism: A Critical Analysis* (277).



In the conclusion of his study, he notes that naturalism fails to account for the complexity and specificity observed in biology, thereby indicating the invalidity of naturalism.

Point Three: Empirical Science Points to the Existence of the Unseen

Professor Paul K. Moser⁽¹⁾ and Dr. David Yandell⁽²⁾ have argued in a joint study that the primary reason for the popularity of naturalism is the growth of empirical science; however, this philosophy disregards scientific evidence that refutes it⁽³⁾.

There is indeed a multitude of scientific evidence that discredits ontological naturalism, so much so that a general principle can be established, similar to what was outlined in Point Two: any evidence that points to the existence of something beyond the material is evidence against ontological naturalism.

Western researchers have devoted considerable effort to conducting scientific experiments aimed at proving the existence of non-material entities. This research can be summarized in two key areas:

First Area: Materialism Fails to Explain Consciousness

Explaining consciousness is one of the most complex issues for naturalism since this philosophy asserts that only inert matter exists, which lacks the capacity for awareness or perception. Nevertheless, they claim that humans, made of this matter, possess consciousness, reason, and understanding.

To illustrate the difficulty of this issue for materialists, Roy Varghese⁽⁴⁾, an American author specializing in the relationship between religion and science, provides the following example: “Think for a minute of a marble table in front of you. Do you think that, given a trillion years of infinite time, this table could suddenly or gradually become conscious, aware of its surroundings, aware of its identity the way you are? It is simply inconceivable that this would or could happen.

(1) Paul K. Moser: A professor of philosophy at Loyola University in the United States, specializing in epistemology. He has authored numerous books, studies, and scholarly articles, many of which critique naturalism. See: <https://pmoser.sites.luc.edu/cv.html>

(2) David Yandell: Holds a Ph.D. in philosophy and serves as an assistant professor of philosophy at Loyola University in the United States. He specializes in the philosophy of religion. See: <https://www.luc.edu/philosophy/kdavidyandellphd.shtml>

(3) Farwell to Philosophical Naturalism, in *Naturalism: A Critical Analysis*, 3

(4) Roy Varghese: An American Catholic author specializing in the relationship between religion and empirical sciences. He has authored several books on the topic, including one co-authored with 24 Nobel laureates. See: <https://www.catholic.com/profile/roy-varghese>



And the same goes for any kind of matter. Once you understand the nature of matter, of mass energy, you realize that, by its very nature, it could never become ‘aware,’ never ‘think,’ never say ‘I.’ But the atheist position is that, at some point in the history of the universe, the impossible and the inconceivable took place. Undifferentiated matter (here we include energy), at some point, became ‘alive,’ then conscious, then conceptually proficient, then an ‘I.’ But returning to our table, we see why this is simply laughable. The table has none of the properties of being conscious and, given infinite time, it cannot ‘acquire’ such properties.⁽¹⁾”

Thus, consciousness cannot be explained through materialism, as it is not material but spiritual. Dr. Marco Biagini⁽²⁾ has devoted significant attention to this issue, especially as he directs the *Center of Scientific Divulcation about Consciousness*—an institution focused on critiquing materialistic explanations of consciousness. Dr. Biagini states on the center’s website: “Where does the psyche [consciousness] come from? The phenomenon of consciousness proves that, at a certain time, our psyche certainly begins to exist in us. The laws of physics prove that the psyche [consciousness] cannot be the product of physical, chemical, or biological processes. Therefore, the origin of our psyche is transcendent to the physical reality.”⁽³⁾

Materialism also fails to account for the existence of the laws of logic, as these laws are intangible. Dr. Jason Lisle explains: “Some world views cannot be entirely correct because they are internally inconsistent. Consider the beliefs of a materialist. Such a person believes that all things are physical; nothing immaterial exists. The materialist uses reason and the laws of logic to support his beliefs, but he does so inconsistently. In his view, there can be no laws of logic since they do not exist physically. There is no place in the universe where you can ‘see’ the laws of logic; they are intangible and thus cannot exist according to the materialists’ professed beliefs. His reasoning is self-refuting.”⁽⁴⁾

These points collectively show naturalism’s inability to provide comprehensive explanations for phenomena beyond the physical, thereby invalidating its foundational premises.

(1) There is a God, appendix I, (163).

(2) Marco Biagini: Holds a Ph.D. in solid-state physics and has authored several scientific studies in quantum mechanics. He is particularly interested in critiquing materialism in relation to the phenomenon of consciousness. See: <http://xoomer.virgilio.it/fedeescienza/biaginin.html>.

(3) <http://xoomer.virgilio.it/fedeescienza/mindandbrain.html>

(4) Taking Back Astronomy, 103–104



Second Area: Parapsychology Critiques Materialism

The Oxford Dictionary defines Parapsychology as “the study of mental phenomena which are excluded from or inexplicable by orthodox scientific psychology”⁽¹⁾. This field explores phenomena beyond material science, such as telepathy, near-death experiences, and clairvoyance. Interest in studying these phenomena began with scientific experiments in the mid-19th century. Still, it significantly strengthened in 1882 by establishing the first scientific institution for this field in Britain, *the Society for Psychical Research*. Some of Britain’s most prominent scientists, including Nobel laureates, joined this society⁽²⁾. This organization remains active today, with many esteemed scientists involved in experimental science and publishing a monthly scientific journal⁽³⁾.

The Society for Psychical Research is the oldest and largest of such scientific associations, but it is not the only one. Similar scientific associations exist in various Western countries, including the *American Society for Psychical Research in the United States*, *Société de Psychologie Physiologique* in France, *Sällskapet för Parapsykologisk Forskning* in Sweden, and the *Austrian Society for Parapsychology*, among others. *The Society for Psychical Research* in Britain lists hundreds of scientists on its website who have shown interest in this field in modern times, including 28 Nobel laureates⁽⁴⁾. Thus, this field has gained considerable acceptance among certain scientific circles and scholars, although materialist scientists completely reject it due to its contradiction with their philosophy⁽⁵⁾.

The purpose here is not to delve deeply into parapsychology or to validate all of its claims. However, it cannot be denied that some of these spiritual phenomena have been empirically observed, which challenges materialism. This is the key point. Muslims can interpret some of these phenomena as evidence of the existence of jinn, angels, or the soul. Take, for example, the phenomenon of ghost sightings. Countless people have reported encounters with ghosts, which provide a sensory and widely corroborated basis that materialists can only dismiss as mere hallucinations. However, a Muslim can interpret such occurrences as manifestations of jinn, who may take forms to frighten humans. Conversely, materialists are forced to deny what has been confirmed by sensory evidence and widespread corroboration. This is strong evidence against this flawed philosophy, which restricts knowledge to the physical senses.

(1) <https://en.oxforddictionaries.com/definition/parapsychology>

(2) Pseudoscience and the Paranormal, 50–52, by: Terence Hines, Prometheus Books (2003)

(3) <https://www.spr.ac.uk/publications/journal-society-psychical-research>

(4) See: <https://psi-encyclopedia.spr.ac.uk/articles/eminant-people-interested-psi>

(5) See: Science and Psychic Phenomena (60), by: Chris Carter, (Inner Traditions 2012).



There is no doubt that parapsychology is a complex field. Some researchers in this field study spiritual phenomena that conflict with Islamic beliefs, such as reincarnation, a Hindu and Buddhist belief opposed to definitive texts in the Qur'an and Sunnah. Therefore, Muslims should not delve deeply into this field. However, the mere existence of this field and its sensory evidence that conflicts with materialism remain powerful tools in challenging materialists.



Section Two: Scientism

It was established in the previous section that materialism is a fundamental pillar of contemporary atheism. Materialism relies on empirical science, viewing it as the only means of understanding the truths of existence. Consequently, materialist atheists place an immense emphasis on empirical science, often exaggerating its capabilities beyond its actual scope. “If nature is the god of the atheist, then natural science is his sacred scripture, whose reports are believed, whose commands are obeyed, and whose prohibitions are avoided. Loyalty and disavowal among atheists are based on it, and it is regarded as infallible, with its transmission more reliable than consensus. Those who speak in its name are viewed as authoritative guides”⁽¹⁾. This excessive reverence for empirical science has come to be known as Scientism, defined by the Oxford Dictionary as “excessive belief in the power of scientific knowledge and techniques”⁽²⁾.

Among atheists, this exaggerated view of empirical science has led to a rejection of the concept of a Creator. This stance can be summarized in two premises and a conclusion:

1. Premise One: The only way to understand the realities of existence is through empirical science.
2. Premise Two: Empirical science contradicts belief in a Creator.
3. Conclusion: Therefore, the Creator does not exist.

Premise One states that knowledge is confined to empirical science; what empirical science cannot discover is not considered knowledge. The atheist philosopher Bertrand Russell articulated this view: “Whatever knowledge is attainable, must be attained by scientific methods; and what

(1) al-Ilhād: Wuthūqiyyat al-Tawahhum wa-Khawā’ al-‘Adam (39–40).

(2) <https://en.oxforddictionaries.com/definition/scientism>



science cannot discover, mankind cannot know”⁽¹⁾. Similarly, atheist professor Peter Atkins asserts, “There is no reason to suppose that science cannot deal with every aspect of existence”⁽²⁾.

According to this view, empirical science addresses all of life’s mysteries, making philosophy—let alone religion—irrelevant to understanding the truths of existence. Stephen Hawking and Leonard Mlodinow echoed this stance in their book, *The Grand Design*: “People have always asked questions such as: How can we understand the world in which we find ourselves? How does the universe behave? What is the nature of reality? Where did all this come from? Does the universe need a Creator? Most of us spend some time pondering these questions, but we all worry about them at least some of the time. These are the traditional questions of philosophy, but philosophy is dead; it has not kept up with modern developments in science, particularly in physics. Scientists have become the torchbearers of discovery in our quest for knowledge.”⁽³⁾

Premise Two states that empirical science has eliminated all justifications for belief in a Creator. Atheist professor Peter Atkins claimed, “Science and religion cannot be reconciled, and humanity should begin to appreciate the power of its child and reject all attempts at compromise. Religion has failed, and its failures should be publicly exposed. Science, with its currently successful pursuit of universal competence through the identification of the minimal, the supreme delight of the intellect, should be acknowledged as king”⁽⁴⁾. He also stated, “Humanity should accept that science has eliminated the justification for believing in cosmic purpose, and that any survival of purpose is inspired only by sentiment”⁽⁵⁾.

This stance is based on the view that new atheists restrict the evidence to empirical and scientific ones. Anything that does not rely on experimental scientific evidence is dismissed as non-knowledge. Since religion is not based on scientific experiments, they consider it to be a mere illusion. Richard Dawkins, a leading figure in contemporary atheism, articulates this: “Scientific belief is based upon publicly checkable evidence; religious faith not only lacks evidence; its independence from evidence is its joy, shouted from the rooftops”⁽⁶⁾.

Responses of Western Scholars to the Atheists’ Stance on Empirical Science

Western scholars have confronted the stance of new atheists on empirical science, highlighting their errors, fallacies, and inconsistencies. This response is explained as follows:

(1) Religion and Science (243)

(2) *Nature’s Imagination: The Frontiers of Scientific Vision* (125).

(3) *al-Taṣmīm al-‘Adhīm* (13).

(4) *Nature’s Imagination – The Frontiers of Scientific Vision* (132).

(5) Will Science Ever Fail?, *New Scientist*, August 8, 1992, (32–35).

(6) *Daily Telegraph*, *Science Extra*, September 11, 1989



Refutation of the First Premise

New atheists claim that knowledge is confined to empirical science and that it is the only path to certain knowledge. This misconception can be addressed in five ways:

First Point: Many Western scholars have explicitly stated that empirical science has clear boundaries that it cannot transcend and does not answer all the mysteries of life. Some of these scholars are far more knowledgeable than the proponents of new atheism. For example, Professor Francis Collins⁽¹⁾ remarked that empirical science cannot answer questions like: “Why did the universe come into existence?”, “What is the meaning of human existence?”, and “What will happen after we die?”⁽²⁾.

Professor Nigel Brush⁽³⁾, a geologist at Ashland University, explains that this fact is well-known among scientists working in empirical fields: “Although the scientific method provides a powerful way of searching for truth, it has its limitations. Those who work in science on a daily basis are all too familiar with many of these limitations as we struggle to make sense of nature.⁽⁴⁾” Thus, empirical science does not address all existential questions and has limits even within its field.

For this reason, the most enthusiastic atheists who advocate for the capabilities of empirical science are often laypersons: “The stark, recurring contrast between the skeptical stance of experts in natural science and the unyielding certainty of the general atheist public convinces one that the primary source of their atheism is emotion. This emotion blinds them to the inherent skepticism in scientists’ discourse, obscures the philosophical assumptions underlying natural science, and prevents them from critically evaluating the strengths and weaknesses of theories. Consequently, they arrive at a rigid atheism based on theories whose own creators do not hold the same degree of certainty toward them. This stark contrast renders the notion of a purely scientific atheism unacceptable!”⁽⁵⁾

While this fervor often stems from the general public, some of the prominent atheist leaders also perpetuate these exaggerations, often speaking outside their fields of expertise. Dr. Norman

(1) Francis Collins: An American professor of genetics who served as the director of the U.S. National Institutes of Health. He was also the head of the Human Genome Project—one of the largest scientific initiatives aimed at mapping the human genome. Collins has authored works critiquing atheism, including his book *The Language of God*. See: <https://www.britannica.com/biography/Francis-Collins>

(2) *The Language of God*, (6).

(3) Nigel Brush: A professor of geology at Ashland University in the United States, known for his work on the limitations of empirical science. He has authored a notable book on the subject titled *The Limitations of Scientific Truth*. See: <https://news.ashland.edu/profile/dr-nigel-brush>

(4) *The Limitations of Scientific Truth* (8).

(5) *al-Ilhād: Wuthūqiyyat al-Tawahhum wa-Khawā’ al-‘Adam* (58–59).



Campbell⁽¹⁾, a British physicist and philosopher of science, explains: “The natural scientists themselves deserve much of the blame for this confusion. They have grown accustomed to imposing their conclusions on the general public and the undecided to the extent that they frequently overstep the boundaries of their field. They sometimes forget that they are no longer experts once they leave their laboratories and that, concerning questions beyond science, they do not deserve attention beyond that which others deserve.”⁽²⁾

For example, a scientist specializing in medicine does not qualify as an expert in religious or philosophical sciences. Yet, lay atheists regard their scientists as authorities across all fields. A case in point is Richard Dawkins, a leading figure in new atheism, who is a zoologist by training, but his book, *The God Delusion*, addresses religious and philosophical issues. As previously discussed, Dawkins lacks expertise in philosophy, let alone religious sciences. Thus, when he writes this book and similar works, he speaks outside his expertise.

Second Point: The claim that knowledge is limited to empirical science refutes itself, as this assertion is based on a philosophical stance rather than empirical science itself. Professor John Lennox states: “[...] a view that we call ‘scientism’: and that is that science is the only way to truth. Now, that is just logically false, because the statement ‘science is the only way to truth’ is not a statement of science, so if it’s true, it’s false.”⁽³⁾ “To say that science is the measure of all true knowledge is not a scientific truth but a philosophic claim about science. It’s scientism posing as science.”⁽⁴⁾

Scientism is a philosophical doctrine, and when Stephen Hawking advocated for it, he prefaced his argument by saying, “Philosophy is dead.” However, if philosophy is dead, then scientism would also inevitably perish alongside it.

Third Point: Even atheists have acknowledged that empirical science does not possess the certainty they sometimes portray. Atheist Professor Richard Feynman⁽⁵⁾ stated: “It is necessary and true that all of the things we say in science, all of the conclusions, are uncertain, because they are only conclusions... Scientists, therefore, are used to dealing with doubt and uncertainty.

(1) Norman Campbell: A British physicist and philosopher of science. He earned his Ph.D. in physics from the renowned University of Cambridge and authored several books on the philosophy of science. He passed away in 1949. See: [<https://www.britannica.com/biography/Norman-Robert-Campbell>]

(2) “What is Science?”, by: Norman Campbell, Kessinger Publishing, LLC (November 3, 2007),

(3) <https://www.goodreads.com/quotes/tag/scientism>

(4) Ibid.

(5) Richard Feynman: An American professor of theoretical physics and Nobel Prize laureate in Physics. He was an outspoken atheist. Died: 1988.

See: <https://www.britannica.com/biography/Richard-Feynman>.



All scientific knowledge is uncertain... So, what we call scientific knowledge today is a body of statements of varying degrees of certainty. Some of them are most unsure; some of them are nearly sure; but none is absolutely certain.⁽¹⁾

Stephen Hawking, who claimed that “philosophy is dead” and that scientists “carry the torches of discovery in our quest for knowledge,” also said: “Any physical theory is always provisional, in the sense that it is merely a hypothesis: you can never prove it. No matter how many times the results of experiments agree with some theory, you can never be sure that the next time the result will not contradict the theory. On the other hand, you can disprove a theory by finding even a single observation that disagrees with the predictions of the theory.”⁽²⁾

Hawking further noted: “We can never be sure that we have found the right theory, because theories cannot be proven. However, if the theory is mathematically consistent and always produces predictions that agree with observations, we can reasonably trust that it is the correct theory.”⁽³⁾

He added, “We must be cautious of overconfidence, as we have experienced several false dawns before”⁽⁴⁾. Thus, the claim that scientific theories are certain is incorrect, even by the admission of their leading proponents.

Fourth Point: Scientific theories are constantly changing, further proving they are not absolute. How can we claim that today’s prevalent scientific theories are certain when they may be discarded in a year or two?

Professor Nigel Brush explained this point clearly: “The first—and perhaps the greatest—limitation of scientific knowledge is its constant change, and few things are more certain than this: scientific knowledge used today will become outdated tomorrow. Old scientific books are nearly useless, valuable only to historical enthusiasts and collectors. Even used bookstores avoid selling or buying old scientific books, and many academic publishers now aim to release new editions of every scientific text every three years. This rapid pace of scientific discovery can drastically alter our understanding of the natural world within just a few days, months, or years.”⁽⁵⁾

While outdated scientific books may have little value today, the same fate likely awaits today’s modern scientific books in the future. Each generation imagines they have reached the final truth,

(1) The Meaning of It All, (13); available at: <http://www.inf.fu-berlin.de/lehre/pmo/eng/Feynman-Uncertainty.pdf>

(2) Tārīkh Mūjaz lil-Zamān min al-Infijār al-Kabīr ḥattā al-Thuqūb al-Sawdā’ (21).

(3) Ibid. (145).

(4) Ibid. (134).

(5) The Limitations of Scientific Truth (270).



but this is not the case. Empirical sciences are in a state of constant progress, which demonstrates that many theories are far from absolute. Dr. Nigel Brush stated: “Every generation believes the scientific truth they have reached is the ultimate, definitive truth. This belief is not only prideful but also self-deceptive. As in astronomy, a brief look at the history of any scientific field reveals its vast expansion. We can only speculate about the remaining distance to the end of each field. How far must science go to reach complete truth? Is the end in sight, or are we dealing with infinite degrees of science? Does each answer generate many more questions? Quite simply, we do not know.⁽¹⁾”

Fifth Point: Sciences are not all equal strength; some are stronger than others. Scholars typically divide sciences into two categories: hard sciences and soft sciences. Hard sciences mean the natural sciences, while soft sciences refer to the humanities. However, even within the natural sciences, there are distinctions between hard and soft aspects. Professor Nigel Brush explains this distinction: “The sciences are usually divided into the hard and the soft sciences, the natural sciences versus the social sciences. The natural sciences (such as astronomy, geology, and biology) are often described as being ‘hard sciences’ because, as you will recall, they deal with material objects—stars, rocks, plants, and animals—that can be studied through experimentation and/or quantification. On the other hand, the social sciences (such as anthropology, history, and psychology) deal with human behavior. Some types of experimentation on human subjects are generally considered unethical. Moreover, the complexity of human behavior has frequently defied the quantification required of hard sciences, thus foiling attempts to predict future behavior. What is usually ignored, however, is that many of the hard sciences have a soft underbelly—history. The theories generated by the hard sciences to explain how natural phenomena originated (e.g., the dinosaurs, the continents, or the planets) are largely historical, rather than experimental. The focus is upon unique, one-time events that can’t be duplicated in the laboratory.⁽²⁾”

The second chapter will demonstrate that many scientific theories cited by atheists as opposing belief in a Creator or religion fall into this category, including the Big Bang theory and the theory of evolution.

With these five points, it becomes evident that the first premise of this objection is very weak. Empirical science is one pathway to knowledge, not the only one. Not all scientific theories are certain; many are speculative or even illusory.

(1) Ibid. (34).

(2) Ibid. (93–94).



Response to the Second Premise

Atheists claim that empirical science contradicts belief in a Creator. Western scholars have addressed this claim from five perspectives:

First Perspective: When atheists claim that empirical science contradicts belief in a Creator, they commit a logical fallacy known as the Fallacy of Reification. Dr. Jason Lisle explains: “Reification is attributing a concrete characteristic to something that is abstract... When reification is used in part of a logical argument, it is a fallacy. The reason for this is that using such a poetic expression is often ambiguous and can obscure important points in a debate. It is very common for evolutionists to commit this fallacy. Let’s look at some examples of the fallacy of reification... ‘Creationists say the world was created supernaturally, but science says otherwise.’ Here the person has attributed personal, concrete attributes to the concept of science. In doing so, he or she overlooks the important fact that scientists draw conclusions about the evidence and verbalize such conclusions—not ‘science.’ Science is a conceptual tool that can be used properly or improperly. It says nothing. It does not take a position on issues. So, this common example of reification is logically fallacious.⁽¹⁾”

Second Perspective: Scientists are human and not entirely objective; they are influenced by their surrounding environments, as previously noted. The belief that scientists can be completely objective is also a fallacy. Professor Nigel Brush states: “The popular belief that scientists can be completely objective about the past is an obvious falsehood. Scientists can no more escape the influence of culture than they can escape the confines of their own bodies.⁽²⁾” So, “astute scientists understand that political and cultural bias must impact their ideas, and they strive to recognize these inevitable influences.⁽³⁾”

The surrounding culture strongly influences the conclusions of scientists working on historical scientific theories. Professor Nigel Brush further explains: “Thus, when scientists attempt to explain the present by looking into the past, they have entered the realm of history. When they attempt to reconstruct what the world or the universe was like in earlier periods, they are not conducting experiments or quantifying; they are, in actuality, writing history. It is an unfortunate circumstance, though, that the writing of history is influenced strongly by the culture in which the writing occurs. In the twentieth century, we saw a number of groups attempt to rewrite history based on their political, racial, or sexual orientations.⁽⁴⁾”

(1) A Pocket Guide to Logic & Faith, (12).

(2) The Limitations of Scientific Truth, (102).

(3) Literary Bias on the Slippery Slope, 241, In Bully for Brontosaurus: Reflections in Natural History (241), W.W. Norton (1991)

(4) The Limitations of Scientific Truth, (96).



The culture influencing many scientists today is a secular, atheistic one, which requires the acceptance of scientific theories opposed to religion—like the theory of evolution, as previously noted. The widespread acceptance of these theories among many scientists is driven more by psychological factors than scientific ones. Professor Fred Hoyle⁽¹⁾ admitted: “Indeed, such a theory (that life was assembled by an intelligence) is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific.”⁽²⁾

These scientific theories that oppose belief in a Creator—foremost among them the theory of evolution—are not scientifically robust; instead, they are flawed, and their acceptance among some scientists stems from psychological factors. Atheist Professor David Watson⁽³⁾ acknowledged this: “The theory of evolution (is) a theory universally accepted not because it can be proved by logically coherent evidence to be true but because the only alternative, special creation, is clearly incredible.”⁽⁴⁾

Third Point: Not all scientists in empirical fields are atheists; in fact, many scientists believe in the existence of a Creator. Professor John Lennox noted: “It is not really a conflict between science and religion at all. For if that were so, elementary logic would dictate that one would find that scientists were all atheists and only non-scientists believed in God, and this, as we have seen, is simply not the case.”⁽⁵⁾

This scholarly work is strong evidence of this fact, as it is built on Western scholars’ responses to atheism.

Fourth Point: Atheists attempt to convey to people that empirical science has been in a fierce battle with religion throughout history and that empirical science ultimately triumphed over religion. However, this claim is incorrect. Professor Colin Russell⁽⁶⁾ remarked that the commonly

(1) Fred Hoyle: A British astronomer and mathematician, Hoyle served as a professor at the renowned University of Cambridge. He authored numerous works aimed at simplifying science for the general public. He passed away in 2001. See: <https://www.britannica.com/biography/Fred-Hoyle>

(2) Evolution from Space, (130), by: Fred Hoyle, Chandra Wickramasinghe, (New York: Simon & Schuster, 1984).

(3) David Watson: A British professor of zoology, Watson is regarded as one of the foremost paleontologists of the 20th century. He was a fellow of the prestigious Royal Society in Britain. He passed away in 1973. See: <https://www.geosociety.org/documents/gsa/memorials/v05/Watson-DMS.pdf>

(4) Adaptation, Nature, (124/ 233).

(5) God’s Undertaker, (28).

(6) Collin Russell: A former professor of the history of science at the University of Cambridge, Russell specialized in the relationship between religion and empirical sciences. He authored books and research on this subject. He passed away in 2013. See: <https://web.archive.org/web/20070827090416/http://www.hps.cam.ac.uk/dept/russell.html>



held belief that the historical relationship between science and religion has been one of deep, continuous hostility is historically inaccurate, describing it instead as an exaggerated caricature that requires further examination as to why it has gained such widespread acceptance⁽¹⁾.

Undoubtedly, some empirical scientists are atheists who oppose religion, but this does not mean that empirical science itself is opposed to belief in God. Professor John Lennox clarified: “The fact that there are some scientists who appear to be at war with God is not quite the same thing as science itself being at war with God.”⁽²⁾

Furthermore, the leading scientists of empirical science throughout history believed in a Creator, as previously mentioned. And while the Catholic Church may have had specific historical conflicts with science, this does not apply to Islamic history. Islam encourages contemplation and reflection upon the dominion of the heavens and the earth and using reason, as emphasized in many Quranic verses. During the early centuries of Islam, Muslims held empirical science in high regard without opposition from religious scholars.

Fifth Point: Empirical science points to the existence of a Creator, rather than supporting atheism. Empirical science studies nature, which, as derived from the Arabic word *ṭabī‘ah*, implies something created. Nature is a creation, and every creation must have a Creator. Imam Ibn al-Qayyim stated: “If you reflect upon the word ‘nature’ and its meaning, it will guide you to the Creator through its very expression, as it guides minds to its meaning. The term *ṭabī‘ah* is of the form *fa‘īlah*, which signifies *maḥ‘ūlah*—something that is imprinted or formed. This form leaves no other interpretation, as it aligns with the inherent characteristics embedded in a being, much like temperament, instinct, and the natural disposition. It is that upon which the living being has been formed and imprinted. Nature cannot exist without an imprinting force. Thus, the very word ‘nature’ points to the Creator, as its meaning does as well. Muslims say that nature is a creation among Allah’s creations, subjugated and maintained by Him, and that it is His ordained order in creation. He may intervene as He wills, changing its effects or reversing them to show His servants that He alone is the Creator, Fashioner, and Shaper, creating as He wills. His command, when He wills something, is only to say ‘Be,’ and it is.”⁽³⁾

Among the strongest arguments for the existence of God are the cosmological and teleological arguments, both of which rely on empirical science. God willing, the second chapter will discuss these in detail and provide numerous examples.

(1) The Conflict and its Social Origins, Science and Christian Belief, (1/3).

(2) God’s Undertaker (19).

(3) Miftāḥ Dār al-Sa‘ādah (1/262).



In summary, atheists claim that empirical science is the only path to certain knowledge and that it opposes belief in a Creator. However, this argument is baseless and a weak misconception from multiple perspectives. In fact, empirical science supports the existence of a Creator, not the opposite.



Section Three: The Exaltation of Reason

New atheists claim to highly esteem empirical science and portray themselves as the ultimate champions of reason, frequently referring to themselves with terms like rational, intelligent, and logical. Their leaders regularly reiterate to their followers that religions conflict with reason and logic, depicting religious individuals as irrational. Their stance on reason can be summarized in two main points:

First Point: Claiming that only they are rational

One manifestation of this attitude is that atheists often name their organizations with terms linked to rationality. Among these are: “Rationalist International,” “The International Brights Movement,” “The Rationalist Association” in Britain, “The Rationalist Society of Australia,” “The Federation of Indian Rationalist Associations,” which encompasses fifty atheist associations in India, and “The Richard Dawkins Foundation for Reason and Science,” led by Richard Dawkins.

They view religion as for the common folk and atheism as the path for the intelligent. Richard Dawkins, a prominent figure among new atheists, quotes the Roman philosopher Seneca⁽¹⁾: “Religion is regarded by the common people as true, by the wise as false, and by the rulers as useful.”⁽²⁾

This reflects their disdain for religious people, labeling them as unwise. Christopher Hitchens, listing what he saw as the harms of religion, described it as “violent, irrational, and intolerant.”⁽³⁾

(1) Seneca: A Roman philosopher and statesman, Seneca is considered one of the most influential thinkers of the first century AD. He passed away in 65 AD. See: <https://www.britannica.com/biography/Lucius-Annaeus-Seneca-Roman-philosopher-and-statesman>

(2) The God Delusion, (313).

(3) God is Not Great, (56).



Sam Harris echoes this view in his “Religion as a Black Market for Irrationality⁽¹⁾” article, endorsing the sentiment. French atheist philosopher Michel Onfray stated, in a blasphemous manner, that God “puts to death everything that stands up to him, beginning with reason, intelligence, and the critical mind.⁽²⁾”

It is also common for atheists to mock religious people online, portraying them as unintelligent and irrational. For instance, on the forum “Atheist Republic,” a well-known atheist platform, they created a thread titled “Stupid Things Religious People Say,⁽³⁾” which abounds with derisive comments about what they perceive as the foolishness of the religious.

This reflects the elitist view of new atheists, who consider themselves intelligent and rational, while seeing others as foolish.

Second Point: Claiming that faith contradicts reason

Atheists emphasize this point heavily in their debates and writings. For example, atheist professor Alex Rosenberg⁽⁴⁾, in a debate with Professor William Lane Craig, said: “Our topic is whether faith in God is reasonable. But of course, by definition, faith is belief in the absence of evidence.⁽⁵⁾”

Richard Dawkins asserts, “The whole point of religious faith, its strength and chief glory, is that it does not depend on rational justification.⁽⁶⁾” For Dawkins, faith is a form of delusion: “Faith is belief without evidence and reason; coincidentally that’s also the definition of delusion.⁽⁷⁾”

They argue that belief in God lacks rational arguments, as do beliefs in other unseen matters like resurrection. Atheist professor Julian Huxley⁽⁸⁾ stated: “We should be agnostic about those things for which there is no evidence. We should not hold beliefs merely because they gratify our desires for afterlife, immortality, heaven, hell, etc.⁽⁹⁾”

(1) See: <https://www.samharris.org/blog/item/religion-as-a-black-market-for-irrationality>

(2) In Defense of Atheism: The Case Against Judaism, Christianity, and Islam, (13).

(3) <http://www.atheistrepublik.com/forums/atheist-hub/stupid-things-religious-people-say?page=>

(4) Alex Rosenberg: An American professor of philosophy and a prominent advocate of contemporary philosophical atheism. He authored the book *The Atheist’s Guide to Reality*. See: <https://scholars.duke.edu/person/alexrose>

(5) <http://www.reasonablefaith.org/debate-transcript-is-faith-in-god-reasonable#ixzz4uGbMof9n>

(6) *The God Delusion*, (45).

(7) <https://www.nobeliefs.com/belief-quotes.htm>

(8) Julian Huxley: A British zoology professor who served as the first Director-General of UNESCO and was also president of the British Humanist Association. He passed away in 1975. See: <https://www.britannica.com/biography/Julian-Huxley>

(9) <https://www.nobeliefs.com/belief-quotes.htm>



In their view, believing in miracles is irrational. For example, Richard Dawkins ridiculed a Muslim presenter who believed in the splitting of the moon and the Night Journey, dismissing it as empty of rational content, deeming it inappropriate for an intelligent journalist in the 21st century⁽¹⁾.

Western Scholars' Responses to Atheists on Rationality:

Given the prominence of rationality and logic in atheistic discourse, Western scholars have extensively addressed these issues through books and articles. Thirteen Western philosophers collaborated on essays on this subject, compiling them in *The Rationality of Theism*⁽²⁾. Professor Keith Ward⁽³⁾ authored a separate book titled *Is Religion Irrational?* Focusing on this theme. Additionally, Professor William Lane Craig has dedicated much effort to this topic, naming his website *Reasonable Faith* and authoring a book of the same name. Craig has also debated numerous atheists, including a debate with Alex Rosenberg titled, "Is Faith in God Rational?" as previously mentioned. These efforts only scratch the surface of the extensive responses from scholars to atheistic views on rationality, with many responses being well-reasoned and effective. Below is a summary of their counterarguments:

Response to the First Point:

Atheists claim to be rational and intelligent while characterizing religious individuals as foolish and irrational. This claim contains two aspects:

First Aspect: Atheists self-identify as rational and logical, though this assertion lacks a solid foundation and inherent consistency, exposing contradictions in their claim to rationality. This inconsistency is evident based on four arguments:

First Argument: Although atheists project a rational image, their naturalistic worldview fails to explain human logical reasoning. As Professor Peter Geach⁽⁴⁾ noted, "When we hear of some new attempt to explain reasoning or language or choice naturalistically, we ought to react as if

(1) <https://www.youtube.com/watch?v=bHvxiQbQ37I>

(2) Thirteen of these philosophers hold professorships in philosophy at universities across the United States.

(3) Keith Ward: Professor of Philosophy at the prestigious University of Oxford, specializing in Philosophy of Religion and a critic of atheism, having authored several books on the subject. See <https://www.keithward.org.uk/about/>.

(4) Peter Geach: British Professor of Logic who converted to Catholicism while a student at Oxford University. He authored several books on Philosophy of Religion and passed away in 2013. See [<https://www.theguardian.com/education/2013/dec/26/peter-geach>]



we were told someone had squared the circle⁽¹⁾". Many atheistic efforts have sought a scientific explanation for human consciousness and logical reasoning, yet all attempts have ultimately failed. A detailed discussion of this topic will be provided in Chapter Two, which discusses the argument from consciousness.

Second Argument: Since atheists do not believe in a Creator, they must hold that the universe, including human intellect and logical thinking, exists purely by chance. Richard Dawkins encapsulates this belief: "The universe is nothing but a collection of atoms in motion, human beings are simply machines for propagating DNA, and the propagation of DNA is a self-sustaining process⁽²⁾". All of this, they claim, is a result of randomness—no creator, no purpose for the universe or humankind.

This raises the question: how can we trust this mind composed of randomly moving atoms that emerged by chance without intention or design? Dean Overman⁽³⁾ highlights the atheistic contradiction here, stating: "The proposition that a universe compatible with life and the first form of life developed by accident rather than by design raises the following conundrum: if logical thinking is an accident, is it trustworthy? Or, to modify the enigma, is it probable that accidents will accurately describe other previous accidents? The concept that the universe and our existence were mere products of accidents means that all our thinking is merely the accidental result of accidents... But if your thoughts and my thoughts are only accidents (are not the results of accidents, but also accidents themselves?), then why should you or I consider our thinking true or logical? Isn't it only accidental? How can we trust thought if it is an accident?⁽⁴⁾"

Third Argument: Atheists who believe in evolution hold that humans evolved from lower animals, an idea that led Charles Darwin, the theory's founder, to question the reliability of human reasoning. He wrote to a friend, "With me, the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of lower animals, are of any value or trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind?⁽⁵⁾"

(1) *The Virtues* (52), by: Peter Geach, (Cambridge University Press, 1979).

(2) BBC Christmas Letter Study Guide (1991).

(3) Dean Overman: American lawyer and critic of atheism who authored several books on the topic, including *A Case Against Accident and Self-Organization*, which will be frequently cited in this work. See: <http://www.deanoverman.com/about-dean-overman.html>

(4) *A Case Against Accident and Self-organization* (4)

(5) . Charles Darwin to W. Graham, *The Life and Letters of Charles Darwin*, (1/ 285).



Under the theory of evolution, natural selection only favors survival, not necessarily truth-seeking reasoning. Atheist Professor of philosophy John Gray⁽¹⁾ explains, “Modern humanism is the faith that through science humankind can know the truth and so be free. But if Darwin’s theory of natural selection is true, this is impossible. The human mind serves evolutionary success, not truth.”⁽²⁾

Fourth Aspect: The atheist who subscribes to materialism relies on the laws of logic, even though these laws are not material, which is contradictory. Dr. Jason Lisle states, “Some world views cannot be entirely correct because they are internally inconsistent. Consider the beliefs of a materialist. Such a person believes that all things are physical; nothing immaterial exists. The materialist uses reason and the laws of logic to support his beliefs, but he does so inconsistently. In his view, there can be no laws of logic since they do not exist physically. There is no place in the universe where you can ‘see’ the laws of logic; they are intangible and thus cannot exist according to the materialists’ professed beliefs. His reasoning is self-refuting”⁽³⁾.

A materialist atheist might counter by saying that the laws of logic are merely conventions created by humans. Dr. Jason Lisle responds to this objection by explaining, “Conventions are (by definition) conventional. That is, we all agree to them and so they work – like driving on the right side of the road. But if laws of logic were conventional, then different cultures could adopt different laws of logic (like driving on the left side of the road). So, in some cultures, it might be perfectly fine to contradict yourself. In some societies, truth could be self-contradictory. Clearly, that wouldn’t do. If laws of logic were conventions, then they are not universal laws. Rational debate would be impossible if laws of logic were conventional because the two opponents could simply pick different standards for reasoning. Each would be right according to his arbitrary standard”⁽⁴⁾.

Thus, the so-called rationality of the atheist lacks foundation and is inherently contradictory; an atheist is the last person who should speak about logical and rational thought.

In contrast, the believer can interpret the existence of logical thinking as the result of God creating reason within humanity. As one explanation puts it, “... atheists, in fact, need God to make sense of possessing rational abilities. Thus, the existence of a being characterized by complete knowledge and wisdom is the best explanation for a universe that includes beings capable of rational thought. Islamic theism provides a simple and beautiful answer: God created

(1) John Gray: British Professor of Philosophy, specializing in Analytical Philosophy and the History of Ideas. See: https://www.goodreads.com/author/show/3312074.John_N_Gray

(2) *Straw Dogs*, (26) by: John Gray, (Granta Books, 2007).

(3) *Taking Back Astronomy*, (103–104), by: Jason Lisle.

(4) *A Pocket Guide to Logic & Faith*, (67), by: Jason Lisle,



us and gave us minds and a desire for exploration to help us fulfill our purpose. One of the ways God has chosen for us to achieve this purpose is by guiding us to observe His creation and encouraging us to reflect upon it. Through contemplation and reflection upon these signs, we can fully comprehend His greatness and creative power, naturally leading us to worship Him. God, through His power and will, created the universe and our minds, which explains our ability to engage in rational thinking and to discover the interconnected principles within nature”⁽¹⁾.

Second Point: Atheists describe believers as foolish and irrational, which reveals the arrogance and disdain of atheists toward others. Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa’dī states, “These atheists – and those who imitate them – have had their knowledge inflate them with arrogance, transforming them into something other than their true nature. They have come to view people as even lower than beasts, but in reality, they are the most despicable”⁽²⁾. Arrogance is one of the primary traits of atheists, both in the past and the present. Pharaoh, for instance, declared: **“Am I not better than this one who is insignificant and can hardly express himself?”** [*al-Zukhruf: 52*]. While arrogance and disdain for others are qualities condemned by most rational people, the contempt atheists feel for believers is contradictory. This contradiction appears in three ways:

First Aspect: New atheists hold Western philosophers in high esteem and elevate their status in their writings, even though nearly none of them were atheists. Professor Keith Ward explains, “Almost all the great classical philosophers – certainly Plato, Aristotle, Descartes, Leibniz, Spinoza, Kant, Hegel, Locke, Berkeley – saw the origin of the universe as lying in a transcendent reality. They had different specific ideas of this reality, and different ways of approaching it, but that the universe is not self-explanatory and that it requires some explanation beyond itself was something they accepted as fairly obvious”⁽³⁾.

Even Dawkins once said of Aristotle, “As far as I know, Aristotle was the most intelligent human being ever to have lived”⁽⁴⁾. Aristotle was not an atheist; rather, he opposed atheism, while his mentor Plato established laws for punishing atheists.

Dawkins once said of Isaac Newton, “He was one of the greatest scientists to ever live”⁽⁵⁾. Newton is also known to have said, “Atheism is so senseless and odious to mankind that it never had many

(1) al-Ḥaḳīqah al-Ilāhiyyah, (104–105), by: Hamza Andreas Tzortzis

(2) al-Barāhīn al-‘Aqliyya ‘alā Waḥdāniyyat al-Rabb wa Wujūh Kamālihi, (51), by: ‘Abd al-Raḥmān ibn Nāṣir al-Sa’dī

(3) God, Chance and Necessity, (7), by: Keith Ward

(4) Stated by Dawkins in the documentary The Enemies of Reason: <https://www.youtube.com/watch?v=Daqofc-PXtY>

(5) The Magic of Reality, (105), by: Richard Dawkins, (Bantam Press, 2011).



professors”⁽¹⁾. Thus, some of the most intelligent people, including history’s greatest scientists—and other notable scholars and philosophers—were not atheists but opposed it vehemently. This demonstrates the weakness of atheists’ accusation that others lack rationality.

Second Point: The term philosophy holds an esteemed position in Western culture, where philosophers are seen as possessing wisdom and sound logical thinking. Rational thinking—the very thing atheists claim to possess—is thus in Western thought drawn from the study of philosophy⁽²⁾. However, new atheists are inconsistent in this regard, as many of them lack philosophical and logical reasoning skills. Professor Alvin Plantinga remarked on Dawkins’ book *The God Delusion*, which is arguably the most famous atheist text of our time, saying, “You might say that some of his forays into philosophy are at best sophomoric, but that would be unfair to sophomores; the fact is (grade inflation aside), many of his arguments would receive a failing grade in a sophomore philosophy class”⁽³⁾. Thus, although Dawkins names his foundation “The Richard Dawkins Foundation for Science and Reason,” a professor of philosophy has pointed out that Dawkins’ performance in philosophy would warrant a failing grade—thereby undermining his self-proclaimed rationality.

Additionally, new atheists occasionally express antagonism toward philosophy, dismissing its value entirely. For example, Stephen Hawking once stated, “Philosophy is dead,” as mentioned previously. By contrast, many Western scholars who debate new atheists are deeply versed in philosophy and logic. Thirteen philosophers, including nine professors, contributed to a critical book on atheism titled *The Rationality of Theism*. Such figures are far more grounded in rational thought than the new atheists.

Moreover, both atheism and Christianity contain numerous elements that contradict logic. Islam is the only faith entirely compatible with sound reasoning, though this is not the place to expand on that point.

Response to the Second Claim

As for the atheists’ claim that faith is irrational because it is supposedly not based on evidence or reasoning, this can be refuted from three aspects:

(1) Newton’s *Philosophy of Nature: Selections from his Writings*, (65), ed. H.S. Thayer, (Hafner Library of Classics, 1953).

(2) Although in Western understanding, there is an association between philosophy and reasoning, Islamic traditions include multiple verses in the Qur’an that encourage using the intellect, without referring to it as philosophy.

(3) *The Dawkins Confusion*, see: <http://www.booksandculture.com/articles/2007/marapr/1.21.html>.



First Aspect: This assertion is self-contradictory and is not grounded in evidence. Professor John Lennox countered Dawkins' definition of faith by stating, "Dawkins' idiosyncratic definition of faith thus provides a striking example of the very kind of thinking he claims to abhor—thinking that is not evidence-based. For, in an exhibition of breathtaking inconsistency, evidence is the very thing he fails to supply for his claim that independence of evidence is faith's joy. And the reason why he fails to supply it is not hard to find—there is none"⁽¹⁾.

Professor Francis Collins added that Dawkins' definition "certainly does not describe the faith of most believers in history, nor of most of those in my personal acquaintance"⁽²⁾. It is indisputable that some religious followers may not base their beliefs on reasoning and evidence, instead following the religion of their family. However, this can also apply to some atheists, many of whom grew up in atheist households and adopted atheism due to family influence.

In Islam, however, believers are instructed to base their faith on evidence, and Allah has sent His messengers with proofs and arguments. Allah says, "**Indeed, We sent Our messengers with clear proofs**" [*Al-Ḥadīd: 25*].

The Qur'an includes many illustrative parables: "**And We have certainly diversified for the people in this Qur'an from every kind of example**" [*Al-Kahf: 54*], where the term "examples" refers to "arguments and evidence that provide understanding and conviction"⁽³⁾. Thus, the Qur'an contains countless proofs for faith, such that "scholars have said that the Glorious Qur'an encompasses all forms of proofs and arguments. There is no proof, evidence, categorization, or caution based on rational and transmitted knowledge except that the Book of Allah speaks of it"⁽⁴⁾. But how would Dawkins know this, given that he once tweeted, "I haven't read the Qur'an, so I can't quote chapter and verse like I can for the Bible"⁽⁵⁾.

Second Aspect: It has been shown that believers' faith—especially that of Muslims—is based on evidence and proof. But is the atheist's belief in atheism similarly grounded in evidence? An atheist might argue that they are not required to provide evidence for their atheism, but this is incorrect. Professor William Lane Craig states, "For the assertion that 'There is no God' is just as much a claim to knowledge as is the assertion that 'There is a God.' Therefore, the former assertion requires justification just as the latter does. It is the agnostic who makes no knowledge

(1) God's Undertaker, (17), by: John Lennox.

(2) The Language of God, (164), by: Francis Collins.

(3) Majmū' al-Fatāwā, (14/ 66).

(4) Al-Itqān fī 'Ulūm al-Qur'ān, (4/ 60).

(5) Dawkins' Twitter Statement, available at:

<https://twitter.com/richarddawkins/status/307369895031603200?lang=en>



claim at all with respect to God’s existence. He confesses that he doesn’t know whether there is a God or whether there is no God”.⁽¹⁾

In conclusion, reason “cannot deny something except through knowledge, nor affirm something except through knowledge. This is why the majority of scholars hold that one who negates something must provide evidence for its negation, just as one who affirms must provide evidence for its affirmation”⁽²⁾.

Atheists are, therefore, required to provide substantial evidence for their beliefs, something they generally dislike and often try to avoid⁽³⁾. This is because atheists are accustomed to demolishing others’ beliefs rather than providing support for their own. When they attempt to substantiate atheism, their position weakens significantly; “atheism is a destructive current, and its proponents strive to demolish religious concepts without offering their own philosophy on existence. When they attempt to do so, their arguments reveal haste, superficiality, and avoidance of critical issues, exposing numerous problems that trouble this discourse”⁽⁴⁾. This tendency is typical of those advocating falsehoods, as noted by the scholar Abu Bakr ibn al-‘Arabī, who said, “When you present evidence to an innovator, they will deflect it, and if you invite them to provide evidence, they will find no way to do so”⁽⁵⁾.

The section on “Atheists’ Reliance on Chance” will discuss how atheists’ beliefs are built upon absurdities and contradictions and how their faith is in complete opposition to empirical science and sound reasoning. Thus, atheists are the last people who should speak about beliefs that lack evidence.

Third Aspect: One of the most frequently criticized points by new atheists in this context is the matter of belief in the unseen and miracles. There is no doubt that such beliefs may challenge the intellect, but they are not intellectually impossible. The prophets, peace be upon them, “informed us of matters beyond human understanding, not of things that the intellects of humans would deem impossible; they reported what the intellects are incapable of grasping, not what they would deem inconceivable”⁽⁶⁾.

The prophets’ statements about the unseen can be divided into two categories. Imam Ibn al-Qayyim, may Allah have mercy on him, explained: “The messengers, peace be upon them, did

(1) Definition of Atheism: <http://www.reasonablefaith.org/definition-of-atheism>

(2) Al-Jawāb al-Ṣaḥīḥ li-man Baddala Dīn al-Masīḥ, (6/ 458–459).

(3) This topic will be covered in detail in Chapter Three on the question of disbelief.

(4) Milīshiyā al-Ilhād, (148).

(5) Al-‘Awāṣim min al-Qawāṣim, (251), by: al-Qāḍī Abū Bakr ibn al-‘Arabī, Maktabat Dār al-Turāth.

(6) Majmū‘ al-Fatāwā, (11 /243-244), by: Ibn Taymiyyah.



not inform us of things that the intellect deems impossible or concludes as such. Their reports fall into two categories: the first comprises matters that the intellect and natural inclinations affirm, while the second includes matters that the intellect cannot independently comprehend—such as the unseen details of the *Barzakh*, the Day of Judgment, and the specifics of reward and punishment. Their reports are never deemed intellectually impossible”⁽¹⁾.

Consider the matter of miracles, for instance. A miracle is a phenomenon beyond the laws of nature, occurring only by the will of Allah. Whoever believes that Allah is the Creator and Sustainer of this universe cannot logically claim that miracles are impossible; rather, they are feasible. Professor John Lennox remarked that acknowledging the Creator’s existence automatically opens the possibility for miracles, whereby the Creator intervenes in the natural order, for there is no such thing as a “constrained creator” who cannot or must not interfere in a universe He created. Hence, miracles can happen⁽²⁾.

Just as there is no intellectual objection, there is no valid scientific objection to miracles either. Professor John Lennox stated, “I conclude, therefore, that there is no scientific, in-principle objection to the possibility of miracles. Surely, then, the open-minded attitude demanded by reason is now to proceed to investigate the evidence, to establish the facts, and to be prepared to follow where that process leads”⁽³⁾.

Thus, neither reason nor empirical science denies the possibility of miracles; rather, they affirm their potential. However, believers do not accept every claim of miracles or wonders without strong evidence of their occurrence. Professor John Lennox remarked, “I agree, of course, that miracles are inherently improbable. We should certainly demand strong evidence for their happening in any particular case”⁽⁴⁾.

Therefore, miracles are not impossible from an intellectual or scientific standpoint. Nonetheless, they cannot be known solely through reason or empirical science; rather, they are known through trustworthy reports. If a reliable, trustworthy, and truthful person reports the occurrence of a miracle or wonder, their report must be accepted as truth.

What, then, if the reports of miracles come from the Knower of the unseen, who encompasses all knowledge and records every detail? Allah, glorified and exalted, reported the miracle of the splitting of the moon, as stated: “**The Hour has drawn near, and the moon has split**” [*Al-Qamar*

(1) Kitāb al-Rūḥ, vol. 1, p. 182, by: Ibn Qayyim al-Jawziyyah, (Dār ‘Ālam al-Fawā’id, ed. Muḥammad Ajmal al-Iṣlāḥī).

(2) God’s Undertaker, (206), by: John Lennox.

(3) Ibid.

(4) Ibid, (205).



54:1]. And He speaks of the Night Journey: **“Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa”** [*Al-Isrā’* 17:1]. As Muslims, we affirm whatever Allah states: **“Allah—there is no deity except Him. He will surely gather you together on the Day of Resurrection”** [*An-Nisā’* 4:87].

Interestingly, in this regard, Richard Dawkins, after mocking a Muslim host for believing in the splitting of the moon and the Night Journey, was asked by the host if he could provide evidence that these miracles did not happen. Dawkins admitted that he could not⁽¹⁾. Thus, denial requires proof just as much as affirmation does. A Muslim can provide numerous arguments for the occurrence of miracles, while an atheist cannot produce evidence to disprove them.

The claim that miracles and the unseen contradict reason is false; there is nothing in reason itself that negates these miracles in the first place.

In conclusion, atheists claim to be rational and wise while branding others as foolish and unintelligent. However, it has become clear that they are far removed from sound logical thinking. The proverb applies well to them: “They accuse others of their flaw and then withdraw!”

(1) Dawkins’ Interview, See: <https://www.youtube.com/watch?v=bHvxiQbQ37I>.



Section Four: The Doctrine of Skepticism and the Relativity of Truth

This chapter has made clear that materialism and rationalism are the foundations upon which atheists base their beliefs. These principles are derived from the philosophy of ancient Greeks. Skepticism, which has roots in Greek philosophy, is among the philosophies adopted by contemporary atheists. Many Greek philosophers widely held this philosophy, and the Sophists were among the first to be known for it⁽¹⁾.

Definition of Skepticism

The Merriam-Webster Dictionary—one of the most reputable American dictionaries—defines skepticism with various meanings, including:

1. “The belief that true knowledge or knowledge in a specific area is uncertain”.
2. “The method of suspended judgment, systematic doubt, or the criticism characteristic of skeptics⁽²⁾”.

From this, it is evident that skepticism refers to both a belief system and a methodology. Both are present in contemporary atheism, as will be further explained. Skepticism is often associated with relativism, wherein skeptics argue that absolute knowledge cannot be obtained.

(1) Skepticism of the Greek Sophists, See: <https://campus.aynrand.org/campus/globals/transcripts/the-skepticism-of-the-greek-sophists>.

(2) <https://www.merriam-webster.com/dictionary/skepticism>



Skepticism Among New Atheists

Skeptics exist on different levels; some doubt all sources of knowledge, as was famously held by the Sophists, who questioned the capacity of the senses and reason to arrive at the truth. Consequently, they adopted the idea of relativism, defined as “the doctrine that knowledge, truth, and morality exist in relation to culture, society, or historical context, and are not absolute”⁽¹⁾. In more recent times, radical skepticism has emerged, which asserts that “knowledge is nearly impossible”⁽²⁾, led by philosophers like David Hume⁽³⁾.

Others are less extreme in their doubts. This is the case with new atheists, who do not doubt reason or sensory perception but instead refer to themselves as rationalists, indicating their high regard for reason and their adoption of scientism, an exaggerated emphasis on empirical science.

New atheists do not embrace moral skepticism, defined as “the belief that moral knowledge is either nonexistent or unattainable”⁽⁴⁾. However, they do embrace another form of skepticism called religious skepticism, which is “doubt concerning basic religious principles such as immortality, providence, and revelation.”⁽⁵⁾. New atheists deny the existence of God, and thus cast doubt on all religious principles and actively seek to instill doubt in others.

Their books are filled with this type of skepticism. If we look at two of the most famous works by new atheists—*The God Delusion* by Richard Dawkins and *God is Not Great* by Christopher Hitchens—both heavily question the following aspects: the evidence for God’s existence⁽⁶⁾, the origins of religions⁽⁷⁾, religious morals⁽⁸⁾, and their consequential effects⁽⁹⁾.

Furthermore, the primary focus of atheists on social media is to cast doubt on religious principles and to mock them. Religious skepticism and casting doubt on religions is a foundational aspect of new atheism.

Since new atheists base empirical science on naturalism, they adopt scientific skepticism toward anything that contradicts this philosophy. As they define it, scientific skepticism is “the practice

(1) <https://en.oxforddictionaries.com/definition/relativism>

(2) *For and Against Method*, (395), by: Paul Feyerabend, (University of Chicago Press, 1999).

(3) *Ibid.*

(4) See: http://www.philosophybasics.com/branch_moral_skepticism.html

(5) <https://www.merriam-webster.com/dictionary/skepticism>

(6) See: *The God Delusion*, 100-190), and *God is Not Great*, (97-108).

(7) See: *The God Delusion*, (190-240), and *God is Not Great*, (155-168), (123-138).

(8) See: *The God Delusion*, (268-308), (349-387), and *God is Not Great*, (97-122).

(9) See: *The God Delusion*, (317-348), and *God is Not Great*, (15-36), (43-62), (173-194), (217-228).



or project of studying paranormal and pseudoscientific claims through the lens of science and critical scholarship and then sharing the results with the public”⁽¹⁾.

Atheists have established numerous centers, associations, and institutions to promote this type of skepticism, such as the Center for Inquiry, which has merged with the Richard Dawkins Foundation for Reason and Science⁽²⁾. Another example is The Skeptics Society, led by atheist Michael Shermer, which opposes all scientific theories that conflict with naturalism, including intelligent design and creationism.

This has clear ties to religious skepticism and the atheists’ efforts to sow doubt among believers regarding their faith while rejecting all theories that support religious beliefs.

The strong connection between atheism and doubt is highlighted in a question posted on the Richard Dawkins website titled, “Have you ever doubted your atheism?” The question begins with, “I know it’s a strange question because atheism is all about doubts...”⁽³⁾. Thus, atheism is inherently a skeptical doctrine, with its proponents fervently striving to instill doubt in the beliefs of religious adherents.

Western Scholars’ Responses to the Skepticism of New Atheists

As the influence of atheists has increased recently, and their writings and debates have proliferated, many Western Christians have been affected by this religious skepticism. Some have embraced atheism, while others have fallen into doubt. Western scholars have noticed the spread of these doubts among their followers and recognized the dangers of atheist arguments. For instance, Professors Scott Hahn and Benjamin Wiker, in the introduction to their book *Answering the New Atheism*—one of the most famous responses to contemporary atheism—state that the motivation for writing their book was the confusion of a theology student caused by Richard Dawkins’ *The God Delusion*. They realized this was a serious issue, as atheist doubts had reached even theology students at one of the most prestigious theological faculties, leaving them wondering about other students⁽⁴⁾.

(1) Why is There a Skeptical Movement, (2), by: Daniel Loxton, See: <https://www.skeptic.com/downloads/Why-Is-There-a-Skeptical-Movement.pdf>.

(2) http://www.centerforinquiry.net/news/an_important_announcement_from_cfi_president_ronald_a._lindsay/

(3) See: <https://www.richarddawkins.net/2013/01/have-you-ever-doubted-your-atheism/>.

(4) *Answering the New Atheism*, (2–3).



Christian websites are filled with responses to questions from Christians troubled by new atheist arguments⁽¹⁾.

This phenomenon can be attributed to various reasons, including the fact that distorted Christianity—as known to us Muslims—is a false religion filled with superstitions and contradictions to sound reason and logic. It is no surprise that doubt seeps into what is false, as truth is clear, and falsehood is murky. Moreover, Christian theology is naturally inclined toward doubt; hardly any Christian escapes it. Professor William Lane Craig, considered one of the foremost defenders of Christianity against new atheists, stated: “Any Christian who is intellectually engaged and reflecting about his faith will inevitably face the problem of doubt”⁽²⁾. Likewise, the Reverend Mark Littleton⁽³⁾ wrote, “Doubt hangs its hat on all Christians. None can honestly say they’ve escaped it”.⁽⁴⁾

Indeed, almost no Christian is immune to these doubts. Pope Francis⁽⁵⁾ himself—the current leader of the entire Catholic Church—was once asked, “Pope, I have doubts about my faith. What should I do? Do you ever have doubts?” The Pope replied, “I have many. There are times when everyone has doubts”⁽⁶⁾. If the Pope—believed to be the representative of Christ on Earth—often struggles with doubt, how much more so for the ordinary followers? How can Christians be expected to withstand the intense onslaught of atheistic arguments and recurring doubts? The environment for the spread of atheism among Christians is indeed fertile.

This tendency toward doubt is also rooted in the nature of the Christian Bible itself, as it records numerous instances of believers experiencing various forms of doubt⁽⁷⁾. These figures are considered their role models and the best among humanity, so what about those who are less devout?

However, the situation for Muslims is different. From the beginning of the Quran, believers are presented with: **“This is the Book about which there is no doubt, a guidance for those conscious of Allah...”** [*Al-Baqarah: 1-5*].

(1) Typing questions about atheism-related doubts in English into any search engine will yield numerous results, illustrating the wave of atheistic skepticism affecting Western societies.

(2) Hard Questions, Real Answers, (31).

(3) Mark Littleton: Former American pastor and theologian specializing in Christian apologetics, author of 98 books, with over one million copies sold. See: <https://www.marklittleton.com/>.

(4) Doubt Can Be a Good Thing, (1).

(5) Pope Francis: Real name Jorge Mario Bergoglio. A member of the Jesuit order, he served as Archbishop of Buenos Aires before being elected as Pope of the Vatican in 2013. See <https://www.britannica.com/biography/Francis-I-pope>.

(6) <http://catholicherald.co.uk/news/2016/11/23/pope-francis-weve-all-had-doubts-about-our-faith/>

(7) Dealing with Doubts, (5–6).



Nevertheless, Western scholars have extensive experience and a deep understanding of atheist discourse. They have successfully defended millions of their followers from these dangerous ideologies and calmed their persistent doubts. It must be said that Western scholars have countered atheistic rhetoric with strong and compelling responses, offering both general principles for addressing doubts and specific, convincing replies. Detailed responses are beyond the scope of this section and will be addressed in the third chapter.

As for the general principles for addressing doubts, several valuable books have been written on the topic, including *Dealing with Doubts* by Gary Habermas⁽¹⁾. William Lane Craig also dedicated an insightful chapter in his book *Hard Questions, Real Answers* to principles for dealing with doubts⁽²⁾. Many others have written on this important topic, and many of these principles are useful and valuable for Muslims due to Western scholars' experience in critiquing atheist rhetoric. I will mention seven of the most important principles here.

Principle 1: Defining the Doubt Makes It Easier to Address

When addressing someone grappling with doubts, it is essential to identify the type of doubt they are experiencing to respond effectively. Gary Habermas says, "It is crucial to identify the type of doubt from which a person is suffering in order to attempt to deal with it. The primary reason for this statement is that there are different varieties of uncertainty and, like medicine, different remedies are applicable."⁽³⁾

He then categorizes doubts into three types:

1. **Factual Doubts:** These doubts concern fundamental beliefs, such as faith in God, the authenticity of revelation, and core religious principles⁽⁴⁾.
2. **Emotional Doubts:** These arise from psychological issues like mental health challenges, upbringing problems, desire for fame, lack of sleep, and social pressures⁽⁵⁾.
3. **Volitional Doubts:** These relate to a person's weakened faith, self-reliance without trust in God, or knowledge of the truth but unwillingness to submit to it or take steps to eliminate doubts⁽⁶⁾.

(1) Gary Habermas: An American Christian apologist with a Ph.D. in the history of religions from the University of Michigan, USA. See: <https://www.garyhabermas.com/vitainnuce.htm>.

(2) *Hard Questions, Real Answers*, (31–42).

(3) *Dealing with Doubts*, (9).

(4) *Ibid.*, (12–13).

(5) *Ibid.*, (13–14).

(6) *Ibid.*, (16–17).



Later, the principles of handling these types of doubts will be discussed. However, the key takeaway from this principle is that anyone addressing doubts must first identify the type of doubt involved to frame it correctly and find an appropriate solution. Setting the doubt in context is essential for its resolution—a practice that Islamic scholars have also emphasized⁽¹⁾.

Principle 2: Understanding the Source of the Doubt Makes It Easier to Address

Doubts often stem from sins, and sins are gateways to doubt. Dr. Erwin Lutzer⁽²⁾ has noted that when a person understands that doubts originate from sin, they need to take three steps: repent from their sin, resist the Devil who tempted them, and practice patience in addressing the doubt⁽³⁾. Addressing the root cause of doubt is just as vital as refuting the doubt itself.

This is well-understood in Islamic teachings. Scholars have said, “Sins are the gateway to disbelief,⁽⁴⁾” and the Prophet ﷺ emphasized the relationship between sins and spiritual darkness and the importance of repentance to remove it. He said, “When a servant commits a sin, a black dot appears on his heart. If he repents, desists, and seeks forgiveness, his heart is cleansed. But if he returns to it, it increases until it engulfs his heart. That is the ‘rust’ which Allah mentions: “Nay! But on their hearts is the rust of what they used to earn.”⁽⁵⁾” The Quran contains many verses about the Devil’s role in making sins appear attractive, and there are numerous verses encouraging patience. However, someone addressing someone’s doubts might overlook this principle and attack the doubt without addressing its root cause. If the individual repents from their sin, resists the Devil, and remains patient, they might find their doubt fading without needing a detailed response.

(1) Al-Intisār fī al-Radd ‘alā al-Mu‘tazila al-Qadariyya al-Ashrār, 1/94, by: Yahya ibn Abi al-Khayr al-Yamani al-Shafi’i, (Adhwā al-Salaf, 1st ed., 1419 AH, ed. Dr. Sa’ūd bin ‘Abd al-‘Azīz al-Khalaf).

(2) Erwin Lutzer: An American pastor who holds a PhD in theology and a master’s degree in philosophy. See: www.moodychurch.org/erwin-lutzer

(3) You’re Richer Than You Think, Chapter 9, by: Erwin Lutzer, (Victor Books, 1978).

(4) Madārij al-Sālikīn, (2/27).

(5) Reported by al-Tirmidhī in Jāmi‘ al-Tirmidhi, 3334, in the chapters on Tafsir (5/434).

Also reported by Ibn Mājah in his Sunan (4244), Kitāb al-Zuhd, Bāb Dhikr al-Dhunūb, (2/1418), from the narration of Abū Hurayrah (may Allah be pleased with him).

Al-Tirmidhī stated, “This is a ḥasan ṣaḥīḥ ḥadīth,” and it was authenticated by al-Albānī in Ṣaḥīḥ al-Targhib wal-Tarhib (3141), (3/122).



Principle 3: Doubt Is Not Solely an Intellectual Issue

Professor William Lane Craig discusses this principle: “Recognize that doubt is never a purely intellectual problem. There is a spiritual dimension to the problem that must be recognized. Never lose sight of the fact that you are involved in a spiritual warfare and that there is an enemy of your soul who hates you intensely, whose goal is your destruction, and who will stop at nothing to destroy you ... Doubt is not just a matter of academic debate or disinterested intellectual discussion; it involves a battle for your very soul, and if Satan can use doubt to immobilize you or destroy you, then he will.”⁽¹⁾

This principle is apparent to Muslims, as the Quran and Hadith emphasize that humans are in a constant battle against Satan, who seeks to mislead humanity from every direction. Those facing doubts need to be reminded of this principle to seek spiritual protection against Satan’s whispers and schemes.

Principle 4: Factual Doubts Should Be Addressed with Evidence and Arguments

As mentioned, doubts can be divided into different categories, including factual doubts concerning foundational beliefs. These doubts are often backed by some form of evidence, even if it is incorrect. For instance, an atheist might use the theory of evolution to challenge the argument for design. While this argument is flawed (as will be discussed in detail in the third section, insha’Allah), it presents itself as a doubt supported by evidence. In such cases, one addressing the doubt should respond with solid evidence and arguments, as Gary Habermas noted in *Dealing with Doubts*⁽²⁾.

A common mistake among those attempting to help someone with factual doubts is to simply tell them to ignore it or to respond with weak evidence that fails to dispel the doubt. Those who do so are not doing justice to the issue. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, “Anyone who does not debate atheists and heretics with decisive argumentation has not given Islam its due, nor fulfilled the obligation of knowledge and faith, nor brought peace to the heart or assurance to the soul, nor has his discourse conveyed knowledge and certainty.”⁽³⁾

(1) Hard Questions Real Answers, (33).

(2) Dealing with Doubts, (54).

(3) Majmū‘ al-Fatāwā, (20/164–165).



Principle 5: Emotional and Volitional Doubts Are Not Resolved by Providing Evidence Alone

Emotional and volitional doubts differ from factual doubts in that they carry an additional dimension beyond the doubt itself—an internal, psychological component. Someone suffering from emotional doubts is less interested in evidence than in dealing with underlying psychological issues. It is a mistake for someone addressing such doubts to think that simply providing logical and factual arguments will suffice. Dr. Gary Habermas notes, “Dealing with doubt is an interdisciplinary undertaking. While factual doubt may require the expertise of the apologist or philosopher, emotional and mood-related doubt will have more to do with the psychologist, psychiatrist or counselor.”⁽¹⁾

Often, emotional doubts disguise themselves as rational arguments; Gary Habermas observes, “These doubts frequently masquerade as intellectual doubts and do not immediately reveal their underlying emotional basis. Careful questioning about the individual’s beliefs may reveal that the primary issues are not intellectual.”⁽²⁾

A sign of emotional or volitional doubts is the person’s continued skepticism despite strong responses—they persist in repeatedly doubting and raising minor issues. Habermas says, “When no amount of evidence (which the doubter admits to be strong) ever brings a person at least some peace, even when these facts are properly applied, and especially when small, ‘picky’ problems are continually raised, such most likely reveals either an emotional basis or the will not to believe (volitional).”⁽³⁾

Someone suffering from emotional doubts needs to address the root cause of the issue before dissecting the doubt itself. Dr. Os Guinness⁽⁴⁾ mentions that if a person realizes their doubts are caused by psychological issues, such as lack of sleep, they should tackle the problem from two angles:

1. Ensuring they get adequate rest.
2. Strengthening their faith and training their mind to resist emotional influences⁽⁵⁾.

(1) Dealing with Doubts, (3).

(2) Ibid., (36).

(3) Ibid., (36–37).

(4) Os Guinness: A British writer and social critic holding a PhD in social sciences. He has authored over thirty books. See: <https://www.rzim.org/speakers/os-guinness>.

(5) In Two Minds: The Dilemma of Doubt & How to Resolve It, (163–167), by: Os Guinness.



In contrast, those with volitional doubts need to reinforce their willpower and faith before delving into a detailed critique of their doubts⁽¹⁾.

Principle Six: Recognizing the Limitations of Reason and Knowledge

One issue with some individuals who fall into doubt is their arrogance and self-admiration, which leads them to embody what Allah describes: “**Rather, they have denied that whose knowledge they could not encompass**” [Yūnus: 39]. Such individuals should be reminded of the limits of human knowledge, as Allah says: “**and you have not been given of knowledge except a little**” [al-Isrā’: 85].

Professor William Alston⁽²⁾ points out that six limitations constrain human reasoning:

1. **Lack of Data:** This includes everything from the mysteries of the human heart to the origins and elements of the universe, covering both distant past and future unknowns.

2. **Complexity Beyond Our Capacity:** Some topics are so intertwined and complex that they exceed our capacity for analysis and understanding.

3. **Difficulty in Determining Metaphysical Possibilities or Necessities:** The realm of metaphysics lies outside human perception, and what we know of it is minimal, limited to what is indicated by physical evidence. Beyond divine revelation, we have no other comprehensive source to understand this transcendent reality.

4. **Ignorance of All Possibilities:** This issue particularly arises when we seek negative results (for disproof rather than proof), requiring us to consider all possibilities to conclude from their absence.

5. **Ignorance of the Full Range of Values:** To derive a positive interpretation of human actions or cosmic events—whether to view them as good or to reject them as inherently evil—requires an understanding of all potential positive or negative values associated with those actions.

6. **Limitations in Making Complete Value Judgments:** This difficulty arises when making well-informed judgments on complex, far-reaching issues⁽³⁾.

Presenting these six limitations to an arrogant atheist can be an effective approach, as it may encourage humility in the face of the arguments and evidence put forth by believers.

(1) Dealing with Doubts, (64–65).

(2) William Alston: Professor of Philosophy at the University of Michigan, specializing in the philosophy of language and epistemology. He is recognized as one of the leading Christian philosophers in modern times. See: <http://faculty.wwwu.edu/~howarddd/alston/alstonfortheoemmes.pdf>.

(3) The Inductive Problem of Evil, in *Philosophical Perspectives* 5, (59–60), and *Mushkilat al-Sharr wa Wujūd Allah* (154–155), by: Sāmi ‘Āmiri, (Maktabat Takwīn, 2nd ed., 1437 AH).



Principle Seven: When Reason Functions Within Its Proper Boundaries, Dealing with Doubt Becomes Easier

This principle is connected to the previous one; if a person acknowledges the limits of their reason, they will keep it within its rightful scope and, thereby, avoid many doubts. Professor William Lane Craig discusses this principle: “So long as reason operates in its ministerial role, the spiritual assurance of our faith cannot be undermined”⁽¹⁾.

This is accurate, as problems arise when a person ventures into areas beyond reason’s limits, such as examining the details of the unseen using pure reason alone. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explains: “What the messengers have informed us of regarding the details of the Day of Judgment and religious ordinances are matters that people cannot fully comprehend with their minds alone, just as what the messengers have explained about Allah’s names and attributes cannot be known independently by human intellect. Though they may understand general concepts, they cannot comprehend the specific details without revelation.”⁽²⁾

Previously, it was discussed that prophets convey matters that confound human reason but do not contradict it. Ibn Taymiyyah (may Allah have mercy on him) adds, “Sound reason always aligns with the Messenger ﷺ and never opposes him. The balance (between reason and revelation) is as Allah states: ‘And He sent down with them the Book and the Balance,’ but people’s minds may sometimes fall short of fully grasping what the Prophet ﷺ brought and find it perplexing. However, the prophets’ statements never contradict reason, only sometimes surpass human understanding.”⁽³⁾

In Summary, Atheism is fundamentally rooted in skepticism, with its advocates attempting to instill doubt in others about their beliefs. This skepticism has profoundly affected Christians, many of whom are plagued with doubts. However, their scholars have countered atheistic arguments with substantial responses and have presented beneficial principles for dealing with doubts—principles from which Muslims can also benefit.

(1) Hard Questions, Real Answers, (38).

(2) Majmū‘ al-Fatāwā (3/115).

(3) Ibid. (17/444)



Section Five: The Exaltation of Chance

The new atheists face a significant issue when they claim to value science and rationality while denying the existence of God. Science indicates that the universe came into existence from non-existence according to highly precise physical laws, revealing the extreme complexity of life. Sound logic necessitates that a complex creation cannot emerge without a Creator. Consequently, atheists turn to glorifying chance, suggesting that what is logically impossible can occur by pure chance⁽¹⁾.

Atheists attribute the emergence of all creations to chance. The atheist professor Jacques Monod⁽²⁾ stated, “Chance alone is the source of every innovation in all of creation”⁽³⁾. They have replaced talk of divine providence with chance, exaggerating its capabilities almost to the point of worship. Professor Pierre-Paul Grassé⁽⁴⁾ commented, “Chance becomes a sort of providence which, under the guise of atheism, is not named but is secretly worshipped”⁽⁵⁾.

Richard Dawkins exudes chance, especially in his book *The Blind Watchmaker*, when discussing the enigma of life’s origins. Dawkins, a professor of biology, is undoubtedly aware of the impossibility of life arising by coincidence. Yet, in this book, he argues that life emerging by chance would indeed be a miracle, though miracles might occasionally occur, however rarely.

(1) Chance: The occurrence of events without intention or apparent cause. See: <https://en.oxforddictionaries.com/definition/chance>

(2) Jacques Monod: A French professor of biochemistry and Nobel laureate in Medicine in 1965, awarded jointly with a colleague. He passed away in 1976. See: <https://www.britannica.com/biography/Jacques-Monod>.

(3) Chance and Necessity, p. 110, by Jacques Monod (Collins, 1972).

(4) Pierre-Paul Grassé: A French professor of zoology and former president of the French Academy of Sciences. He authored over 300 works, including a 52-volume zoological encyclopedia. He passed away in 1985. See: https://www.goodreads.com/author/show/2424183.Pierre_P_Grassé

(5) Evolution of Living Organisms, (107), by Pierre-Paul Grassé (Academic Press, 1977).



He writes, “A miracle is something that happens but which is exceedingly surprising. If a marble statue of the Virgin Mary suddenly waved its hand at us, we should treat it as a miracle because all of our experience and knowledge tell us that marble doesn’t behave like that”⁽¹⁾. However, he reassures readers that science would not consider this incident “utterly impossible” but merely “exceedingly improbable”⁽²⁾.

Dawkins continues, “In the case of the marble statue, the molecules in solid marble are continuously jostling one another in random directions. The jostlings of the different molecules cancel one another out, so the whole hand of the statue stands still. But if, by sheer coincidence, all the molecules just happened to move in the same direction at the same moment, the hand would move. If they then all reversed direction at the same moment, the hand would move back. In this way, it is possible for a marble statue to wave at us. It could happen. The odds against such a coincidence are unimaginably great but not incalculably great. A physicist colleague has kindly calculated them for me. The number is so large that the entire age of the universe so far is too short a time to write out all the noughts! It is theoretically possible for a cow to jump over the moon with something like the same improbability”⁽³⁾.

Furthermore, Dawkins posits that supposed miracles are not supernatural occurrences but merely improbable events within the natural sequence. For him, a miracle is just a stroke of extraordinary luck. He asserts, “Given infinite time, or infinite opportunities, anything is possible”, thus paving the way for himself and his followers to believe that events that are seemingly impossible according to experimental science might occasionally occur.

In *The God Delusion*, Dawkins argues that the number of planets in the universe is billions. If the probability of life emerging by chance on a planet is one in a billion, then life could still appear on a billion planets⁽⁴⁾.

Atheists, including Dawkins, frequently reference the “Infinite Monkey Theorem”⁽⁵⁾ to claim that chance can produce order and complexity. According to this theory, a monkey typing randomly on a typewriter for an infinite amount of time would almost certainly produce a particular text, such as the complete works of Shakespeare⁽⁶⁾.

(1) *The Blind Watchmaker*, (159), by Richard Dawkins (Norton, 1996).

(2) *Ibid.*

(3) *Ibid.*, (159–160).

(4) *The God Delusion*, (137–138).

(5) *The Blind Watchmaker*, (45–50).

(6) William Shakespeare: A British poet and playwright, considered one of the most famous literary figures in history. He passed away in 1616. See: *Britannica Concise Encyclopedia*, (1731).



The events that seem impossible — like the emergence of life on Earth and similar phenomena — may, according to atheistic assertions, occur by chance, with no need for a Creator.

Responses from Western Scholars to Atheists' Glorification of Chance

Given atheists' high regard for chance, Western scholars have devoted considerable attention to this matter, providing strong refutations. Their responses can be summarized in three points:

1. A rebuttal of the deification of chance by atheists.
2. A response to atheists' exaggerations regarding chance.
3. A critique of the "infinite monkey theorem."

Point One: Rebuttal of the Deification of Chance by Atheists

A close examination of atheists' views on chance reveals that they attribute to it divine qualities. Professor Benjamin Wiker and Professor Scott Hahn discussed this issue thoroughly in their book *Answering the New Atheism*, stating, "As we have seen, chance grows to monstrous proportions when Dawkins attempts to explain why anything can happen. The reason, as we have seen, is that Dawkins wants to use chance to replace God in regard to the origin of life; thus, chance must have the powers of the God it replaces and becomes a god capable of doing anything"⁽¹⁾.

Chance is not an entity capable of creating anything, as Wiker and Hahn explain: "But who is the god, Chance? How can it be such a powerful cause, so powerful that it can replace the need for a living, acting, intelligent Creator God? As Aristotle long ago pointed out to the materialists of his day – who likewise worshiped at the altar of Chance – chance isn't really a cause because it really isn't a thing. There is the chance of something happening, but the 'of' is all important because that tells you what really exists and defines what you can possibly mean by chance. Yet, even here, chance isn't a thing"⁽²⁾.

Although chance is not an active being, Dawkins and his atheist followers firmly believe in its powers. Wiker and Hahn note, "We think it is fair to say that Dawkins' faith in the powers of chance is at least as strong, if not stronger, than most people's faith in God"⁽³⁾.

(1) *Answering the New Atheism*, (22).

(2) *Ibid.*, (21).

(3) *Ibid.*, (19).



In summary, atheists — especially Dawkins — have abandoned belief in God for belief in chance. As Wiker and Hahn remark, “Why such a devotion to the great and fickle god, Chance? Quite simple. He would rather believe in anything but God”⁽¹⁾.

Point Two: A Response to Atheists’ Exaggerations Regarding Chance

Western scholars’ responses to atheists’ exaggerations regarding chance can be summarized in five points:

First Point: Atheists greatly overstate the role of chance in generating complex structures, as blind chance is extremely limited. Complexity and order contradict chance and randomness. Professor Alexander Graham Cairns-Smith⁽²⁾, one of the most renowned researchers on the origin of life, noted: “Blind chance ... is very limited. [Blind chance can produce] low levels of cooperation ... exceedingly easily (the equivalent of letters and small words), but it becomes very quickly incompetent as the amount of organization increases. Very soon indeed, long waiting periods and massive material resources become irrelevant”⁽³⁾.

Second point: Dawkins misleads his readers by defining the impossible as “highly improbable with an extremely small chance of occurring.” Professors Wiker and Hahn counter this by clarifying that a distinction must be made between what is impossible and merely improbable, a distinction Dawkins fails to maintain. To illustrate, they pose two questions:

- What is the probability of “achieving a perfect bridge hand deal, where each of the four players receives a complete suit”⁽⁴⁾?
- What is the probability of creating a four-story house of cards, each level containing a complete deck, after throwing them into the air during a hurricane?

Wiker and Hahn note that while the first scenario can be calculated, Dawkins points out that “the odds against this happening are 1 in 2235197406895366368301559999”⁽⁵⁾. However, as for arranging sets of cards in a hurricane, the chances are not that high or even remotely close; in fact, there is no chance at all. It is physically impossible, just like the random movement of molecules in a marble statue’s hand or a cow leaping over the moon. The latter is deemed impossible. As for the possibility of a poker dealer distributing five aces from a standard deck containing only

(1) Ibid., (21).

(2) Alexander Graham Cairns-Smith, Professor of Biochemistry at the University of Glasgow, Scotland, was one of the leading scientists specializing in the origin of life. He passed away in 2016. See: <https://www.scotsman.com/news/obituary-alexander-cairns-smith-scientist-1466822>

(3) The Life Puzzle, (95).

(4) An example used by Dawkins himself, thus not misleading: The Blind Watchmaker, (161).

(5) Ibid.



four aces, it is incredibly improbable (unless we accept Dawkins' tedious suggestion that atomic rearrangement might turn a joker into a fifth ace)⁽¹⁾.

Third Point: Atheists generally believe that the universe and everything within it have a specific beginning. Just as the universe has a beginning, so does Earth; hence, the appearance of life on Earth also has a starting point. Therefore, the time available for life to appear on Earth is limited within a certain period; an infinite amount of time cannot be allotted. Professor Benjamin Wiker and Professor Scott Hahn explained this point by mentioning that the actual history of life on planet Earth presents a much greater problem: the time is simply too short for chance to be the real cause. The problem, as we recall, is not just that the universe has a definite age but that the first cells appeared on Earth as soon as the conditions for their existence were met. And as we know, Dawkins would say: 'What luck!' But it's the kind of luck akin to a statue of Mary suddenly waving its hands (if we even call it luck)⁽²⁾.

Atheists overlook the fact that time is finite when they use examples of chance. This is evident in Dawkins' previous statement: "Given infinite time or infinite opportunities, anything can happen." There is no such thing as infinite time or infinite chances; acknowledging that life on Earth has a temporal beginning poses a significant problem for them.

Fourth Point: Dawkins and his fellow evolutionary atheists believe that natural selection is a blind, unconscious process. He stated: "Natural selection is the blind, unconscious, automatic process ... and we now know it is the explanation for the existence of all purposeful forms of life. This selection has no purpose it can reason about, nor does it have any mind at all ... It doesn't plan for the future. It has no vision, no foresight, no sight at all"⁽³⁾.

This belief adds another layer to the prior issue: that this chance-driven process operates with no conscious will. This point must remain in mind when using examples to illustrate the power of chance. Professors Benjamin Wiker and Scott Hahn clarified that while God can create directly or within any timeframe He wills, chance requires exceedingly long periods to produce even the simplest outcomes. Intelligent beings are capable of making choices with wisdom, while chance lacks any intelligence or choice. They explained this with Dawkins' own example of "achieving a perfect bridge hand in a card game, where each of the four players receives a complete suit of cards." If we want to ensure a perfect deal from the start, we can simply "arrange the cards" and choose to place the needed cards intelligently in the forefront. However, if left entirely to chance without any conscious selection, we would shuffle the deck and see how long it takes to obtain

(1) Answering the New Atheism (16).

(2) Ibid.

(3) The Blind Watchmaker, (5).



a full set for the four players. (In reality, if we wanted to leave it to pure chance, we would just leave the deck and hope the wind or something unexpected arranges it).

The issue is that, as Dawkins admits, the odds of this occurring are 1 in 2235197406895366368301559999. What does such extreme improbability imply when related to time? There are 31570560 seconds in a year. According to Dawkins, the age of the universe is 42620256000000000 seconds. If a computer could somehow calculate all possible combinations of the cards for the four players in one second, it would take more than five billion times the universe's age to realize this probability!⁽¹⁾

Fifth Point: Dawkins cites extremely low probabilities in his calculations regarding chance, although mathematicians generally consider anything with a probability lower than 1 in 1050 mathematically impossible⁽²⁾. This threshold is based on what is known as Borel's Law, named after Professor Émile Borel⁽³⁾, who is associated with numerous mathematical principles⁽⁴⁾.

Assuming Borel's Law as a general rule with possible exceptions, Dr. William Dembski calculated an absolute upper limit for probabilities as 10¹⁵⁰. He stated that this number is derived from three factors:

- 1) The number of elementary particles in the observable universe is estimated at 10⁸⁰.
- 2) The maximum rate at which state changes can occur in physical systems is 10⁻⁴⁵ per second.
- 3) The universe's age in seconds multiplied a billion times, which equals 10²⁵.

He called this theory of probability the "Universal Probability Bound"⁽⁵⁾. Discussing probabilities beyond this threshold when it comes to chance is seen as sophistry. Yet, we find that atheists far exceed these probability limits in their discussions on chance, as will soon be further elaborated, God willing.

With these five points, it becomes evident that the foundational principles upon which atheists—and foremost among them Dawkins—base their stance on chance are fundamentally flawed and corrupt.

(1) Answering the New Atheism, (25).

(2) A Case Against Accident and Self-Organization, (1).

(3) Emile Borel: French professor of mathematics known for his formulation of several well-known mathematical laws. Died in 1956. See: <https://www.britannica.com/biography/Emile-Borel>.

(4) Elements of the Theory of Probability, translated by John Freund, Prentice Hall, 1965, Chapter 6.

(5) The Design Inference, (213), by William Dembski (Cambridge Studies in Probability, 1998).



Third Point: Refuting the Infinite Monkey Theorem

The Infinite Monkey Theorem is a mathematical proposition that mathematicians use to calculate extremely low probabilities. Professor Émile Borel first mentioned this theorem in an article in 1913⁽¹⁾, and later, other scientists continued to use it in various forms⁽²⁾.

The essence of this theorem is that if a large number of monkeys were placed in front of typewriters, randomly pressing keys for an infinite amount of time, they would eventually be able to type a specific text, like the works of Shakespeare.

Initially, this theorem was an abstract concept to illustrate exceedingly low probabilities, but atheists often cite it in conversations as evidence that blind chance could produce order. Richard Dawkins, in his book *The Blind Watchmaker*, used it to support his argument that natural selection could lead to biological complexity through random mutations⁽³⁾.

This theory is not only bizarre but also completely flawed when atheists like Richard Dawkins use it. Western scholars have highlighted multiple flaws in this theory; here are three:

First Aspect: Atheists pass on this theorem as though it's a given, suggesting it's theoretically possible. However, Dean Overman confronted this idea by explaining that the theorem doesn't deal with improbable events but rather with impossibility itself. He posed the question: What is the likelihood of randomly typing Shakespeare's works? He illustrated this by looking at a short 379-character passage from Shakespeare's *Macbeth*:

- "She should have died hereafter;
- There would have been a time for such a word.
- To-morrow, and to-morrow, and to-morrow
- Creeps in this petty pace from day to day
- To the last syllable of recorded time;
- And all our yesterdays have lighted fools
- The way to dusty death. Out, out, brief candle!
- Life's but a walking shadow, a poor player,
- That struts and frets his hour upon the stage
- And then is heard no more. It is a tale
- Told by an idiot, full of sound and fury,
- Signifying nothing."

(1) See: *Mecanique Statistique et Irreversibilite*, (3/189–196).

(2) See: <https://whatis.techtarget.com/definition/Infinite-Monkey-Theorem>.

(3) *The Blind Watchmaker*, (46–50).



Ignoring spaces and punctuation, the probability of randomly producing such a passage is calculated to be 26379, and using logarithmic calculations, Overman estimated this probability as 1 in 10536, a number so vast it goes far beyond mere improbability. Overman pointed out that scientists have estimated the total number of atoms in the observable universe to be 1080. Professor Paul Davies⁽¹⁾ once calculated that the probability of hitting a target one inch in diameter from a distance of 20 billion light-years is 1060.⁽²⁾

Overman's calculation applies to a very short text from Shakespeare. So, how much more absurd is it to think that all of Shakespeare's works could be randomly typed? This theory is a form of sophistry, especially when atheists use it to support their corrupt beliefs!

Second Aspect: This theorem assumes that the monkeys have an infinite amount of time to type the text. However, since the universe has a beginning, there is no such thing as "infinite time." Dean Overman pointed out that if the theory of an eternal universe were correct, this might be plausible, "but the universe is not old enough, and the number of monkeys available is insufficient even to type a short passage from Shakespeare. Time is not the hero of the plot; the monkeys do not have sufficient time"⁽³⁾. He added that even if we assumed the Big Bang occurred 15 billion years ago, with a million monkeys typing from the very beginning at a rate of one character per second, it would still take over a million billion years to produce all possible outcomes. So, both the available time and monkeys are far from sufficient to type Shakespeare's works⁽⁴⁾.

Third Aspect: This theory was actually tested in reality in 2002, and the results disappointed the atheists. Professors Benjamin Wiker and Scott Hahn stated, "As it turns out, by the way, when researchers actually got around to testing the merits of the saw on a cage full of crested macaques at Paignton Zoo in England in 2002, they found that the monkeys did very little typing (their output over several months being merely a few pages which consisted, for the most part, of hundreds of s's), meted out a fair dose of computer abuse (we'll spare readers the scatological details), and for the most part, entirely ignored the keyboard. Real monkeys don't generate much of anything literarily, let alone something of the caliber of Shakespeare"⁽⁵⁾.

These points make it clear that the Infinite Monkey Theorem is not at all reliable, and atheists' reliance on it only highlights the weakness of their arguments, the absurdity of their reasoning, and the shallowness of their minds. Otherwise, they would not resort to such theories.

(1) Paul Davies: An American physicist and astronomer and professor at Arizona State University. He has authored over thirty books and received multiple awards. See: <https://physics.asu.edu/content/paul-davies>

(2) A Case Against Accident and Self-Organization, (54-55).

(3) Ibid., (54).

(4) Ibid., (55).

(5) Answering the New Atheism, (45).



Part Two: Their Methods in Responding to Atheists

This part includes six sections:

1. **Section One:** Exposing the Logical Fallacies of Atheists.
2. **Section Two:** Exposing the Absurdities of Atheists.
3. **Section Three:** Pointing Out the Contradictions of Atheists.
4. **Section Four:** Demonstrating the Weakness of the Atheists' Rhetoric.
5. **Section Five:** Showing the Atheists' Deviation from the Scientific Method.
6. **Section Six:** Revealing the Evils that Result from Atheism.



Western scholars have employed diverse methods to reveal the flaws in the corrupt atheistic discourse. This chapter will review six of the most prominent approaches they use to respond to atheists. These methods demonstrate that contemporary atheistic discourse is weak and shallow, riddled with logical fallacies, extremist claims, and contradictions. Although atheists claim to adopt scientism, they are among those furthest from a sound scientific methodology. Finally, this chapter will expose the numerous, profound evils of atheism and its destructive effects on humanity. A deep reflection on these six methods will reveal that atheism is an abnormal and vile notion that must be uprooted from its foundations.



Section One: Exposing the Logical Fallacies of Atheists

As mentioned, atheists are frequently vocal about rationality and logical thinking, often accusing religious individuals of being unintelligent or foolish. Western scholars have responded to these accusations, as detailed in the previous chapter. A key focus of their rebuttals is the numerous logical fallacies that populate atheistic discourse. A logical fallacy is defined as “a flawed argument that presents itself as valid reasoning”⁽¹⁾. These arguments typically include premises that appear truthful but are not. Once a fallacy in an argument is uncovered, it disqualifies the argument as sophistry and nullifies any credibility it may have had⁽²⁾. This is often the case with arguments made by atheists.

The purpose of this section is not to list every instance of logical fallacies committed by atheistic proponents, as they are too numerous to count. Instead, it aims to highlight the most common fallacies in atheistic arguments, with examples illustrating each. Dr. Jason Lisle is one of the most prominent Western scholars addressing this topic, having authored two notable works on the subject: *A Pocket Guide to Logic & Faith* and *Discerning Truth: Exposing Errors in Evolutionary Arguments*. Since Dr. Lisle has extensively explored this topic, most references in this section will be from his work, along with other useful references as needed. I will address eight logical fallacies frequently encountered in atheistic arguments, detailed as follows:

(1) Mughalāt Mantīqiyya, (17), by ‘Ādil Muṣṭafā, (al-Majlis al-A’lā lil-Thaqāfah, First Edition, 2007).

(2) Mawsū‘at Muṣṭalaḥāt ‘Ilm al-Mantīq ‘inda al-‘Arab, pp. 940-941, by multiple authors, Maktabat Lubnān Nāshir, First Edition, 1996.



First Fallacy: The Fallacy of Reification

Reification is the act of treating an abstract concept as though it were a tangible or concrete entity⁽¹⁾. This linguistic technique is common in poetry but constitutes a logical fallacy when used in arguments. Scientific reasoning requires clarity, whereas reification introduces ambiguity, potentially leading the arguer to convey one meaning while the listener interprets another.

Atheists frequently use this fallacy⁽²⁾; however, I will provide one primary example here. When atheists discuss concepts like nature, natural selection, and evolution, they often ascribe characteristics of living, intelligent beings to these abstract concepts. According to the Cambridge Dictionary, nature is defined as “the phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations”⁽³⁾. Thus, nature, as defined, is an abstract concept that cannot possess creative power, design, or will.

Dr. Jason Lisle illustrates this point by noting that an evolutionist might say, “Nature has designed some truly amazing creatures.” This statement commits the fallacy of reification because nature lacks a mind and, therefore, cannot design anything in the literal sense. By invoking this fallacy, the evolutionist obscures the reality that the evolutionary worldview fails to explain the existence of design in living organisms⁽⁴⁾. Only a creator with a tangible essence can truly design creatures; nature, as an abstract entity, lacks the capacity for any form of design.

Dr. Lisle also points out that atheists commit this fallacy when discussing evolution and natural selection, as in the statement, “Evolution has devised a way to avoid these issues,” attempting to explain the existence of complex biological systems. However, evolution is an abstract concept without cognitive abilities and, thus, cannot resolve any problems. Using reification here obfuscates the actual challenge of explaining the design evident in the universe without involving intelligence. “Natural selection” is, in fact, an example of reification. It would be erroneous to interpret it literally in debates, as nature cannot “select” in a literal sense. This expression has become so widespread that it is rarely considered a fallacy, provided that everyone understands its intended meaning. We acknowledge the concept of “natural selection,” whereby organisms well-adapted to an environment have a higher likelihood of survival than those less suited. This is accurate. However, if we ask, “Why are animals so well-suited to their environments?” and the

(1) See: <https://www.britannica.com/topic/reification>.

(2) Refer to previous discussion on “Scientism,” where atheists employ this fallacy in their arguments concerning empirical science.

(3) Cambridge Dictionary entry for “nature,” accessible at <https://dictionary.cambridge.org/us/dictionary/english/nature>.

(4) See: A Pocket Guide to Logic & Faith, (12).



evolutionist answers, “Natural selection,” then this constitutes reification. It conceals the true reason behind the animals’ design for survival, which is Allah. A closer examination reveals that natural selection does not genuinely explain why organisms are suited to their environments; it only explains why we do not find organisms unsuited to their environments—they would die. Allah, not “nature,” is the One who endows living beings with the abilities needed to survive⁽¹⁾.

Second Fallacy: The Fallacy of Equivocation

The fallacy of equivocation is somewhat similar to reification. It involves using an ambiguous word with two possible meanings, thereby rendering the argument deceptive⁽²⁾. Atheists often employ this fallacy in two specific contexts:

First Context: When discussing evolution, the term can refer to microevolution, which entails changes in gene frequencies within a population⁽³⁾. This type of evolution is observable at the microscopic level. However, evolution might also refer to the general theory of evolution, which posits that humans and apes share a common ancestor. This broader theory is unobservable and rests on assumptions and flawed conclusions, as will be discussed in detail later, God willing.

Dr. Jonathan Sarfati points out that atheistic evolutionists conflate these two meanings, thus committing equivocation. He states, “Many evolutionary propagandists are guilty of the deceitful practice of equivocation, that is, switching the meaning of a single word (evolution) partway through an argument. A common tactic, ‘bait-and-switch,’ is simply to produce examples of change over time, call this ‘evolution,’ then imply that the General Theory of Evolution (GTE) is thereby proven or even essential, and creation disproved. The PBS Evolution series and Scientific American articles are rife with examples of this fallacy”⁽⁴⁾.

Second Context: Atheists also use this fallacy when discussing science as if it were a singular, indivisible entity, whereas empirical science encompasses various fields with varying degrees of reliability. Dr. Jason Lisle explains that people sometimes equivocate with the term empirical science, which typically refers to methodologies for exploring the observable, regular behavior of the universe. This is operational science, but empirical science may also refer to certain bodies of knowledge (e.g., genetics) or models of historical events, such as origins science. Substituting any of these meanings within an argument constitutes equivocation.

(1) See: Ibid., (12–13).

(2) See: <https://www.logicallyfallacious.com/tools/lp/Bo/LogicalFallacies/81/Equivocation>

(3) See: https://evolution.berkeley.edu/evolibrary/article/_0_0/evoscales_02

(4) Refuting Evolution (2), Chapter 3: Argument Evolution is True Science, Not Just a Theory on <https://creation.com/refuting-evolution-2-chapter-3-argument-evolution-is-true-science-not-just-a-theory>.



For example, when an atheist says, “Science has given us computers, medicine, space programs, and so much more; so why deny evolution?” they are conflating operational science with a specific model of origins science. Origins science lacks the testable and repeatable characteristics of operational science, as the past cannot be directly tested or repeated. Fields like computing and medicine are the results of operational science.

By conflating operational science with evolution, the atheist attempts to lend unwarranted credibility to evolution. Dr. Lisle comments on this by saying, “Yes, we do believe in operational science, and we have some respect for origins science as well. However, this does not mean that we should believe in evolution, which is only one particular model of origins science”⁽¹⁾.

Third Fallacy: The Fallacy of Begging the Question

The fallacy of begging the question involves presupposing the conclusion within one of the premises⁽²⁾. This fallacy can be difficult to identify because the argument may appear sound on the surface, but in reality, it is a circular argument that fails to reach a conclusion separate from its initial assumptions.

Atheistic evolutionists frequently fall into this fallacy. Dr. Jason Lisle notes, “Most examples of circular reasoning used by evolutionists are of the fallacious begging-the-question variety”⁽³⁾. He provides an example of this fallacy when atheists claim, “Evolution must be true because it’s a fact.” While the statement may seem logically sound, it is fallacious because it assumes what it is supposed to prove. Circular arguments are arbitrary and ineffective; any person who denies the conclusion will likewise deny the assumed premise, as the conclusion is essentially the premise itself. Therefore, the statement, “Evolution must be true because it’s a fact,” is a fallacy because it merely assumes the truth of what it is supposed to demonstrate. Logical arguments must avoid arbitrary assumptions, for one could easily assume the opposite, as in “Evolution cannot be true because it’s false”⁽⁴⁾.

Fourth Fallacy: The Complex Question Fallacy

The complex question fallacy involves “a tactic that embeds unjustified presumptions—assumptions not agreed to by the other party—within a single question, such that any direct answer traps the respondent into accepting those presumptions. The classic example of this

(1) A Pocket Guide to Logic & Faith, (16–17).

(2) See: <https://www.logicallyfallacious.com/tools/lp/Bo/LogicalFallacies/53/Begging-the-Question>

(3) A Pocket Guide to Logic & Faith, (21).

(4) Ibid., (21).



fallacy is the question: ‘Have you stopped beating your wife?’”⁽¹⁾. Atheistic evolutionists frequently employ these loaded questions in debates. Dr. Jason Lisle explains how to respond to such tactics, using the example: “Why are creationists against science?” This loaded question presupposes that creationists are against science, which is untrue. The question should be broken down as follows:

1. Are creationists against science?
2. If so, why?

Since the answer to the first question is “no,” there is no need for the second question⁽²⁾.

Fifth Fallacy: The False Dilemma (Bifurcation Fallacy)

The false dilemma fallacy is committed when someone presents a false dichotomy, such as asking one to choose between only two options when, in fact, there is at least one other possible option⁽³⁾. Atheists commonly commit this fallacy in several contexts. Here are two examples:

First Context: Forcing a choice between faith and rationality. Dr. Jason Lisle points out, “Either you have faith, or you are rational.” This statement commits the bifurcation fallacy because a third possibility exists: one can possess faith and still be rational. In fact, faith is essential to achieving rationality, as faith enables us to make sense of logical laws⁽⁴⁾.

Second Context: Arguing that miracles contravene natural laws. Dr. Jason Lisle illustrates this with the example, “Either the universe operates according to laws, or God is constantly performing miracles.” This statement is also fallacious because a third possibility exists: the universe mostly operates according to natural laws, and God occasionally performs miracles⁽⁵⁾.

Sixth Fallacy: The Ad Hominem Fallacy (Personal Attack)

The ad hominem fallacy entails attacking the person making the argument instead of addressing the argument itself. This often takes the form of insults, scorn, or belittling the other party. Such a tactic is fallacious because truth is to be accepted regardless of its source, be it friend or foe. Ibn al-Qayyim (may Allah be merciful to him) said, “Anyone whom Allah guides to accept the truth, regardless of who it is with—even if it is with someone he dislikes or opposes—and to reject falsehood, regardless of who it is with—even if it is with someone he loves or aligns with—is one

(1) Logical Fallacies, (149).

(2) See: Discerning Truth, (39–40).

(3) See: <http://www.logicalfallacies.info/presumption/false-dilemma/>

(4) See: A Pocket Guide to Logic & Faith, (35).

(5) See: Discerning Truth, (43–44).



whom Allah has truly guided to the truth on matters over which people differ”⁽¹⁾. Atheists often lack such objectivity, as they are known for frequently using this fallacy in debates, and their personal attacks are rampant on social media, as previously noted.

Dr. Jason Lisle categorizes this fallacy into two forms:

1. Personal slander.
2. Attacks based on personal circumstances.

In the first case, the debater disparages or insults the opponent to tarnish their image before the audience. Though this tactic may succeed in swaying the audience emotionally, it is logically fallacious because the character or background of the opponent is irrelevant to the validity of their arguments. Name-calling is one of the most common types of ad hominem attacks. Dr. Lisle notes that such behavior is more typical of children, and adults should refrain from it, striving to be rational and learning to use sound arguments. However, due to the absence of credible, logical arguments supporting evolutionary theory, evolutionists often resort to ad hominem attacks. This reminds us that the evolutionary worldview is intellectually bankrupt⁽²⁾.

Seventh Fallacy: Faulty Appeal to Authority

This fallacy is the opposite of the ad hominem fallacy, where the fallacious arguer denigrates their opponent. Instead, in the faulty appeal to authority, the arguer treats the opinion of a cited authority as a decisive, irrefutable truth. This is logically flawed because the truth is not determined by people; rather, people are recognized by the truth they uphold.

Atheistic evolutionists frequently commit this fallacy in discussions. Dr. Jason Lisle explains, “In the origins debate, the faulty appeal is often to someone who is considered an expert on a particular topic ... For example, consider the statement, ‘Dr. Bill has a Ph.D. in biology, and he believes in evolution.’ The unstated conclusion is that evolution must, therefore, be true or is at least likely to be true. But such an argument is fallacious. After all, we could equally point out that ‘Dr. Dave also has a Ph.D. in biology, and he believes in Biblical Creation.’ The fact that other experts on the topic draw the opposite conclusion should reveal the vacuous nature of the evolutionist’s argument”⁽³⁾.

This does not imply that consulting specialists or referencing their views is always wrong; rather, the error in this fallacy lies in three areas:

(1) Al-Sawā’iq al-Mursalāh, (2/516).

(2) See: A Pocket Guide to Logic & Faith, (39–40).

(3) Discerning Truth, (54-55).



1. Appealing to an authority outside their area of expertise.
2. Ignoring that an expert's worldview influences their conclusions from scientific facts.
3. Treating a fallible expert as though they are infallible⁽¹⁾.

These three pitfalls are where atheists most frequently stumble in debates. Another related issue is the appeal to the majority, a common tactic among atheists when discussing evolution. They argue that the majority of scientists in Western universities accept the theory of evolution. Scott Huse⁽²⁾ responded to this fallacy, stating, "It is also important to remember that just because most people believe in something does not necessarily make it true. The argument from a majority opinion is not an impressive one. In fact, it is completely irrelevant since scientific truth is never determined by taking a vote. Majorities can be, and often have been wrong, completely wrong"⁽³⁾.

Human nature may incline us to follow the majority, even if we are mistaken. This is why Allah warns us in numerous verses against following the majority without verifying the correctness of their claims. An example of this is His statement: "And if you obey most of those upon the earth, they will mislead you from the way of Allah." [*al-An'ām: 116*].

The scholar Ibn Hazm⁽⁴⁾ (may Allah be merciful to him) eloquently commented on this point, stating, "Do not feel estranged with the truth, even if you are alone, for whoever is with the truth is accompanied by the Creator (exalted is He). Do not be disheartened by the abundance of your opponents, their long-standing presence, or the people's admiration of them and their numbers. The truth is greater than them, more ancient, more honored, and greater in worth to everyone, and more deserving of reverence"⁽⁵⁾.

(1) See: *Ibid.*, (54–55).

(2) Scott Huse: An American scientist holding a doctorate, focused on critiquing the theory of evolution. He authored *The Collapse of Evolution*, a reputable work in its field. See the back cover of *The Collapse of Evolution*.

(3) *The Collapse of Evolution*, (21).

(4) Ibn Ḥazm: He is Abū Muḥammad 'Alī ibn Aḥmad ibn Sa'īd ibn Ḥazm al-Andalusī al-Qurṭubī, a distinguished scholar with extensive knowledge in multiple fields. Among his teachers were Abū 'Umar Aḥmad ibn Muḥammad al-Ṭalamankī, and those who narrated from him include Abū Rāfi' al-Faḍl and Abū 'Abdullāh al-Ḥumaydī. He is the author of numerous works, including *al-Iḥkām fī Uṣūl al-Aḥkām* and *al-Muḥallā bi'l-Āthār*. He passed away in 456 AH. Refer to *Wafayāt al-A'yān*, 3/325-330, and *Siyar A'lām al-Nubalā'*, (18/184-212).

(5) *al-Taqrīb li-Ḥadd al-Manṭiq*, (193–194).



Eighth Fallacy: The Straw Man Fallacy

The straw man fallacy “is a classic fallacy in which one attacks a weaker, misrepresented version of the opponent’s argument rather than the real argument. This misrepresentation often relies on similar terminology or, by distorting the original idea, renders it unrecognizable by taking it out of its true context”⁽¹⁾. This fallacy is likened to attacking a straw man rather than a real person.

Atheists frequently use this fallacy by attributing beliefs or claims to religious people that they do not hold and then attacking these false claims. Dr. Jason Lisle highlights the danger of this fallacy and how it is used by atheistic evolutionists. For instance, they might say, “Creationists do not believe that animals can change. But it is evident that animals change. Therefore, creationists are wrong.”

Dr. Lisle explains that this is a straw man fallacy because creationists do believe that animals can change, but they do not believe in fundamental changes from one basic kind to another. This misrepresentation might stem from a flawed understanding of what creationists actually teach, or alternatively, it could be a deliberate distortion, making it a deceitful tactic. While unethical, this fallacy is common in debates about the origin of life and the universe⁽²⁾.

(1) al-Mughālātāt al-Manṭiqiyyah, (163).

(2) See: Logical Fallacies, (163). See also A Pocket Guide to Logic & Faith, (51).



Section Two: Exposing the Absurdities of Atheists

The atheistic doctrine is the most baseless of falsehoods, as it denies the most evident reality—the existence of the Creator, Glorified and Exalted. As the poet aptly stated:

*And nothing in reason could ever hold true
If the sun itself needed proof to shine through⁽¹⁾*

The minds of atheists are thus distorted, their vision veiled, and their hearing corrupted. This leads them to vulgar and despicable behaviors, uttering baseless and offensive claims. This tendency is particularly noticeable among the leaders and advocates of atheism, whose numerous absurdities and contradictions demonstrate the corruption of the atheistic doctrine. These excesses are, indeed, vile fruits from a poisoned tree. This section presents seven examples, drawn from the insights of Western scholars, that highlight these absurdities:

Example One: The Human Reality According to Atheists

Allah has informed us that He has honored the Children of Adam, as He says, “**And We have certainly honored the Children of Adam**” (*al-Isrā’*:70). Muslims believe that Allah created humankind in the best form. Atheists, however, deny any special honor for humanity, reducing human reality to mere machines for DNA replication. In *God’s Undertaker*, John Lennox cites Richard Dawkins as saying, “The universe is nothing but a collection of atoms in motion, and human beings are simply machines for propagating DNA, a self-sustaining process”⁽²⁾. Lennox questions this: “Is

(1) *Dīwān al-Mutanabbī*, (343).

(2) BBC Christmas Letter Study Guide, 1991



there really nothing more to the universe and life than that?”⁽¹⁾. He also references Francis Crick’s statement: “You, your joys and sorrows, your memories and ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules”⁽²⁾.

Example Two: The Value of Human Beings According to Atheists

When the dignity of humanity weakened among atheists, and they reduced human nature to mere atoms, with human thoughts and emotions viewed merely as neurological activities, the value of human life likewise diminished. What, then, is the actual value of a person if one adopts the view of atheist Stephen Hawking, who said: “The human race is just a chemical scum on a moderate-sized planet?”⁽³⁾

All modern atheists adopt the theory of evolution, a view that has, as Dr. Michael Denton observed, “turned the understanding of human value upside down.” He stated, “Darwin’s revolutionary vision changed the world...it posited that all diversity of life on Earth is the result of natural, random processes and not—as previously believed—the result of divine creation. Accepting this major claim and removing God from the natural order played a decisive role in the secularization of Western society”⁽⁴⁾. Denton further added, “The Darwinian theory severed humanity’s link to God and left it adrift in the cosmos without purpose or end. This is why the impact of the theory was so profound. No other intellectual revolution in modern times...so drastically affected the way people view themselves and their place in the universe”⁽⁵⁾.

This Darwinian-atheistic perspective devalues humanity, treating it as just another species of animal—as explained by Professor George Gaylord Simpson⁽⁶⁾: “In Darwin’s world, there is no special place for humanity, other than defining it as a distinct species of animal. Humanity is part of nature in every sense and is not separate from it. Humanity is literally akin to every living thing, whether it be an amoeba, a tapeworm, seaweed, an oak tree, or an ape—even if the degrees of relationship vary”⁽⁷⁾.

(1) God’s Undertaker, (56).

(2) The Astonishing Hypothesis, (3).

(3) Reality on the Rocks: Beyond Our Ken, 1995

(4) Evolution: A Theory in Crisis, (17).

(5) Ibid., (67).

(6) George Gaylord Simpson: An American professor of zoology, widely regarded as one of the most prominent paleontologists in the United States during the twentieth century. He passed away in 1984. See: <https://www.britannica.com/biography/George-Gaylord-Simpson>

(7) “The World into Which Darwin Led Us,” Science, vol. 131, 1960



This unusual perspective on humanity has led atheists to adopt nihilism, whether they openly admit it or not. As Professor Fred Hoyle put it: “I am haunted by the conviction that the nihilistic philosophy, which became the dominant view among educated people following the publication of ‘The Origin of Species,’ set humanity on a course of automatic self-destruction. The day of reckoning is approaching”⁽¹⁾.

This, in turn, has led evolutionary atheists to make extreme claims about human value. Western scholars have documented and refuted these extreme claims. For example, John Henry Westen⁽²⁾ responded to the statements of atheist professor Peter Singer⁽³⁾ in an article titled, “Princeton Professor: And I repeat, I would kill disabled infants”. In this article, Westen highlighted some of Singer’s extreme views, quoting him as saying: “When asked whether he would choose to kill ten cows or a single human, Singer responded that he would prefer to kill the cows—not because they were of lesser value than humans, but because people mourn death more”⁽⁴⁾.

Such statements are not merely slips of the tongue from this well-known philosopher; they reflect a profound philosophical issue within atheistic evolutionism. Francis Fukuyama⁽⁵⁾ discusses this issue in his book *The End of History*, where he says: “Human rights have a deep philosophical problem: we must first understand humanity before we can examine its rights and understand human nature. Modern natural sciences indicate there is no essential difference between humans and nature. When we expand equality to deny any differences among humans, it could lead to denying critical differences between humans and great apes, raising innumerable questions, such as: Why should killing humans be considered impermissible while killing such animals is not? Eventually, we may reach the question: why shouldn’t intestinal parasites and viruses enjoy equal rights to humans?”⁽⁶⁾.

(1) *The Intelligent Universe*, (9).

(2) John Henry Westen: A Canadian child psychologist and Catholic writer with a focus on article writing. See: <https://www.catholic.com/profile/john-henry-westen>

(3) Peter Singer: An Australian philosopher and professor of bioethics at Princeton University, regarded as one of the most influential contemporary philosophers. See: <https://petersinger.info/about-me-cv>

(4) <https://www.lifesitenews.com/news/princeton-professor-singer-and-i-repeat-i-would-kill-disabled-infants>

(5) Francis Fukuyama: Professor of political philosophy at Johns Hopkins University in the United States, of Japanese descent, and considered one of the most prominent political thinkers in the U.S. today. See: <https://fukuyama.stanford.edu>

(6) *Nihāyat al-Tārīkh wa Khātim al-Bashar* (259), Francis Fukuyama, (Markaz al-Ahrām li al-Tarjamah wa al-Nashr, translated by Husayn Ahmad Amin, first edition, 1993).



Example Three: Atheists and Morality

Atheists hold various extreme views on morality, as atheism does not provide a solid foundation for ethical values, unlike those who believe in God and adhere to a religion. Richard Dawkins himself admitted this point, stating, “It is pretty hard to defend absolutist morals on grounds other than religious ones”⁽¹⁾.

The theory of evolution is highly favored among atheists, and they often seek to use it as a basis for explaining everything, including morality. Yet, this approach presents a challenge, for, according to Darwinian interpretation, humans are, as Richard Dawkins describes, “survival machines, robot vehicles blindly programmed to preserve the selfish molecules known as genes.”⁽²⁾ What ethical values can be expected from a survival machine, a device programmed solely to preserve selfish molecules?

This fundamental problem has led atheists to express numerous extreme opinions. Professor Chad Meister, in his article *God, Evil, and Morality*, held atheists to compelling criticisms on this topic, illustrating some of their extreme views. Among these is Richard Dawkins’ attempt to explain morality through evolution:

“On the face of it, the Darwinian idea that evolution is driven by natural selection seems ill-suited to explain such goodness as we possess, or our feelings of morality, decency, empathy, and pity. Natural selection can easily explain hunger, fear, and sexual lust, all of which straightforwardly contribute to our survival or the preservation of our genes. But what about the wrenching compassion we feel when we see an orphaned child weeping, an old widow in despair from loneliness, or an animal whimpering in pain? What gives us the powerful urge to send an anonymous gift of money or clothes to tsunami victims on the other side of the world whom we shall never meet and who are unlikely to return the favor? Where does the Good Samaritan in us come from? Isn’t goodness incompatible with the theory of the ‘selfish gene’? No. This is a common misunderstanding of the theory—a distressing (and, with hindsight, foreseeable) misunderstanding. It is necessary to put the stress on the right word. The selfish gene is the correct emphasis, for it makes the contrast with the selfish organism, say, or the selfish species. Let me explain. The logic of Darwinism concludes that the unit in the hierarchy of life which survives and passes through the filter of natural selection will tend to be selfish. The units that survive in the world will be the ones that succeed in surviving at the expense of their rivals at their own level in the hierarchy. That, precisely, is what selfish means in this context”⁽³⁾.

(1) *The God Delusion*, 232

(2) *The Selfish Gene*, (v).

(3) *The God Delusion*, (214-215).



Chad Meister then commented on Dawkins' words, explaining that Dawkins seems to imply that our genes are preprogrammed to replicate themselves selfishly. While individuals may not always act selfishly, our genes' operation at the organismal level can sometimes take an altruistic and ethical approach, providing a better means for the gene's survival. This perspective leaves us with a serious issue: there is little room for what we generally understand as morality, right versus wrong, or objective good versus evil. In Dawkins' model, we act kindly toward others because our genes are programmed to behave this way, which offers an evolutionary benefit. Kindness is not a universally binding ethical value but merely something we perceive as "morally good" because evolutionary struggles have conditioned us to believe so. Moreover, according to this view, there is nothing inherently wrong with being selfish at the organismal level, harming others for personal gain, or even committing assault for pleasure. These actions simply do not generally provide a broad evolutionary benefit and have thus become socially prohibited over time⁽¹⁾.

Dawkins, in fact, made a rather disturbing assertion regarding assault, suggesting that prohibiting assault is entirely arbitrary: "Your belief that rape is wrong is an arbitrary conclusion"⁽²⁾.

Chad Meister also mentioned that some other atheists argue that morality is merely an illusion and a trick. Atheist Michael Ruse, for instance, posits that morality, or our belief in it, is merely an adaptation that has evolved to promote reproduction. Accordingly, moral foundations are not grounded in divine will, any metaphysical roots of evolution, or any other framework within the universe. He sees morality as an illusion—one used by our genes to compel us to cooperate, though it has no external foundation. In his view, morality is an outcome of evolution, but evolution itself cannot justify it⁽³⁾.

Professor Chad Meister responded to Ruse's account by summarizing that most of us believe in morality, though it does not exist. This represents the ultimate stance on ethics among New Atheists, whether they are aware of it or not⁽⁴⁾.

Thus, atheists hold that there is no objective morality and that ethics are merely an illusion. This extreme view is one of the outcomes produced by the theory of evolution.

(1) God, Evil and Morality in the Book: God is Good, God is Great (114 – 115).

(2) <http://www.anthonysmith.me.uk/2008/11/06/dawkins-on-rape/>

(3) The Evolution of Ethics, in Philosophy of Biology, (316), by: Michael Ruse and Edward O. Wilson,

(4) God, Evil, and Morality, (115-116).



Example Four: The Purpose of Life According to Atheists

As previously discussed, atheists view human existence as nothing more than a collection of atoms, emotions as limited to neural processes, and humanity as simply another evolved animal species. Additionally, atheism does not provide a stable foundation for moral values. So, what could be expected of them regarding one of life's most profound questions: "What is the purpose of life?" This fundamental question, pondered by people worldwide, raises the issue of how atheists respond. Professor James Anderson⁽¹⁾, in his article *Can Life Have Meaning without God?*, explored some extreme atheist views on the subject, such as the following:

Richard Dawkins wrote, "The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference"⁽²⁾.

Likewise, atheist Professor William Provine⁽³⁾ stated, "Let me summarize my views on what modern evolutionary biology tells us loud and clear—and these are basically Darwin's views. There are no gods, no purposes, and no goal-directed forces of any kind. . . . There is no ultimate foundation for ethics, no ultimate meaning in life, and no free will for humans, either"⁽⁴⁾.

Atheist Professor Alex Rosenberg expressed a similar view: "What is the purpose of the universe? There is none. What is the meaning of life? Ditto. Does history have any meaning or purpose? It's full of sound and fury, signifying nothing"⁽⁵⁾.

Professor Anderson commented on these statements, noting that many such examples exist. Atheists and believers alike agree that if God does not exist, there can be no objective purpose to life. However, Anderson raises the question: do atheists have any other option?

Anderson points out that many atheists concede that if God does not exist, then the universe and human life inherently lack objective purpose. Yet, they quickly add that we should not conclude from this that our lives lack purpose. They argue that we can create our own purpose by setting goals for ourselves. Since nothing external to us can provide life with meaning, this meaning must come from within ourselves, either individually or collectively. Anderson then highlights two main issues with this argument:

(1) James Anderson: Professor of Philosophy and Theology in the United States, with a focus on critiquing contemporary atheism. See: <https://www.thegospelcoalition.org/profile/james-n-anderson/>

(2) *River out of Eden*, (133).

(3) William Provine: Professor of Biology at Cornell University in the United States, passed away in 2015. See: https://evolutionnews.org/2015/09/william_provine/

(4) "Darwinism: Science or Naturalistic Philosophy?" *Origins Research* 16:1

(5) *The Atheist's Guide to Reality*, (2-3), by: Alex Rosenberg, (W. W. Norton & Company, 2012)



The First Problem: This approach suffers from arbitrariness. If the purpose of life can be determined subjectively, then any personal preference or assumption could serve as a life purpose. For example, a person might spend their days eating cake and playing video games, feeling that this fulfills their life's purpose. Someone contemplating suicide might view their life's purpose as ending it. Worse yet, this suicidal individual may also feel that destroying others' lives gives purpose to their own.

The Second Problem: This is the “Bootstrapping Problem.” This challenge confronts any system expected to originate and sustain itself without external assistance. Just as lifting oneself off the ground by pulling on one's own bootstraps is impossible, it is likewise impossible to create meaning in a life that is inherently meaningless—whether that meaning comes from within or without. If life is intrinsically devoid of meaning, how can one's choices carry any significance or produce meaning? How can meaningful decisions arise from a meaningless existence? Is it possible to suddenly begin with something simply because one wishes their choices to be meaningful?⁽¹⁾

The New Atheists are acutely aware of the negative impact of this philosophy on their followers. Richard Dawkins, in the preface of his book *Unweaving the Rainbow*, recounted how a foreign publisher of his first book admitted to losing sleep for three consecutive days due to anxiety over its bleak and grim message. Another person asked Dawkins how he manages to get out of bed in the morning. A teacher from a distant country reproached him, explaining that a student had come to her in tears after reading the book because it showed life as empty and meaningless. The teacher advised her not to share the book with friends, fearing they would also be contaminated by this nihilistic pessimism⁽²⁾.

Example Five: The Atheists' Definition of 'Nothing'

New atheists assert that the universe emerged from nothing. In fact, Lawrence Krauss, an advocate of atheism and a cosmologist, authored a book titled *Universe from Nothing*. Since the appearance of something from nothing is logically impossible, Krauss redefined “nothing” to mean the “quantum vacuum,” which is the lowest possible energy state (Vacuum State)⁽³⁾. However, a quantum vacuum is something—albeit low in energy—and cannot be described as truly “nothing.” Krauss merely manipulated language to evade the real question: Where did this quantum vacuum originate, if it is indeed something rather than “nothing”?

(1) <https://www.thegospelcoalition.org/article/can-life-have-meaning-without-god/>

(2) *Unweaving the Rainbow*, preface: (1).

(3) *The Structured Vacuum: Thinking about Nothing* (14), Rafelski, J., & Muller, B.



Richard Dawkins praised this book so much that he wrote its foreword and defended it in his debate with Bishop George Pell⁽¹⁾. Bishop Pell pressed Dawkins on this issue, pointing out Krauss's linguistic maneuvering to sidestep the dilemma. Dawkins responded, "You could dispute exactly what's meant by nothing, but whatever it is, it's very, very simple." The audience laughed, prompting Dawkins to ask, "Why is that funny?" Bishop Pell replied, "Well, I think it's a bit funny to be trying to define nothing," sparking even more laughter and applause⁽²⁾. This linguistic manipulation by atheists is, indeed, one of their amusing fallacies.

Example Six: The Atheists' Stance on Chance and Miracles

In Chapter One of this section, it was noted that atheists significantly exaggerate the role of chance, raising it to an almost sacred status. Professor Pierre-Paul Grasse expressed this idea: "Chance becomes a sort of providence, which, under the cover of atheism, is not named but which is secretly worshipped"⁽³⁾.

Western scholars have highlighted atheists' exaggeration of chance. For example, Benjamin Wiker and Scott Hahn noted Richard Dawkins's statement, where he says, "Given infinite time, or infinite opportunities, anything is possible"⁽⁴⁾.

Wiker and Hahn also noted the connection between Dawkins's stance on chance and his views on miracles. They referenced Dawkins's comment on miracles: "A miracle is something that happens, but which is exceedingly surprising. If a marble statue of the Virgin Mary suddenly waved its hand at us, we should treat it as a miracle because all of our experience and knowledge tells us that marble doesn't behave like that"⁽⁵⁾. Dawkins elaborated that while the molecules in solid marble constantly move in random directions, if, by sheer chance, all the molecules happened to move in the same direction at the same time, the hand would move. He concluded, "It is theoretically possible for a marble statue to wave, but the odds against it are so massive they defy imagination"⁽⁶⁾.

Professors Wiker and Hahn explained the reason behind Dawkins's devotion to chance and his exaggerated view on miracles, stating, "Why such a devotion to the great and fickle god, Chance?"

(1) George Pell: Cardinal and Archbishop of Sydney, known for his critiques of atheism and his televised debate with Richard Dawkins. See: <https://www.britannica.com/biography/George-Cardinal-Pell>

(2) https://www.youtube.com/watch?v=X1_rKWGoHiQ

(3) *Evolution of Living Organisms* (107), Pierre P. Grasse (Academic Press, 1977)

(4) *Answering the New Atheism*, (139).

(5) *The Blind Watchmaker* (159), Richard Dawkins (Norton, 1996)

(6) *Ibid.* (159–160).



Quite simple. He would rather believe in anything but God”⁽¹⁾ . They added, “We think it is fair to say that Dawkins’ faith in the powers of chance is at least as strong, if not stronger, than most people’s faith in God”⁽²⁾ .

Example Seven: Atheists’ Speculations on the Existence of Aliens

One of the most peculiar claims of atheists, and a fitting conclusion for this section, is their attempt to avoid belief in a Creator by instead speculating that life’s origin stems from extraterrestrial beings. As previously noted, this position is endorsed by figures such as Fred Hoyle and Francis Crick. Even Richard Dawkins leaned towards this view in an interview with journalist Ben Stein, who included this conversation in his documentary *Expelled* to highlight Dawkins’s readiness to believe in the idea of aliens—despite the lack of scientific evidence—while remaining unwilling to accept the existence of a Creator, despite countless signs pointing to the Divine in everything.

The interview unfolded as follows:

Ben Stein: “Then, who did create the heavens and the earth?”

Richard Dawkins “Why do you use the word who? See, you immediately beg the question by using the word who.”

Ben Stein: “Then, how did it get created?”

Richard Dawkins “Well, by a very slow process.”

Ben Stein: “But, how did it start?”

Richard Dawkins “Nobody knows how it started. We know the kind of event that must have been. We know the sort of event that must have happened for the origin of life.”

Ben Stein: “Then, what was that?”

Richard Dawkins “It was the origin of the first self-replicating molecule.”

Ben Stein: “Right, how did that happen?”

Richard Dawkins “I told you, we don’t know.”

Ben Stein: “So, you have no idea how it started.”

Richard Dawkins “No, no, nor has anyone else.”

(1) Answering the New Atheism, (21).

(2) Ibid. (19)



Ben Stein: “What do you think is the possibility that Intelligent Design might turn out to be the answer to some issues in genetics or in evolution?”

Richard Dawkins: “Well, it could come about in the following way. It could be that at some earlier time, somewhere in the universe, a civilization evolved, probably by some kind of Darwinian means, probably to a very high level of technology, and designed a form of life that they seeded onto perhaps this planet. Now, um, now that is a possibility, and an intriguing possibility. And I suppose it’s possible that you might find evidence for that if you look at the details of biochemistry, molecular biology, you might find a signature of some sort of designer.⁽¹⁾”

Following this conversation, Stein remarked to the audience (outside of the interview): “Hold on a second, Richard Dawkins believes Intelligent Design might be a legitimate pursuit,” further noting that Dawkins’s only opposition seems to be with a specific type of designer—namely, God.

The multitude of illogical assertions made by atheists, of which only a few are covered here, reveals a pattern that Western scholars have identified in their critiques of atheism. Careful examination of these claims demonstrates that they are more than sufficient to undermine the atheist worldview. However, atheists remain steadfast in their denial. As the Almighty has said: **“Whomsoever Allah leaves to stray, none can guide them; and He leaves them in their arrogance, wandering blindly”** [*Al-A‘rāf*: 186].

(1) <https://www.youtube.com/watch?v=BoncJBrrdQ8>



Section Three: Exposing the Contradictions of Atheists

Atheism is a doctrine built on falsehood and corruption. One of the most prominent characteristics of a false and corrupt ideology is its inherent contradictions. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) laid out a general principle regarding this, saying, **“Everyone who opposes the Messenger must, by necessity, contradict themselves,”** as Allah says, **“And if it had been from [anyone] other than Allah, they would have found within it much contradiction”** (*al-Nisā: 82*)⁽¹⁾. And Ibn Taymiyyah (may Allah have mercy on him) also remarked, “I know of no one from those who stray from the Book and Sunnah—from among all the champions of philosophy and speculative theology—who is not inevitably contradictory, causing what they affirm to invalidate what they deny and vice versa because their speech is from someone other than Allah”⁽²⁾.

In this section, “contradiction” means “a combination of statements, ideas, or features that are opposed to each other”⁽³⁾.

An atheist lives a life full of contradictions and intellectual chaos, a fact admitted by the former atheist, author, and professor C.S. Lewis, who said, “At that time, I was living, like many atheists and anti-theists, in a whirl of contradictions”⁽⁴⁾.

One reason for the abundance of contradictions among atheists may be that using the principles of logic—including the principle of non-contradiction—is inherently incompatible with their

(1) Bughiyatu al-Murtad (395), by Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah (Maktabat al-‘Ulūm wa al-Ḥikam, 3rd edition, 1415 AH, edited by Mūsā al-Duwaysh).

(2) Majmū‘ al-Fatāwā (13/305).

(3) <https://en.oxforddictionaries.com/definition/contradiction>

(4) <http://www1.cbn.com/700club/meet-creator-narnia-cs-lewis>



beliefs. Dr. Jason Lisle explains this by saying, “Rational thinking includes using the laws of logic, such as the law of non-contradiction, which states that you cannot have both A and not-A at the same time and in the same relationship. For instance, the statement, ‘My car is in the parking lot, and it is not the case that my car is in the parking lot,’ is necessarily false due to the law of non-contradiction. Any rational person would accept this law. But why is this law true? Why should there be a law of non-contradiction, or for that matter, any laws of reasoning? ... The law of non-contradiction is not merely an individual’s opinion of how we should think... Laws of logic are Allah’s standard for knowledge... They are immaterial—they apply everywhere and at all times. Materialistic atheists cannot possess the laws of logic because they believe that everything is material—a part of the physical world. But laws of logic are non-physical ... Laws of logic cannot exist in the atheist’s world, yet he uses them to try to reason, making this a fundamental inconsistency on his part”⁽¹⁾.

New atheists, particularly Lawrence Krauss, firmly adhere to scientism, believing that all beliefs must be based on empirical science, even if this contradicts conventional logical thinking. In his famous debate with Dr. William Lane Craig, Krauss revealed a short-sleeve shirt under his jacket that read, “ $2 + 2 = 5$ for very large values of 2.” He then stated, “This is worth a thousand words. Okay, so $2 + 2 = 5$, as my shirt says, for extremely large values of 2. This is crucially important because classical logic states that $2 + 2$ cannot equal 5, but that is incorrect. Mathematicians and physicists know that one can alter these rules for larger values of numbers”⁽²⁾.

This claim opens a dangerous door, allowing contradictions by suggesting that beliefs can be based on findings contrary to sound logic as long as they are supported by empirical evidence. Empirical science, particularly historical sciences like cosmology—Krauss’s field—often undergoes shifts and limitations. Such statements illustrate why atheists frequently engage in logical fallacies and absurdities (as mentioned previously), as well as contradictions, which will be further discussed here.

Exposing contradictions is one of the methods used by Western scholars in critiquing modern atheism, and they have pointed out the numerous contradictions in contemporary atheist thought.

The First Contradiction: The Universe Created Itself from Nothing – “Nothing” Existed Before Creation

In the 20th century, astronomers discovered that the universe has a beginning, which posed a significant challenge to atheists, as sound logic dictates that every event must have a cause. To

(1) A Pocket Guide to Logic & Faith (66).

(2) <https://www.reasonablefaith.org/media/debates/the-craig-krauss-debate-at-north-carolina-state-university/>



avoid this problem, atheists engaged in much sophistry on this issue. The absurdities of atheists like Lawrence Krauss and Richard Dawkins regarding their definitions of “nothing” have already been discussed.

Atheists Stephen Hawking and Leonard Mlodinow wrote about this issue in their book *The Grand Design*, expressing the contradictory statement, “Because there is a law such as gravity, the universe can and will create itself from nothing.”⁽¹⁾ This short sentence—Hawking’s central argument for the universe’s self-creation—is highly contradictory.

Professor John Lennox, responding to Hawking, wrote, “Note the assumption in the first part of that statement: ‘Because there is a law of gravity ...’ Hawking assumes, therefore, that a law of gravity exists. One presumes also that he believes that gravity itself exists, for the simple reason that an abstract mathematical law on its own would be vacuous with nothing to describe... the main issue for now, however, is that gravity or a law of gravity is not ‘nothing,’ if he is using that word in its usual philosophically correct sense of ‘non-being.’ If he is not, he should have told us so. On the face of it, Hawking appears therefore to be simultaneously asserting that the universe is created from nothing and from something—not a very promising start...The situation does not improve when we move on to the logic of the second part of Hawking’s statement: ‘the universe can and will create itself from nothing.’ This assertion is self-contradictory. If we say, ‘X creates Y,’ we presuppose the existence of X in the first place in order to bring Y into existence. That is the simple matter of understanding what the words ‘X creates Y’ mean. If, therefore, we say, ‘X creates X,’ we imply that we are presupposing the existence of X. This is obviously self-contradictory and thus logically incoherent—even if we put X equal to the universe!”⁽²⁾

The Second Contradiction: The Universe Needs No Cause – God Needs a Cause

The established scientific fact that the universe has a beginning inevitably raises the question: Who brought the universe from nonexistence into existence? Atheists are troubled by this question. In an interview with journalist Ben Stein, for instance, Richard Dawkins responded with annoyance when asked, “Then, who did create the heavens and the earth?” by replying, “Why do you use the word who? See, you immediately beg the question by using the word who”⁽³⁾.

(1) *The Grand Design* (180).

(2) *God and Stephen Hawking* (29–31).

(3) <https://www.youtube.com/watch?v=BoncJBrrdQ8>



Atheist Lawrence Krauss also believes we must be wary of questions like “Why”. This is because questions like “Who created the universe?” and “Why does the universe exist?” are pressing questions that most people contemplate, and atheists struggle to answer them⁽¹⁾.

After atheists express their frustration with these questions—(Who?) and (Why?)—they contradict themselves by being the first to ask these very questions about the Creator, saying: “If God created everything, then who created God?” Richard Dawkins bases his primary argument on this in his famous book *The God Delusion*⁽²⁾.

Thus, the atheist holds that the ultimate reality is the universe, which should not be questioned regarding its origin or purpose. The believer, however, sees the ultimate reality as God and disallows the question, “Who created God?” Austin Farrer⁽³⁾ states, “The issue between the atheist and the believer is not whether it makes sense to question ultimate fact, it is rather the question: what fact is ultimate? The atheist’s ultimate fact is the universe; the theist’s ultimate fact is God”⁽⁴⁾.

However, there is a profound difference between the question “Who created the universe?” and “Who created God?” The first question is legitimate because the atheist acknowledges that the universe has a beginning. In contrast, the second question is not legitimate since the believer holds that God is the First, without a beginning. Professor John Lennox explains the difference between these two questions: “If one resorts to God as the answer to the why question, as I unashamedly do, then Hawking will counter: ‘It is reasonable to ask who or what created the universe, but if the answer is God, then the question has merely been deflected to that of who created God’⁽⁵⁾... If the answer is ‘the law of gravity,’ according to Hawking’s argument, the question is deflected to: who created the law of gravity? And this is a question that he does not answer. Hawking is here giving an argument that serves only to reveal the inadequacy of his concept of God. To ask the question ‘who created God’ logically presupposes that God is a created entity. This is certainly not the concept of God held by Christians, Jews, or Muslims. God is eternal; he is the ultimate truth, the ultimate fact. To ask who created him is to show that one does not understand the nature of his being”⁽⁶⁾.

(1) *Universe from Nothing* (146), by: Lawrence M. Krauss, (Free Press, 2012).

(2) *The God Delusion* (188–189).

(3) Austin Farrer: Philosopher and theologian, British, former Dean of an Oxford college, author of numerous theological books. Died in 1968. See: <https://www.giffordlectures.org/lecturers/austin-marsden-farrer>.

(4) *A Science of God* (33–34).

(5) *The Grand Design* (172)

(6) *God and Stephen Hawking* (68)



The Third Contradiction: No Evidence Except from Empirical Science – This Claim Itself Is Not Based on Empirical Science

Scientism is one of the central foundations of contemporary atheists, who claim that only scientific evidence is reliable. They regard philosophical evidence as irrelevant, asserting that philosophy is dead. As for religious textual evidence from books like the Bible or the Quran, they are strongly opposed to it.

Western scholars have demonstrated that scientism is self-contradictory. Professor William Lane Craig explains: “Scientism is self-refuting. Scientism tells us that we should not believe any proposition that cannot be scientifically proven. But what about that very proposition itself? It cannot itself be scientifically proven. Therefore, we should not believe it. Scientism thus defeats itself”⁽¹⁾.

Professor John Lennox elaborates further: “But what destroys scientism completely is the fatal flaw of self-contradiction that runs through it. Scientism does not need to be refuted by external argument: it self-destructs ... For, the statement that only science can lead to truth is not itself deduced from science. It is not a scientific statement but rather a statement about science; that is, it is a metascientific statement. Therefore, if scientism’s basic principle is true, the statement expressing scientism must be false. Scientism refutes itself. Hence, it is incoherent”⁽²⁾.

The Fourth Contradiction: No Objective Moral Standard of Good and Evil – Yet Religion Is Evil

In the atheist’s worldview, there can be no objective moral standard that all people can rely on. The universe is merely atoms that exist without design or purpose; hence, there cannot be objective good and evil. Richard Dawkins writes: “The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference”⁽³⁾.

Humans, according to atheism, are evolved animals, and as is well-known, animals are not morally accountable. We do not say a lion has erred by killing and eating a gazelle. Yet, Richard Dawkins contradicts himself by often describing actions as objectively good or evil, as though his views are more than mere personal opinions.

Professor William Lane Craig challenged him on this point, highlighting sections from Dawkins’ writings where he condemns the actions of religious individuals. Craig notes that it is

(1) <https://www.reasonablefaith.org/writings/question-answer/is-scientism-self-refuting>.

(2) God’s Undertaker (42)

(3) River out of Eden (133).



hard to believe that Dawkins' moral denunciations are meant to be seen as purely his personal views. The emphasis on objective duties and values conflicts with Dawkins' atheism. According to naturalism, humans are just animals, relatively advanced apes, and animals are not morally responsible⁽¹⁾.

The Fifth Contradiction: The Problem of Evil as Evidence for Atheism – But No Good or Evil Exists

The problem of evil is one of atheists' core arguments. This argument is based on two premises and a conclusion:

- Premise 1: If an all-powerful, all-knowing, and all-good God exists, then evil would not exist.
- Premise 2: Evil exists in the world.
- Conclusion: Therefore, an all-powerful, all-knowing, and all-good God does not exist.

The second premise rests on the existence of objective evil in the universe, yet objective evil cannot exist in an atheist's world, as even Richard Dawkins admits. This creates a glaring contradiction in atheism. Professor William Lane Craig explains: "Although at a superficial level suffering calls into question God's existence, at a deeper level suffering actually proves God's existence. For apart from God, suffering is not really bad. If the atheist believes that suffering is bad or ought not to be, then he makes moral judgments that are possible only if God exists".⁽²⁾

In more precise terms, an atheist cannot use the presence of evil in the world to disprove God's existence without acknowledging both good and evil. There is no way to recognize good and evil without an objective standard, which is impossible without a moral lawgiver. That lawgiver is God—the very being the argument against evil seeks to deny! Therefore, one cannot use the problem of evil to prove atheism without first disproving atheism by acknowledging God's existence. The atheist's aims and means thus contradict each other.

William Lane Craig has restructured the atheist argument on the problem of evil as evidence for the existence of God with the following syllogism:

1. If God does not exist, objective moral values do not exist.
2. Evil exists.
3. Therefore, objective moral values exist.⁽³⁾

(1) God is Good God is Great (18–19).

(2) On Guard: Defending Your Faith with Reason and Persuasion (162).

(3) Mushkilat al-Sharr wa Wujūd Allah (62–63).



4. Therefore, God exists⁽¹⁾.

The Sixth Contradiction: Religion Promotes Violence – Yet Atheists Are Among the Most Violent Advocates

Sam Harris ignited the new atheism movement with his book *The End of Faith*, becoming one of the “Four Horsemen” who aggressively criticize religions—especially Islam—for allegedly promoting terrorism and murder. This is a significant theme in the writings of new atheists, who argue that religion is an evil that society must eliminate⁽²⁾. However, this condemnation appears to ignore the fact that some of the deadliest figures in history were atheists. Professor John Lennox writes, “Have Dawkins, Hitchens, and Harris never read *The Black Book of Communism*, in which we find that ‘communist regimes ... turned mass crime into a full-blown system of government’, with a death toll calculated at around 94 million, with 85 million deaths in China and Russia alone?”⁽³⁾.

Dawkins frequently criticizes religions for the actions of some followers. Yet, when discussing atheist or secular figures like Stalin and Hitler, he claims, “What matters is not whether Hitler and Stalin were atheists, but whether atheism systematically influences people to do bad things. There is not the smallest evidence that it does”⁽⁴⁾. Thus, he holds religions accountable for the actions of their followers but does not hold atheism accountable for the actions of some of its adherents. Professors Scott Hahn and Benjamin Wiker critique this contradictory bias: “We should judge atheism by atheism, and Christianity by Christianity, each by its own principles. Then and only then can we judge persons morally, atheists to see if they are acting according to atheism, and Christians to see if they are acting in accordance with Christianity”⁽⁵⁾.

This point is crucial. Atheism inherently leads to nihilism and moral relativism, as previously discussed, thus paving the way for violence under regimes like communism. Even if some atheists deny this, they cannot claim that communist genocides were objectively wrong. Ultimately, Dawkins’ condemnation of such actions as “bad” is merely his personal opinion. At the same time, a communist might argue that those actions were necessary to establish their regimes. Atheism has indeed influenced atheist killers systematically and negatively, which underlies these genocides, no matter how much Dawkins and others may deny it.

(1) *Hard Questions, Real Answers* (107).

(2) See for example: *God is Not Great* (15–37), *The God Delusion* (268–297).

(3) *Gunning for God* (88).

(4) *The God Delusion* (309).

(5) *Answering the New Atheism* (94).



New atheists have made explicit statements advocating violence. While communists sought to eliminate religions by any means, Sam Harris states, “If I could wave a magic wand and get rid of either rape or religion, I would not hesitate to get rid of religion”⁽¹⁾. In *The End of Faith*, he further justifies that “some propositions are so dangerous that it may even be ethical to kill people for believing them”⁽²⁾. Harris thus seeks to eliminate religions, justifying violence in the process. Professor John Lennox comments on this remark: “We might well ask whether it will be the New Atheists who, in the end, have the authority to decide what those deadly propositions are and who will execute the sentence”⁽³⁾.

Harris, who criticizes Islam for allegedly promoting violence, asserts that the West is at war with Islam, saying, “It is time we admitted that we are not at war with ‘terrorism’. We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Quran”⁽⁴⁾. He even advocates for a preemptive nuclear strike if an Islamic state acquires a nuclear bomb: “In such a situation, the only thing likely to ensure our survival may be a nuclear first strike of our own. Needless to say, this would be an unthinkable crime—as it would kill tens of millions of innocent civilians in a single day—but it may be the only course of action available to us, given what Islamists believe”⁽⁵⁾.

What greater contradiction could there be? Harris cites the September 11 attacks, where fewer than 3,000 people were killed, as justification for his harsh critique of religion. Yet, he justifies the killing of tens of millions with a nuclear bomb!

The Seventh Contradiction: Religions Oppose Scientific Theories That Conflict With Their Beliefs – Atheists Oppose Scientific Theories That Conflict With Their Beliefs

Atheists often portray religion as being in perpetual conflict with empirical science, claiming that science has rendered belief in God obsolete. Atheist professor Peter Atkins, for example, asserts: “Science and religion cannot be reconciled, and humanity should begin to appreciate the power of its child and reject all attempts at compromise. Religion has failed, and its failures should stand exposed. Science, with its successful pursuit of universal competence through the identification of the minimal, the supreme delight of the intellect, should be acknowledged as king”⁽⁶⁾.

(1) The Sun Magazine, [http://thesunmagazine.org/issues/369/the_temple_of_reason?page=2]

(2) *The End of Faith* (52).

(3) *Gunning for God* (94).

(4) <http://www.washingtontimes.com/news/2004/dec/1/20041201-090801-2582r>

(5) *End of Faith* (128–129).

(6) *Nature’s Imagination – The Frontiers of Scientific Vision* (132).



Atheists put forth the “Conflict Thesis,” which claims that religions have historically clashed with empirical science ⁽¹⁾. According to this thesis, whenever empirical science contradicted religious beliefs, religious leaders would oppose and even persecute those who supported these scientific ideas.

This thesis is fundamentally flawed, as the actual conflict was not between empirical science and faith but between two opposing worldviews: theism and naturalism. Professor Lennox explains, “There is a conflict, a very real one, but it is not a conflict between science and religion at all. For if that were so, elementary logic would dictate that one would find that scientists were all atheists and only non-scientists believed in God, and this, as we have seen, is simply not the case. No, the real conflict is between two diametrically opposed worldviews: naturalism and theism. They inevitably collide”⁽²⁾.

Thus, the conflict is not between empirical science and faith but between theistic and naturalistic science. Just as religious people oppose empirical science based on naturalism, atheists oppose empirical science based on theism.

Atheists frequently cite historical examples of religious opposition to scientific theories from church leaders, who were often scientists themselves. Yet atheists are some of the fiercest opponents of any scientist who challenges theories rooted in naturalism.

Previously, Dr. Jerry Bergman published a book titled *Slaughter of the Dissidents... The Shocking Truth About Killing the Careers of Darwin Doubters* describes the psychological terror that new atheists employ against their opponents in scientific circles. Bergman based this book on interviews with 300 scientists, academics, and university students in the sciences, all complaining about being marginalized in Western universities for not aligning with Darwinian naturalism.

These are just a few striking contradictions within atheism that Western scholars have highlighted. There are undoubtedly many more, for atheism represents profound falsehood. The further any doctrine strays from the light of prophethood, the more contradictions it will contain.

(1) See: God’s Undertaker (23–24).

(2) God’s Undertaker (28–29).



Section Four: Demonstrating the Weakness of Atheists' Arguments

The advocacy of atheism today is nearly confined to the circle of New Atheism proponents, and atheists outside this fervent, confrontational approach rarely influence people. While non-extremist atheist literature exists, it does not gain traction among atheists to the same degree as the works of New Atheists and poses little threat to religious adherents.

For this reason, Western scholars focus on critiquing New Atheism's discourse and responding to its figures while rarely addressing other atheists. By critiquing New Atheism's discourse, the broader contemporary atheist discourse is almost entirely dismantled, leaving little room for other atheist voices.

One of the approaches used by Western scholars⁽¹⁾ in critiquing atheism is to highlight the weaknesses and frailty in New Atheist rhetoric, which they have done from multiple angles. Seven of these angles are as follows:

First Angle: Weakness in Rational Arguments

New Atheists place great emphasis on science, raising its importance significantly. However, their advocacy books for atheism do not deal with their specific scientific expertise but instead, tackle philosophical and religious issues—a domain unfamiliar to them. For instance, Richard Dawkins, the leader of New Atheism and its most famous advocate is a biologist without any background in religious philosophy. Despite this, his most famous book, *The God Delusion*, is philosophical in nature, delving into theological issues and philosophical topics with an evident lack of knowledge. Even when Dawkins discusses scientific matters, such as the theory of

(1) Several New Atheists' critiques will also be cited in this section to demonstrate that New Atheism's rhetoric is disapproved of not only by the religious but by other atheists as well.



evolution, he veers from scientific writing to using the theory as an argument for religious and philosophical claims— something outside his scientific realm. Consequently, *The God Delusion* is a book by a specialist in one field, who is writing in another field, where he is simply an amateur. When someone speaks outside their field, surprising results often follow.

Professor Alvin Plantinga expressed Dawkins' weak grasp of philosophical discourse, stating, "You might say that some of his forays into philosophy are at best sophomoric, but that would be unfair to sophomores; the fact is (grade inflation aside), many of his arguments would receive a failing grade in a sophomore philosophy class"⁽¹⁾.

Stephen Hawking similarly combines scientific knowledge with weak logical reasoning. Although he is one of the most renowned physicists and cosmologists of our time, he struggles with logic and philosophy—he even considers philosophy obsolete. When discussing science, he impresses readers with his vast knowledge; however, his arguments are laughable when he turns to religious and philosophical issues. For instance, in *The Grand Design*, he discusses some scientific aspects, but when he reaches the book's core argument and attempts to use scientific theories to deny God's existence, he writes, "Because there is a law such as gravity, the universe can and will create itself from nothing"⁽²⁾. This statement is not scientific but rather a logical inference using science on a religious issue, and it is filled with contradictions. Professor John Lennox clarified this by stating, "It is seldom that one finds in a single statement two distinct levels of contradiction, but Hawking appears to have constructed such a statement. He says the universe comes from nothing that turns out to be something (self-contradiction number one), and then he says the universe creates itself (self-contradiction number two)"⁽³⁾. Falling into two contradictions in one sentence is rare, even among the uneducated. Yet, this scientist celebrated in experimental science, has done just that, indicating his weak grasp of logical reasoning.

Another example is Lawrence Krauss, a specialist in cosmology with over 300 scientific publications on this complex field, yet his debating and logical reasoning skills are notably weak. This was evident in his debate with William Lane Craig, a professor of philosophy. Craig opened the discussion, and when it was Krauss' turn, he said, "Dr. Craig is a professional debater; I'm not. I don't like debates, actually"⁽⁴⁾. Krauss continued, "This is a debate 'Is there Evidence for God?'... It's not a debate about philosophy, which is Dr. Craig's area of expertise, and I would not come to debate to talk about semiotics or transubstantiation because I recognize that I would

(1) Professor Alvin Plantinga, *The Dawkins Confusion*. <http://www.booksandculture.com/articles/2007/marapr/1.21.html>

(2) *The Grand Design* (180).

(3) *God and Stephen Hawking* (31).

(4) *The Craig-Krauss Debate*. See: <https://www.reasonablefaith.org/media/debates/the-craig-krauss-debate-at-north-carolina-state-university/>.



not be probably competent to talk about that”⁽¹⁾. Despite these significant admissions, he then used philosophical arguments to support his atheism in the debate. This trend is common among New Atheists in their writings and debates; they overestimate their scientific knowledge in certain areas and venture into fields they are not knowledgeable in, significantly weakening New Atheism’s discourse.

Second Angle: Prevalence of Logical Fallacies

Due to the weakened logical reasoning and intellectual foundations among New Atheists, their discourse is marked by numerous logical fallacies. Professors Scott Hahn and Benjamin Wiker, in the introduction to their critique of Richard Dawkins, noted the weakness in New Atheist arguments, expressing amazement that Dawkins could influence people given the evident frailty of his arguments⁽²⁾. They highlighted several important points about the superficiality of this discourse, including the prevalence of logical fallacies, saying, “In addition to the caustic tone, Dawkins has a tendency to slip into logical fallacies that are nothing short of astounding”⁽³⁾.

Some Western scholars have even dedicated works solely to identifying the numerous logical fallacies of New Atheists. Rarely do they present an argument that does not contain some form of logical fallacy. For those unfamiliar with logic, these flimsy arguments may appear persuasive. However, anyone with a basic understanding of logic can readily detect the abundance of fallacies in their discourse, making them less susceptible to such misleading arguments.

Third Angle: Superficiality and Lack of Depth

The New Atheist discourse is not only weak in intellectual reasoning but also shallow and lacking in depth. In their assessment of *The God Delusion*, Professors Scott Hahn and Benjamin Wiker wrote, “For anyone who has read his other works, *The God Delusion* is a decided letdown. It is caustic and peevish, rather than being genuinely witty or insightful, and has the feel of a book dashed off by someone who is annoyed that his opponents still exist and can barely condescend to dismiss them. As a result, *The God Delusion* is filled with self-congratulatory smugness appropriate to gala dinners thrown by people of the same tightly-wound circle who, after too much wine, trade-in spiteful quips about the incomprehensible stupidity of anyone sharing their opinions.”

(1) Ibid.

(2) Answering the New Atheism (2).

(3) Ibid., (6).



Professor Harold Allen Orr⁽¹⁾, an atheist biologist at the University of Rochester, agreed with this criticism, stating in his review of *The God Delusion*: “Indeed, *The God Delusion* is badly flawed. Though I once labeled Dawkins as a professional atheist, I’m forced after reading his new book, to conclude he’s actually more an amateur”⁽²⁾.

Dawkins’ colleagues at Oxford University, even those who are atheists, were embarrassed by the weakness of his arguments. Professor Alister McGrath remarked, “Don’t judge the rest of us by this pseudointellectual drivel.”

This superficiality is not exclusive to Dawkins’ works; it also characterizes the writings of other New Atheist advocates. Professor Alister McGrath critiqued Sam Harris’s simplistic view of religion, noting, “He presents a highly simplistic narrative that depicts religion as the cause of the world’s ills. (The weakest part of the book is a particularly unpersuasive section that invites us to believe that religion lies behind the USA’s problem with drugs). Yet his analysis is so biased and inattentive to the evidence that many are left wondering if there’s a fatal disconnection here between rhetoric and reality”⁽³⁾.

Professor McGrath also commented on Daniel Dennett, another New Atheist, stating, “Dennett is a professional philosopher. One of the great strengths of *Breaking the Spell* could have been a robust philosophical critique of arguments for belief in God. I was expecting to find a state of the art defense of atheism, paralleling the powerful defenses of theism offered recently by leading theistic philosophers such as Richard Swinburne and William Lane Craig. Yet where we might have expected a philosophical feast, we’re merely thrown a few stale crumbs. Dennett offers us just six pages of reflection whether there might actually be any good reasons for believing in God”⁽⁴⁾.

Fourth Angle: Emphasis on Rhetorical Flourish Over Substance

It’s observable that many people can be swayed by a speaker’s eloquence and verbal embellishments rather than by the actual substance of their words. This tendency is evident among advocates of New Atheism, as many people have been influenced by their rhetoric despite its inherent weakness. One primary reason is that these New Atheist speakers have a remarkable talent for rhetoric, effective writing, and delivery. The Prophet Muhammad ﷺ said, “Indeed,

(1) Harold Allen Orr: Professor of Biology at the University of Rochester, USA. <https://www.nybooks.com/contributors/h-allen-orr/>.

(2) The New York Review of Books, <http://www.nybooks.com/articles/2007/01/11/a-mission-to-convert/>.

(3) Why God Won’t Go Away (5-6).

(4) Ibid., (15).



some eloquence is like magic”⁽¹⁾, meaning that certain speech acts like magic in that it makes falsehood appear as truth. Here, eloquence combines rhetorical skill, a sharp mind, and an agile tongue, becoming likened to magic for its potent effect on the listener and the heart’s quick acceptance of it⁽²⁾. However, a wise person should not be swayed by rhetoric alone; instead, they should examine the substance, evidence, and arguments behind it.

Professors Scott Hahn and Benjamin Wiker pointed out this focus among New Atheists on eloquence over substance, stating, “We shall examine the caliber of Dawkins’ statements and arguments on their own merits. As the great Greek philosopher Plato once said, the best way to assess the argumentative core of largely rhetorical speeches is to strip them of all their rhetoric and analyze the bare arguments. We believe that once that is done, and the caliber of his arguments is gauged, then the very weakness of Dawkins’ *The God Delusion* will be exposed”⁽³⁾.

Professor Alister McGrath also commented on Christopher Hitchens, noting, “He is great with words (if possibly not quite so hot on facts)”⁽⁴⁾.

When the New Atheist discourse relies on rhetorical flair over substance, it is clear evidence of its intellectual bankruptcy and deficiency. Ideally, eloquence should adorn sound scientific and rational arguments. Mere rhetorical appeal without sound arguments, however, is ineffective.

Fifth Angle: Use of Personal Insults and Mockery as a Sign of Intellectual Bankruptcy

The discourse of New Atheism is filled with mockery, ridicule, disdain, and criticism of religious people and believers. This hostility reflects the New Atheists’ deep hatred for religion and the religious. Significant figures of atheism frequently employ this approach and even endorse it as a strategy for their followers. “This hostile mindset is evident in the language used by many prominent New Atheists and their followers. Insolence, contempt, derision, and arrogance are all strong characteristics present in many New Atheist discourses. It’s not surprising that these behaviors are legitimized not only through critiques of religion but by endorsing mockery and derision of religion and religiousness, which is theorized and practiced notably by figures like Christopher Hitchens and Lawrence Krauss... Simply watching any of their lectures or debates will make clear what I mean”⁽⁵⁾.

(1) al-Bukhārī (5146), Book of Marriage, Chapter on Courting (7/19), narrated by Abdullah bin Umar (may Allah be pleased with him them both).

(2) Majma’ al-Amthāl (1/7) by Aḥmad bin Muḥammad bin Ibrāhīm al-Maydānī.

(3) Answering the New Atheism (7).

(4) Why God Won’t Go Away? (21).

(5) Milīshiyā al-Ilhād (47-48).



Richard Dawkins even encouraged his followers to adopt this juvenile style of discourse in one of his speeches, saying about religious people, “Mock them! Ridicule them! In public! Don’t fall for the convention that we’re all too polite to talk about religion. Religion is not off the table. Religion is not off limits. Religion makes specific claims about the universe which need to be substantiated and need to be challenged and, if necessary, need to be ridiculed with contempt”⁽¹⁾.

This approach constitutes an ad hominem logical fallacy. Instead of examining the arguments of believers, they ignore them and settle for mockery and ridicule.

Western scholars have highlighted that such ridicule replaces actual arguments for New Atheists. Professor Alvin Plantinga, in his critique of *The God Delusion*, noted, “One shouldn’t look to this book for evenhanded and thoughtful commentary. In fact, the proportion of insult, ridicule, mockery, spleen, and vitriol is astounding”⁽²⁾.

Sixth Angle: Failing to Understand the Opposing View

A fundamental principle established among scholars is that judgment on something should stem from properly understanding it. Imam Ibn Qayyim expressed this in a, where he said:

*Rushing to refute something without full knowledge of it
Is a cause for deprivation*⁽³⁾.

Hastening to refute the views of one’s opponent without fully understanding them leads to flawed judgment and is also a sign of foolishness. A poignant reminder on this point is a statement attributed to one of the Salaf, who advised his son: “Do not rush to respond until you fully understand the speaker’s words, as this may lead you to respond to something other than what they intended, and it will only confirm ignorance on your part. First, understand, and then respond once you fully grasp their words. Do not hasten to answer without asking for clarification, and do not be embarrassed to seek clarification if you do not understand, for answering before understanding is foolishness”⁽⁴⁾.

(1) Transcript of Richard Dawkins’ speech from Reason Rally 2012, <https://ladydifadden.wordpress.com/2012/03/28/transcript-of-richard-dawkins-speech-from-reason-rally-2012/>

(2) The Dawkins Confusion. See. <http://www.booksandculture.com/articles/2007/marapr/1.21.html>.

(3) Matn al-Qaṣīdah al-Nūniyyah (305), known as al-Kāfiyah al-Shāfiyah fī al-Intiṣār li al-Firqah al-Nājiyah, by Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah (Maktabat Ibn Taymiyyah, 2nd edition, 1417 AH).

(4) Jāmi‘ Bayān al-‘Ilm wa Faḍlih (1/583), by Yūsuf ibn ‘Abd Allāh ibn ‘Abd al-Barr al-Qurṭubī (Dār Ibn al-Jawzī, 1st edition, 1414 AH, ed. Abī al-Ashbāl al-Zuhayrī). The advice is attributed to Yaḥyā ibn Khālīd, the minister of Hārūn al-Rashīd, to his son Ja‘far.



One well-known logical fallacy is the straw man, as discussed earlier, and the works of New Atheists are replete with this type of fallacy. They rush to refute the religious without understanding their actual statements or arguments.

This hasty approach has even embarrassed the atheist scholar Professor Michael Ruse. In his response to Dawkins' *The God Delusion*, published in *The Guardian*, Ruse writes, "Unlike the New Atheists, I take scholarship seriously. I have written that *The God Delusion* made me ashamed to be an atheist, and I meant it. Trying to understand how God could need no cause. Christians claim that God exists necessarily. I have taken the effort to try to understand what that means. Dawkins and company are ignorant of such claims and positively contemptuous of those who even try to understand them, let alone believe them. Thus, like a first-year undergraduate, he can happily go around asking loudly, 'What caused God?' as though he had made some momentous philosophical discovery"⁽¹⁾.

Similarly, Professor Harold Allen Orr also lamented this issue in his review of *The God Delusion*, stating: "The most disappointing feature of *The God Delusion* is Dawkin's failure to engage religious thought in any serious way. This is obviously an odd thing to say about a book-length investigation into God... The result is *The God Delusion*, a book that never faces its opponents. You will find no serious examination of Christian and Jewish theology in Dawkin's book"⁽²⁾.

If Dawkins has failed to properly examine Christian and Jewish beliefs, despite living among and often debating adherents of these faiths, then one can only imagine how little he has examined Muslim beliefs. Dawkins himself admits, "Haven't read the Qur'an so couldn't quote chapter & verse like I can for the Bible"⁽³⁾. Despite his profound ignorance of Islamic beliefs, he doesn't hesitate to criticize, refute, and disparage this purified faith.

Western scholars have pointed out that this ignorance exposes the weakness of New Atheist discourse. Professor Terry Eagleton⁽⁴⁾ delivered a scathing critique in his review of *The God Delusion*, where he commented on Dawkins' lack of understanding of theology: "Imagine someone holding forth on biology whose only knowledge of the subject is the *Book of British Birds*, and you have a rough idea of what it feels like to read Richard Dawkins on theology ... The more they detest religion, the more ill-informed their criticisms of it tend to be. If they were asked to pass

(1) "Dawkins et al bring us into disrepute," See: <https://www.theguardian.com/commentisfree/belief/2009/nov/02/atheism-dawkins-ruse>

(2) A Mission to Convert, New York Review of Books, <http://www.nybooks.com/articles/2007/01/11/a-mission-to-convert>.

(3) <https://twitter.com/richarddawkins/status/307369895031603200?lang=en>.

(4) Terry Eagleton: Former Professor of English Literature at the University of Oxford. He has authored numerous works in literary criticism. See: <https://literature.britishcouncil.org/writer/terry-eagleton>



judgment on phenomenology or the geopolitics of South Asia, they would no doubt bone up on the question as assiduously as they could. When it comes to theology, however, any shoddy old travesty will pass muster”⁽¹⁾.

Thus, New Atheists display a pronounced ignorance about religions and religious arguments, yet they are among the most vocal critics of religion. This highlights the superficiality and frailty of this unconvincing discourse.

The Seventh Aspect: Extremism, Intolerance, and Lack of Fairness as Signs of Weakness and Contradiction

Extremism, intolerance, and blind zeal combined with deep-seated ignorance are among the worst traits in any debater, while fairness remains one of the most admirable virtues. Imam Ibn al-Qayyim (may Allah have mercy on him) eloquently describes this:

*Shed two cloaks, for whoever bears their weight
Meets only disgrace and a sorrowful fate.
One cloak of ignorance, deeply bound,
And blind zeal layered, to drag him down.
Wear fairness instead, the finest attire,
That graces the shoulders and lifts you higher*⁽²⁾.

As for the New Atheists, they are among the most adamant proponents of their own views—especially the theory of evolution—and among the least fair toward their opponents. This fact is widely acknowledged, even by some atheists. For instance, Peter Higgs, the Nobel Prize-winning physicist, described Richard Dawkins as “almost a fundamentalist himself, albeit of a different kind”⁽³⁾.

Professor Paul Kurtz, an atheist himself, labeled New Atheism as “Militant Atheism” and criticized them, stating, “Militant atheism is often truncated and narrow-minded... What I object to are the militant atheists who are narrow-minded about religious persons and will have

(1) Lunging, Flailing, Mispunching, London Review of Books, <https://www.lrb.co.uk/v28/n20/terry-eagleton/lunging-flailing-mispunching>.

(2) Matn Nūniyyat Ibn al-Qayyim (17), known as al-Kāfiyah al-Shāfiyah fī al-Intisār lil-Firqah al-Nājiyah, by Muḥammad ibn Abi Bakr, known as Ibn Qayyim al-Jawziyyah, (Maktabat Ibn Taymiyyah, 2nd ed., 1417 AH).

(3) Peter Higgs: Professor of Theoretical Physics at the University of Edinburgh, Scotland, and Nobel Prize laureate in Physics in 2013. See: <https://www.britannica.com/biography/Peter-Higgs>



nothing to do with agnostics, skeptics, or those who are indifferent to religion, dismissing them as cowardly”⁽¹⁾.

Professor Terry Eagleton also highlighted Dawkins’s lack of fairness as a sign of his weak arguments: “Such is Dawkins’s unruffled scientific partiality that in a book of almost four hundred pages, he can scarcely bring himself to concede that a single human benefit has flowed out from religious⁽²⁾ faith—a view as improbable as it is false”⁽³⁾.

Professors Scott Hahn and Benjamin Wiker also drew comparisons between Dawkins’s extremism and that of some extremist preachers, stating, “Ironically, one is reminded in reading Dawkins of the kind of acrimony that is often found among fundamentalist preachers who douse their opponents with scorn and ignite them with rhetoric to create a spectacle of combustion for their audience... Dawkins preaches to his audience in much the same way. Filled with contempt for his opponents, he seems unable to fathom that anyone could rationally disagree with him. Since his opponents must therefore be unreasonable, they are fit only for a rhetorical scorching that reduces them to pitiable ashes”⁽⁴⁾.

With these seven points, it becomes clear that the discourse of New Atheism is profoundly weak. The approach of its advocates is superficial and lacks substance, unable to stand against the firm, rational, scientific arguments presented by those who believe in Allah, the Almighty.

(1) https://www.huffingtonpost.com/2010/03/24/secular-humanist-takes-on_n_512153.html

(2) <https://www.theguardian.com/science/2012/dec/26/peter-higgs-richard-dawkins-fundamentalism>

(3) <https://www.lrb.co.uk/v28/n20/terry-eagleton/lunging-flailing-mispunching>

(4) Answering the New Atheism (7).



Section Five: Demonstrating the Atheists' Contradiction of the Scientific Method

Materialism is one of the core foundations of modern atheism, and atheists base their scientific theories on it. However, this doctrine was, in the beginning, foreign to experimental science, as this science is grounded in the belief that the universe is orderly and can be studied. This belief stems from faith in an organized Creator of the universe. Professor Melvin Calvin⁽¹⁾ stated on this topic: “As I try to discern the origin of that conviction, I seem in little doubt about its provenance: notion discovered 2,000 or 3,000 years ago, and enunciated first in the Western world by the ancient Hebrews: namely that the universe is governed by a single God, and is not the product of the whims of many gods, each governing his own province according his own laws. This monotheistic view seems to be the historical foundation for modern science”⁽²⁾.

For a period, Muslims bore the torch of scientific progress, seeing no conflict between empirical science and belief in a Creator and the unseen. This belief was a key driver for many Muslim scholars. Scientific advancement then returned to the Western world, but the new founders of science were not adopting this philosophy. They believed in God and saw faith in Him as a primary motivation for scientific discovery. Professor C.S. Lewis stated: “Men became scientific because they expected law in nature, and they expected law in nature because they believed in a lawgiver”⁽³⁾. Commenting on this statement, Professor John Lennox added: “It was this conviction that led Francis Bacon (1561 – 1642) regarded by many as the father of modern science, to teach

(1) Melvin Calvin: An American professor of biochemistry and Nobel laureate in Chemistry in 1961. He passed away in 1997. See: <https://www.britannica.com/biography/Melvin-Calvin>.

(2) Chemical Evolution (258), by Melvin Calvin, (Clarendon Press, 1969).

(3) Miracles: a Preliminary Study (110).



that God has provided us with two books – the book of Nature and the Bible – and that to be really properly educated, one should give one’s mind to studying both... Many of the towering figures of science agreed... were theists; most of them in fact, were Christians. Their belief in God, far from being a hindrance to their science, was often the main inspiration for it, and they were not shy of saying it”⁽¹⁾.

The essence of these references is that empirical science is founded on belief in God, and prominent scientists throughout history did not see any inherent conflict between empirical science, faith in the Creator, and belief in the unseen. However, the scientific method has since been co-opted by materialist atheists, who have made materialism a fundamental requirement for scientific discovery.

No matter how much materialist atheists claim to uphold and exalt empirical science, materialism itself contradicts reality and truth. There is a multitude of evidence indicating the existence of entities beyond this material world. And the greatest indication that nature offers is the presence of a Creator who brought it into existence. In the second part of this book, there will be several sections, God willing, related to this topic. The purpose of this chapter is to show that empirical scientific evidence invalidates materialism and points to the existence of the unseen, which cannot be explained by the scientific method based on this doctrine. Western scholars have clarified this issue, noting that the foundational principles of materialism conflict with reality and truth. These scholars aim to return empirical science to its original foundation before materialist atheists took it over.

The best example of someone focusing on this matter is Dr. Rupert Sheldrake⁽²⁾, who has devoted significant attention to experiments that invalidate materialism. He has authored numerous books, scientific studies, and articles in this field, the most notable being *The Science Delusion*. In this book, he lists several principles held by contemporary materialist scientists that scientific experiments have proven to be false, including:

1. All living beings are fundamentally mechanical; animals, like dogs, are complex mechanisms rather than organisms with purposes in their lives. Humans are machines with brains like genetically programmed computers.
2. The total quantity of matter and energy has not changed (except at the moment of the Big Bang when all matter and energy suddenly appeared).
3. The laws of nature are fixed; they are as they were in the beginning.

(1) God’s Undertaker (21).

(2) Rupert Sheldrake: A British biologist with a Ph.D. in biochemistry from Cambridge University, interested in the study of parapsychology. See: <https://www.sheldrake.org/>.



4. All matter is unconscious, and even human consciousness is an illusion produced by material processes in the brain.
5. Nature has no purpose, and evolution proceeds with no specific goal.
6. Memory is stored as material traces in the brain and is erased upon death.
7. Scientifically unexplained phenomena are mere illusions.
8. As Sheldrake is, in my view, the best author on this subject, most of the references in this section will be from his works.

The First Principle: Everything is Fundamentally Machines

Innate human nature and sound reason affirm that creation must have a Creator, a concept deeply embedded in human consciousness and recognized by atheists. To circumvent this dilemma, atheists often resort to two strategies:

- 1) The Fallacy of Personifying Abstractions – attributing creation to abstractions like “nature.”
- 2) Using Misleading Metaphors – referring to aspects of nature as “mechanisms.”

Erasmus Darwin⁽¹⁾, the grandfather of Charles Darwin, was a deist who sought to minimize the Creator’s role and elevate nature’s role in his scientific studies. He believed that nature itself could produce new forms of life⁽²⁾. This philosophy greatly influenced his grandson, Charles Darwin, leading him to attribute the processes of creation and formation to “natural selection.” Dr. Rupert Sheldrake comments on this influence: “The subtitle of Darwin’s *On the Origin of Species* was *Preservation of Favoured Races in the Struggle for Life*. The source of creativity was within animals and plants themselves: they varied spontaneously and adapted to new circumstances. Darwin gave no explanation for this creative power. In effect, he rejected the designing God of mechanistic theology and attributed all creativity to Nature, just as his grandfather had done. For Darwin, Nature herself gave rise to the Tree of Life. Through her prodigious fertility, her spontaneous variability, and her powers of selection, she could do everything that Paley⁽³⁾ thought God did”⁽⁴⁾.

(1) Erasmus Darwin: A British physician, botanist, and poet, who laid the materialistic groundwork for the theory of evolution, later advanced by his grandson, Charles Darwin. He passed away in 1802. See: <https://www.britannica.com/biography/Erasmus-Darwin>).

(2) The Science Delusion (40–41).

(3) William Paley: An Anglican clergyman and British philosopher, known for his argument from design in support of God’s existence, as presented in his book *Natural Theology*. Darwin read this book in his youth and was initially influenced by it but later rejected its content upon embracing evolution. Paley died in 1805. See: <https://www.britannica.com/biography/William-Paley>.

(4) The Science Delusion (42).



Thus, Darwin ascribed the power of creation to nature, terming it “natural selection” – despite the fact that he had not observed natural selection creating anything. Dr. Colin Patterson⁽¹⁾, an atheist and paleontologist, states: “No one has ever produced a species by mechanisms of natural selection. No one has ever got near it, and most of the current argument in Neo-Darwinism is about this question”⁽²⁾. So, how can all living beings be attributed to natural selection?

Materialist atheists also view everything in nature, including humans, as mechanisms. Richard Dawkins claims: “We are survival machines, but ‘we’ does not mean just people. It embraces all animals, plants, bacteria, and viruses... We are all survival machines for the same kind of replicator – molecules called DNA – but there are many different ways of making a living in the world, and the replicators have built a vast range of machines to exploit them. A monkey is a machine which preserves genes up trees; a fish a machine which preserves genes in the water”⁽³⁾.

Atheists commonly use such terminology, yet it lacks empirical evidence. It is merely metaphorical, as Dr. Rupert Sheldrake explains: “If challenged, most biologists will admit that genes merely specify the sequence of amino acids in proteins or are involved in the control of protein synthesis. They are not really programs; they are not selfish, they do not mould matter, or shape form, or aspire to immortality... The mechanistic theory of life has degenerated into misleading metaphors and rhetoric”⁽⁴⁾.

Therefore, while this first point is considered foundational in materialist philosophy, it remains a logical fallacy built on deceptive metaphors without any actual empirical basis.

Principle Two: The Total Quantity of Matter and Energy Has Not Changed

A commonly cited statement in scientific studies is that “matter is neither created nor destroyed.” This claim carries profound implications, supporting materialist philosophy. Dr. Ja’far Sheikh Idrīs explains, “Many professors repeat this statement out of habit or with good intentions, unaware that if it is taken in absolute terms, it undermines the foundation of religion and strongly supports materialistic thought. Students memorize this statement and repeat it without considering its serious implications. What does this phrase mean? If matter cannot be created, as stated in the English wording, then it implies that it was not created by anyone—essentially, that God did not create it. This contradicts our belief that: ‘Allah is the Creator of all

(1) Colin Patterson: A British paleontologist with a Ph.D. in zoology, who worked at the Natural History Museum in London. He passed away in 1998. See: <https://www.nature.com/articles/29192>.

(2) Colin Patterson, Cladistics, Interview with Brian Leek and Peter Franz, March 4, 1982, BBC

(3) The Selfish Gene (22).

(4) The Science Delusion (48).



things' [39:62]. And if matter cannot be destroyed, it implies that no one, not even Allah, can destroy it. How does this align with our belief that Allah has power over all things?"⁽¹⁾.

This statement, therefore, presents a theological threat greater than the previous principle due to its ideological implications. It is rooted in materialist philosophy, not science, and has been refuted by scientific authorities. Scholars have highlighted several issues with it, three of which are:

First Point: Most modern cosmologists acknowledge that the universe had a beginning, and that matter emerged from nothing. If matter arose from nothing, it came into existence after previously not existing. Dr. Rupert Sheldrake notes, "The Big Bang theory implies that all equations were violated in the primal singularity of the Big Bang. There was no conservation of matter and energy if the universe arose from nothing"⁽²⁾. Thus, this widely accepted rule must have exceptions, and the universe's beginning with the initial singularity entirely contradicts it.

Second Point: Astrophysicists have found that visible matter accounts for only about 4% of the observable universe. Dark matter constitutes 23%, while dark energy makes up 73%. Scientists do not actually know what dark matter⁽³⁾ or dark energy⁽⁴⁾ is, meaning that scientists are unaware of the majority of what makes up the universe. These findings emerged only after the law of conservation of matter and energy was formulated. Dr. Rupert Sheldrake states, "How do dark matter and energy relate to regular matter and energy? And what is the zero-point energy field, also known as the quantum vacuum? Can any of this zero-point energy be tapped? The law of conservation of matter and energy was formulated before these questions arose and has no ready answer for them. It is based on philosophical and theological theories."⁽⁵⁾.

Thus, in its broadest sense, this law is grounded in philosophical and theological stances rather than experimental science. It contradicts the scientific method that atheists claim to uphold, so it cannot be asserted with certainty.

Third Point: In the 20th century, scientists discovered that the universe is expanding and galaxies are moving apart. If the universe is expanding, then new matter and energy must be constantly created, implying that matter and energy are not fixed eternally. Dr. Sheldrake

(1) Al-Fiziya' wa Wujūd al-Khāliq (77–78) by Ja'far Sheikh Idrīs.

(2) The Science Delusion (65).

(3) Dark Matter: Elusive matter permeating the universe, causing observable gravitational effects, but remaining undetectable by direct observation. See: <https://www.scientificamerican.com/arabic/articles/from-the-magazine/what-is-dark-matter1/>

(4) Dark Energy: A component of the universe detected through its gravitational effects rather than luminosity. See: <https://www.britannica.com/science/dark-matter>.

(5) The Science Delusion (56).



observes, “In most theoretical models, the density of dark energy in a fixed physical volume is increasing. Hence, the total amount of dark energy in the universe is increasing. The total amount of energy is not always the same. Far from running out of steam, the universe is now like a perpetual-motion machine, expanding because of dark energy, and creating more dark energy by expanding”⁽¹⁾.

These three points illustrate that the law of conservation of matter and energy cannot be taken as absolute, and it therefore cannot be used by atheists as evidence for the eternity of matter.

Principle Three: The Laws of Nature are Constant

Most scientists today believe that the laws of nature are constant, unchanging from eternity. Despite the materialist atheists’ insistence on denying metaphysical beliefs, this principle is inherently metaphysical.

“There is no branch of natural science, or even its smallest subdivision, that operates without metaphysical assumptions. Without these assumptions, natural science cannot proceed. In many applied sciences, these assumptions are commonly accepted without internal controversy. However, in sciences with a historical dimension—like biology, cosmology, and geology—these sciences are often built on problematic, unproven assumptions. These assumptions bind the materialist atheist who claims that natural science operates without such premises. Recognizing this is valuable for the theist, who might otherwise be led astray by atheists’ conclusions, forgetting the contentious, unproven premises that atheists themselves cannot substantiate. For example, consider the principle of uniformitarianism, by which natural science examines the universe based on the constancy of nature’s laws over time and space. According to this principle, the laws of nature operate the same in the past, present, and future. Humans did not originate by direct creation but should be studied as a product of evolutionary processes from prior life forms. Mountains, seas, continents—all are said to have formed without divine command through the continuous action of nature’s laws over eons. This principle is foundational for historical sciences examining nature and humanity⁽²⁾.

This principle is vital for materialist atheists, as they cannot draw scientific conclusions in fields with a historical dimension without it. Dr. Rupert Sheldrake has critiqued this principle from several perspectives, including these three:

First Point: This principle is a philosophical theory, not an empirical observation, as Dr. Sheldrake states, “Obviously, this is a theoretical assumption, not an empirical observation. On

(1) Ibid., (71).

(2) Al-Ilhād Wuthūqīyat al-Tawahhum wa Khawā’ al-‘Adam (48–49).



the basis of two or three hundred years of earthbound research, how can we be sure that the laws were always the same and will be, everywhere?”⁽¹⁾. While atheists present themselves as staunch adherents of scientific methodology, this foundational principle of their scientific method is not based on experimental evidence; it is rooted in philosophy.

Second Point: Belief in laws of nature contradicts atheist beliefs, and Dr. Sheldrake comments on that, saying, “The idea that there are laws of nature is anthropocentric. Only humans have laws. For the founders of science, the metaphor of law was fitting because they thought of God as a cosmic emperor whose omnipotence enforced these laws. The laws of nature were seen as eternal ideas in the mind of a mathematical God. However, for materialists, there is no God, no transcendent intelligence to uphold these laws. So where are these laws? And why do they retain traditional attributes of divinity? Why are they universal, immutable, omnipotent, and why do they transcend space and time?”⁽²⁾.

Atheists cannot answer these questions, which cast doubt on the coherence of atheistic beliefs and reveal inherent contradictions.

Third Point: Experiments have shown that the “laws of nature” are variable rather than fixed. Scientists discuss several physical constants, with the Universal Gravitational Constant of Newton being the most prominent. Studies between 1973 and 2010 showed that the constant varied, with the lowest recorded value at 6.6659 and the highest at 6.734, a difference of 1.1%, which is significant⁽³⁾. If this much variation was observed in a short period of 37 years, how can we be sure that larger variations did not occur over millennia?

Another example is the speed of light. In 1927, it was measured at 299,796 kilometers per second. It decreased by 20 kilometers between 1928 and 1945 before increasing by the same amount in the 1940s⁽⁴⁾.

These examples, among many others, undermine the uniformitarian principle and doubt its reliability in historical sciences.

Principle Four: Nature is Not Purposeful

Allah, the Exalted, created the universe and all within it with wisdom, purpose, and meaning. He says: “**We did not create the heavens and the earth and everything between them except in truth. And the Hour is coming, so forgive with gracious forgiveness**” [*al-Hijr, 15:85*].

(1) The Science Delusion (84).

(2) Ibid., (84).

(3) See: Ibid., (90).

(4) See: Ibid., (92).



He denies any notion of creating things in vain, stating: “**And We did not create the heaven and earth and everything in between aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire**” [Ṣād, 38:27]. Most religious scholars, whether Muslim or otherwise, share this belief in a purposeful creation, such as among ancient Greek and Christian philosophers. This notion is known in philosophy as teleology.

The pioneering scientists who founded modern science acknowledged these purposes in creation, viewing them as powerful evidence against atheism. As Lord Kelvin⁽¹⁾ stated, “Overwhelmingly strong proofs of intelligent and benevolent design lie around us... The atheistic idea is so nonsensical that I cannot put it into words”⁽²⁾.

However, contemporary materialist atheists deny that the universe was created, and therefore, they deny any inherent purpose. For instance, Richard Dawkins remarked, “The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference”⁽³⁾. Thus, he connects his denial of design with his belief that the universe lacks any purpose.

This denial is rooted in atheism and evolutionary theory. Dr. Rupert Sheldrake explains, “The mechanistic philosophy abolished final causes, and all nature became devoid of purposes. Biology students learn to explain away purposes in terms of neo-Darwinian evolution: an eye is not for the purpose of seeing but the product of chance genetic mutations and natural selection. Eyes evolved because they enabled animals that could see to survive and reproduce better than organisms that could not”⁽⁴⁾.

Western scholars have critiqued this stance from several perspectives. Here are three points of response:

First Point: Atheists adopted this stance to sustain their materialistic worldview; it is a philosophical position, not one derived from the scientific method or empirical evidence. Dr. Sheldrake comments, “Does the evolutionary process as a whole have goals or attractions? Materialists say ‘no’ as a matter of principle. This denial is an inevitable historical consequence of the materialist philosophy. The materialist denial of purposes in evolution is not based on

(1) Lord Kelvin (William Thomson): British engineer, mathematician, and physicist, renowned for his contributions to science. He passed away in 1907. See: <https://www.britannica.com/biography/William-Thomson-Baron-Kelvin>. From Journal of Victoria Institute, vol. 124, p. 267:

(2) Journal of Victoria Institute, vol. 124, p. 267.

(3) River Out of Eden (133).

(4) The Science Delusion (131).



evidence but it is an assumption. Materialists are forced to attribute evolutionary creativity to chance on ideological grounds”⁽¹⁾.

Second Point: Atheist biologists are often inconsistent in this area. They are among the most dedicated researchers into the functions of creation, despite outwardly denying purpose due to their materialistic philosophy. Dr. Sheldrake notes, “Most biologists are split between a practical acceptance of teleology or teleonomy⁽²⁾ and a rejection of it in the interests of mechanistic ideology. In most modern biology, the subject is enmeshed in a confusing mixture of teleological rhetoric and pious denial”⁽³⁾. They practically acknowledge the purpose of their experimental work yet claim otherwise before their colleagues to align with their materialist beliefs. This inconsistency shows that atheists often ignore scientific evidence to conform to their philosophical materialism.

Third Point: Despite materialist atheists’ claims, all creation cries out with signs of design and purpose. The evidence supporting this view is vast, and the statements of Western scholars on this matter are countless. Yet the clarity of this truth often leads atheists to inadvertently admit it. For instance, Richard Dawkins once said, “Living objects... look designed, they look overwhelmingly as though they’re designed”⁽⁴⁾, and defined biology as “the study of complicated things which give the impression of having been designed for a purpose”⁽⁵⁾. Glorified is Allah, who has set this truth within even the hearts of His adversaries, though they fail to comprehend it!

Principle Five: All Matter is Unconscious

The ontological materialist philosophy is based on the idea that there is nothing beyond matter, which is inherently unconscious. However, humans possess conscious minds, which presents one of the greatest challenges to materialism: explaining consciousness within a purely materialistic framework.

Previously, scientists believed that humans consist of both spirit and body, a view known as Dualism. Yet, with the increasing influence of materialism in science, materialist atheists dismissed the concept of the soul, attempting to explain all consciousness solely through matter. An example of this view can be seen in the words of materialist atheist Francis Crick: “Your joys and your sorrows, your memories and your ambitions, your sense of personal identity and free

(1) Ibid., (148).

(2) Teleonomy: A term in biology referring to the concept that structures and functions in organisms serve an overarching purpose, such as the survival of the organism. See: <https://www.dictionary.com/browse/teleonomy>.

(3) The Science Delusion (148).

(4) Royal Institution Christmas Lectures, 1991.

(5) The Blind Watchmaker (1).



will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules”⁽¹⁾.

Western scholars have refuted the materialist atheist view on consciousness in various ways. Here are three perspectives:

First Perspective: The materialist rejection of dualism is not based on scientific experiments but instead on a purely dogmatic philosophical stance. A prominent advocate of atheism, Daniel Dennett, admitted, “I adopt the apparently dogmatic rule that dualism is to be avoided at all costs. It is not that I think I can give a knock-down proof that dualism, in all its forms, is false or incoherent, but that, given the way that dualism wallows in mystery, accepting dualism is giving up”⁽²⁾. This indicates that the rejection of dualism and the existence of the soul is not scientific but rather a dogmatic belief rooted in materialist ideology.

Materialists often argue that since it is impossible to experiment on the soul as one would on the brain, it should be dismissed. However, Allah tells us that the soul is a matter known only to Him: “**They ask you about the soul. Say, ‘The soul is of the affair of my Lord. And you have not been given of knowledge except a little’**” [*al-Isrā’*, 17:85]. Therefore, the soul does not belong to the familiar material world and cannot be studied similarly. Yet the lack of material evidence against the soul does not imply its nonexistence. Reason dictates that negation requires evidence, just as affirmation does, and there is no scientific proof to deny the soul’s existence. Meanwhile, empirical science has shown that materialism alone is inadequate to explain consciousness. Matter is unconscious, and yet humans are conscious; thus, consciousness cannot be fully explained through materialism, necessitating an explanation that involves something non-material, such as the soul.

Second Perspective: Despite numerous attempts, materialism has repeatedly failed to explain human consciousness. Professor Peter Geach remarked, “When we hear of some new attempt to explain reasoning or language or choice naturalistically, we ought to react as if we were told someone had squared the circle⁽³⁾”. In contrast, a dualist perspective, which holds that humans consist of both spirit and body, can account for consciousness: when the soul departs from the body at death, consciousness ceases, even if the body remains intact. Although dualism, like consciousness itself, may appear scientifically ambiguous from a materialist perspective, the failure of materialism to explain consciousness suggests that dualism remains the most coherent explanation.

(1) The Astonishing Hypothesis (3).

(2) Consciousness Explained (37) by Daniel Dennett.

(3) The Virtues (52), by: Peter Geach.



Third Perspective: Scientific experiments challenge the materialist confinement of consciousness to the brain. One notable example is the phenomenon known as “The Detection of Stares.” This phenomenon suggests that humans can sense when another person is staring at them, even from a distance. Surveys conducted in Europe and North America show that 70% to 97% of adults and children report experiencing this sensation⁽¹⁾. Interviews with surveillance officers and military snipers reveal that they, too, observe this phenomenon in those they monitor or target, who seem to sense they are being watched. Celebrities, similarly, sometimes detect distant photographers aiming cameras at them as if they are aware of being watched⁽²⁾.

This phenomenon, aligning with real-world events, cannot be explained through materialism, which restricts human cognitive capabilities to the brain alone. How can the brain perceive that someone is watching from afar and accurately when there is no physical link between the two? Such experiences underscore the limitations of materialism and the need for a broader understanding of consciousness beyond the physical brain.

Principle Six: Memory is Stored in Physical Traces within the Brain

Materialists posit that human consciousness is confined to the brain, leading to the notion that human memory is stored solely within the brain’s physical structures. Professor Steven Ross⁽³⁾, a materialist atheist and neuroscientist, explained, “Memories are in some way ‘in’ the mind, and therefore, for a biologist, also in the brain. But how? The term memory must include at least two separate processes. It must involve, on the one hand, that of learning something new about the world around us; and on the other hand, recalling or remembering that thing at some later date. We infer that what lies between the learning and the remembering must be some permanent record, a memory trace, within the brain”⁽⁴⁾.

This concept is critical for materialist atheists, as they use it to argue against the notion of an afterlife. They reason that once a person dies and their brain decays, nothing of their memory remains. As Dr. Rupert Sheldrake explains, “The materialist theory is simple. Memories are in the brain; the brain decays at death; therefore, memories are wiped out forever. For an atheist, what could be a better proof of the folly of religious belief? All religious theories of survival are

(1) The Science Delusion (222).

(2) Ibid. (223).

(3) Steven Ross, a British professor specializing in biology and neuroscience. See: <https://www.npg.org.uk/collections/search/person/mp93737/steven-peter-russell-rose>

(4) Memories and Molecules, New Scientist (112/40).



impossible because they all rely on the survival of personal memories, which are wiped out when the brain decays”⁽¹⁾.

However, Western scholars have critiqued this view from various angles, particularly with these three points:

First Point: The idea that memories are stored as physical traces is merely a hypothesis; no empirical evidence has been found to support it despite extensive research. Dr. Sheldrake notes, “Attempts to locate memory traces have been unsuccessful despite more than a century of research, costing billions of dollars. For promissory materialists, this failure does not imply that the trace theory of memory might be wrong; it merely means that we need to spend more time and money searching for the elusive memory traces”⁽²⁾.

Second Point: The theory of memory traces also encounters a logical problem. Dr. Sheldrake states, “Several modern philosophers have pointed out that the trace theory of memory runs into an insoluble logical problem, quite apart from repeated failures to find memory traces. In order for a memory trace to be consulted or reactivated, there has to be a retrieval system, and this system needs to identify the stored memory it is looking for. To do so it must recognize it, which means that the retrieval system must itself have a memory. There is therefore a vicious regress: if the retrieval system is endowed with memory store, this in turn requires a retrieval system with memory, and so on ad infinitum”⁽³⁾. This infinite regress reveals a flaw in the trace theory of memory that the materialist perspective cannot resolve.

Third Point: Another scientific issue with this theory is the persistence of memory despite the ongoing turnover of molecules in the nervous system. Dr. Sheldrake explains, “There is a structural problem too. Memories can persist for decades, yet the nervous system is dynamic, continually changing, and so are the molecules within it. As Francis Crick put it, ‘Almost all the molecules in our bodies, with the exception of DNA, the genetic material, turn over in a matter of days, weeks, or at the most a few months. How then is memory stored in the brain so that its trace is relatively immune to molecular turnover?’ He suggested a complex mechanism whereby molecules were replaced one at a time so as to preserve the overall state of the memory-storage structures. No such mechanism has been detected. For decades, the most popular theory has been that the memory must depend on changes in connections between nerve cells, the synapses. Yet attempts to locate memory stores have proved unsuccessful over and over again”⁽⁴⁾.

(1) The Science Delusion (210).

(2) Ibid. (188).

(3) Ibid. (189).

(4) Ibid.



These three points undermine the materialist explanation that confines memory to the brain and expose a contradiction with the scientific method in their conclusions. Memory is indeed linked to consciousness, and as previously noted, consciousness itself cannot be fully explained by materialism, as it is closely related to the soul—a concept denied by materialists.

Islamic texts affirm that a person's memory endures beyond death. Individuals are held accountable for their deeds in the Hereafter and acknowledge their good and evil actions. Such matters of the unseen cannot be explained through a materialist scientific method, which has no means of addressing them.

Principle Seven: Unexplained Phenomena as Mere Illusions

In the previous discussion of Western scholars' responses to materialism, it was noted that many Western scientists engage with parapsychology, and numerous scientific studies indicate the existence of spiritual phenomena that cannot be explained by materialism. Naturally, materialists dismiss such fields as "pseudoscience" because they contradict materialist methodology.

While these sciences carry potential dangers—sometimes delving into questionable areas like communicating with spirits—the focus here is on how such studies provide empirical evidence that challenges materialism. Muslims believe in the real effects of magic, affirming its impact while regarding it as disbelief, strictly forbidden in practice or study⁽¹⁾. Nonetheless, every instance of magic's effect on individuals is clear evidence against materialism, as it cannot be explained within its framework. Similarly, materialism fails to explain how Islamic exorcisms or treatments for those affected by magic work. The countless cases of people who have suffered from sorcery and later recovered through Qur'anic healing or spiritual treatments are ample proof.

Materialists often dismiss such realities solely based on their materialist beliefs. They ignore empirical evidence and classify such phenomena as superstition or pseudoscience merely because they clash with their ideology. In a genuine scientific approach, however, a scholar should follow the evidence regardless of personal bias. For this reason, it may be beneficial to use findings from parapsychology research to challenge materialism, especially since this ideology dominates today's scientific fields and leads many to over-rely on sensory evidence while weakening their faith in unseen realities. This demonstrates that many scientists have conducted studies that disprove materialism, which may encourage those affected by materialism to reconsider their views.

(1) al-Mughnī (9/34) by Muwaffaq ad-Dīn 'Abdullāh ibn Aḥmad ibn Qudāmah (Dār Iḥyā' al-Turāth al-'Arabī, 1st ed., 1405 AH).



Several fields fall under the umbrella of parapsychology; one example is telepathy⁽¹⁾. Parapsychologists propose different theories to explain this phenomenon, but this does not overly concern us, as Muslims believe that a thought can be transferred to another person beyond conventional means. This may occur through the agency of jinn, as a type of miraculous occurrence, or other reasons. A well-known example is the story of ‘Umar ibn al-Khaṭṭāb, who once sent a military expedition under a leader named Sāriyah. While ‘Umar delivered a sermon one day, he suddenly called out from the pulpit, “O Sāriyah, the mountain! O Sāriyah, the mountain!” When the army’s messenger returned, he reported that they had encountered the enemy and were on the verge of defeat when they heard someone call out, “O Sāriyah, the mountain!” so they positioned themselves against the mountain, and Allah granted them victory. People later told ‘Umar about his words⁽²⁾.

Commenting on this story, the scholar al-Albānī⁽³⁾ said: “Without a doubt, that call was an inspiration from Allah to ‘Umar, who was described as *‘Muḥaddath*,’ as established by the Prophet ﷺ. However, there is no indication that ‘Umar had direct knowledge of the army’s situation, nor that he actually saw them. Citing this as evidence for Sufi claims of *‘kashf*’ (spiritual insight) or knowledge of people’s innermost thoughts is unfounded, for such traits belong solely to the Lord of the Worlds, who alone knows the unseen and has insight into hearts... Even if it were accurate to call what happened to ‘Umar (may Allah be pleased with him) an instance of *kashf*, it would still be considered an extraordinary occurrence, which may also appear among disbelievers. Thus, the mere occurrence of such events does not necessarily indicate the faith of the one who experiences it, let alone confirm their status as a *walī* (a servant close to Allah). For this reason, scholars have said that if an extraordinary event occurs through a Muslim, it is deemed a *karāmah* (miracle). In contrast, if it occurs through a disbeliever, it is viewed as *istidrāj* (a form of deception or delusion)”⁽⁴⁾.

This is the key point here. Our concern is not in explaining these spiritual phenomena entirely but in affirming their occurrence, regardless of whether they manifest among believers or disbelievers. Between 1880 and 1939, parapsychologists published 186 scientific studies on telepathy, and through these studies, telepathy was scientifically validated. Further studies later

(1) Telepathy: The supposed communication of thoughts and ideas without the use of known human senses. See: <https://en.oxforddictionaries.com/definitions/telepathy>.

(2) al-Tārīkh al-Dimashqī (20/25) by ‘Alī ibn al-Ḥasan ibn ‘Asākir (Dār al-Fikr, 1415 AH, edited by ‘Amr ibn Gharāmah al-‘Amrī), verified by al-Albānī in Ṣaḥīḥ al-Aḥādīth (1110), Muḥammad Nāṣir al-Dīn al-Albānī, (Maktabah al-Ma‘ārif, 1st ed., 1415–1422 AH).

(3) Al-Albānī, Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn ibn Nūḥ Najātī al-Albānī. Known as the “Scholar of Hadith in Our Time,” he authored numerous works, especially in the field of hadith. See al-Imām al-Albānī: Lessons and Lessons by Dr. ‘Abd al-‘Azīz al-Sadḥān.

(4) Silsilat al-Aḥādīth al-Ṣaḥīḥah (3/102–103).



confirmed these results⁽¹⁾. One journalist, intrigued by the phenomenon, traveled to South Africa to live among the Bushmen people. During his stay, he observed that, although they hunted animals as far as 50 miles away from their camp, the people back at camp were informed of their catches through telepathy⁽²⁾.

Given its frequency among certain groups, it is not far-fetched to assume that such communication might occur via jinn⁽³⁾. Nonetheless, this observation—recorded by a journalist—cannot be explained through materialism, which is the main point here.

In summary, the materialist-based scientific methodology adhered to by atheists contradicts reality and scientific evidence. Materialism is the foundation upon which contemporary atheism rests, and with the fall of this flawed ideology, atheism itself collapses. If materialists genuinely value empirical science, they should return to the foundational compatibility of scientific inquiry with belief in a Creator and the unseen, avoiding contradictions.

(1) The Science Delusion, 236.

(2) Ibid. 242.

(3) See: <https://kwekudee-tripdownmemorylane.blogspot.com/2013/06/san-bushmen-people-world-most-ancient.html>.



Section Six: Explaining the Evils Stemming from Atheism

In the preface, an entire section was devoted to the dangers of atheism, showing that atheism poses a threat to faith, innate nature, reason, science, ethics, and even humanity as a whole. Therefore, there is no need to reiterate that here. The purpose of this section is to discuss the societal harms resulting from atheism. Writing on this subject requires precision, as atheism, at its core, is a nihilistic idea, and it is rare for a person to act—whether good or evil—in the name of a nihilistic idea. Richard Dawkins often emphasizes this point, as he frequently discusses the harms caused by religions. However, when questioned about the evils associated with atheism, he tries to absolve atheism using this argument. For instance, he wrote a chapter in *The God Delusion* titled, “What about Hitler and Stalin? Weren’t they atheists?⁽¹⁾” In it, he wrote: “What matters is not whether Hitler or Stalin were atheists, but whether atheism systematically influences people to do bad things. There is not the smallest evidence that it does.⁽²⁾” He also wrote, “Religious wars really are fought in the name of religion, and they have been horribly frequent in history. I cannot think of any war that has been fought in the name of atheism. Why should it? ... why should anyone go to war for the sake of an absence of belief?”⁽³⁾

Western scholars have responded to these misleading arguments, clarifying the true link between atheism and the evils perpetrated by atheists; some have even authored works on this subject. One of the best books on this topic is *Atheist Personality Disorder* by John G. Pasquini, which stands out for its psychological and philosophical analysis of the atheist personality, linking this analysis to the harms witnessed in societies where atheism and secularism are prevalent.

(1) *The God Delusion* (308).

(2) *Ibid.*, 309.

(3) *Ibid.*, 316.



He illustrates these harms with statistics and figures in a persuasive manner. Due to this book's distinct approach, much of the information presented in this section will draw from it.

The discussion of this issue will be divided into two parts:

1. Establishing the connection between atheism and harm.
2. Providing examples of the harms resulting from atheism.

Part One: Establishing the Connection Between Atheism and Harm

Throughout history, people have practiced various religions, each carrying its own ethical framework. Most religious adherents believe that the Creator has legislated these morals and will hold people accountable for failing to uphold them. Atheism, however, is a nihilistic idea based on denying the existence of a Creator who legislates morality. Consequently, atheists reject the concept of divine accountability for moral failings.

Fyodor Dostoevsky addressed this issue in his famous novel *The Brothers Karamazov*, through the character of the prisoner (Mitya), who said, “But what will happen to man if there is no God and no afterlife? Then everything will be permitted, and man can do as he pleases”⁽¹⁾.

Since no human society can exist without an ethical framework, atheists and secular philosophers have attempted to create intellectual frameworks to address this need. Though many of these frameworks lean towards political philosophy, none can entirely avoid addressing ethics and behavior. When these moral concepts align with those brought by the prophets and messengers, they may contain some truth. However, the further these morals deviate from the light of revelation, the more they tend to ignite turmoil, conflicts, wars, and other harm.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated: “The effects of revelation may be hidden in certain places and times, such that people may be unaware of what the Messenger ﷺ brought. Either they do not know the words or know them but do not understand their meaning. In such instances, they become steeped in ignorance due to the lack of prophetic guidance. This is where polytheism and sectarianism arise, along with the tribulations that lead to violence. These verbal and practical trials are forms of ignorance due to the absence of prophetic light... The guidance bestowed upon the inhabitants of the earth is indeed from the light of prophecy.”⁽²⁾

(1) *The Brothers Karamazov* (788).

(2) *Majmū‘ al-Fatāwā* (17/307–308).



These philosophical frameworks encompass certain dangerous ethical systems that have become the basis for the harms observed in atheist and secular societies. Some of these ethical philosophies include:

- **Hedonistic Utilitarianism:** This philosophy essentially posits that human beings aim solely to maximize pleasure or to produce the greatest pleasure possible. In the case of generalized hedonism, the priority is the highest overall pleasure achieved by the majority⁽¹⁾.
- **Evolutionary/Progressive Philosophy:** Evolutionary thinkers sought to apply Darwin's theory to understand ethics, affirming that an individual and/or society is directed toward what is most likely to survive or bring happiness and welfare. Friedrich Nietzsche took this idea to its extreme, claiming that whatever ensures survival is ethical, regardless of its cruelty or repulsiveness⁽²⁾.
- **Ethical Relativism:** According to this view, right and wrong are relative terms that reflect an individual's preferences, emotions, or inclinations toward certain actions. Ethical experiences are expressed in different ways, with no absolute truths or axioms⁽³⁾.
- **Pragmatism/Immanentism:** This theory asserts that thinking is a tool by which one shapes one's environment to meet personal needs and the desires of those affected by one's behavior. Therefore, truth is not that which corresponds with reality but rather what fulfills one's needs and desires and those of others⁽⁴⁾.

These philosophies form the ethical foundation for modern atheists, opening the door to various harms prevalent in their societies, as we will discuss, Allah willing. Atheism, at its core, is a nihilistic concept centered on denying the existence of the Creator without addressing morality. But denying a Creator's existence inevitably leads to denying an objective moral standard. Attorney Dean Overman explains: "The question of whether the beginning of time and space was impersonal and the product of accidental or chance processes is an essential question in ethics. If one holds the view of an impersonal beginning, one cannot really talk about what is right or wrong. If the universe exists randomly, then there can be no absolutes."⁽⁵⁾

Thus, atheist philosophers were compelled to invent these destructive ethical philosophies, which have led to numerous harms. This will be detailed in the second part of this section.

(1) See: Atheist Personality Disorder (9).

(2) See: Ibid., (10–11).

(3) See: Ibid., (12).

(4) Ibid., 13.

(5) A Case Against Accident and Self-Organization (177).



Section Two: Examples of Evils Stemming from Atheism

The harms of atheism are countless and could warrant an independent academic study. However, it suffices here to highlight a few examples: the instigation of wars and genocides, societal violence, the spread of drug abuse, and sexual obsession.

First: Instigating Wars and Genocides

In the section on the methods of spreading atheism in the preface, it was mentioned that British singer John Lennon has a famous song criticizing religions, where he says: “Imagine there’s no heaven. It’s easy if you try. No hell below us, above us only sky. Imagine all the people living for today... Imagine there’s no countries. It isn’t hard to do. Nothing to kill or die for, and no religion too. Imagine all the people living life in peace.”

Lennon seeks to portray religion as the primary cause of wars and conflicts. Professor John Lennox responded to this song by saying: “It would be wonderful not only to imagine John Lennon’s world without all the evils attributed to religion, as Richard Dawkins calls for, but also to live in such a world. All sensible people would surely agree with the New Atheists here. But then, if you will forgive me for stating the obvious, I am not John Lennon; I am John Lennox, and I would like you to imagine a world without atheism: no Stalin, no Mao, no Pol Pot—just three heads of states that officially adopted atheism and committed some of the worst atrocities of the twentieth century. Just imagine a world without the Gulags, without the Cultural Revolution, without the Killing Fields, without the removal of children from parents for teaching them about their beliefs, without denying believers access to higher education, without discrimination against believers in the workplace, and without the looting, destruction, and burning of places of worship. Would that not be a world worth imagining too?⁽¹⁾”

Curiously, the New Atheists point to religion as the primary cause of wars and genocide while simultaneously venerating the theory of evolution, as if they forget—or ignore—that evolution has been the foundation of three of the most bloodthirsty ideological movements in human history: racial colonialism, communism, and Nazism. Darwin’s close friend, Professor Adam Sedgwick, recognized this when he read *On the Origin of Species*, writing to Darwin: “If this book were to find general public acceptance, it would bring with it a brutalization of the human race such as it had never seen before.”⁽²⁾

(1) Gunning for God (83).

(2) *Man’s Origin, Man’s Destiny* (166) by A.E. Wilder-Smith.



Sedgwick's fears materialized, as this theory became a critical foundation for some of history's most violent ideologies: Racist colonialism, Communism, and Nazism. A breakdown of each follows:

- **Racist Colonialism:** Colonialism began around the sixteenth century but intensified considerably in the late nineteenth and early twentieth centuries. The initial goal of the early colonizers was to Christianize and exploit the resources of the colonized regions. Later colonizers, however, were influenced more by Darwinian evolution than by Christian teachings. Darwin believed that humans evolved from apes⁽¹⁾ and that the races closest to apes were black-skinned people, while the most evolved were white Europeans. According to the basic premise of evolutionary theory, “the struggle for the survival of the fittest,” Darwin believed that the more advanced races would eventually eliminate the less evolved ones. He wrote: “At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time, the anthropomorphous apes will no doubt be exterminated.”⁽²⁾

Through this view, Darwin implicitly advocated a struggle between races, suggesting that Europeans would wipe out the inhabitants of other continents. Darwin also wrote to one of his friends regarding racial conflicts: “I could show fight on natural selection having done and doing more for the progress of civilization than you seem inclined to admit... The more civilized so-called Caucasian races have beaten the Turkish hollow in the struggle for existence. Looking to the world at no very distant date, what an endless number of the lower races will have been eliminated by the higher civilized races throughout the world.”⁽³⁾

Professor James Joll⁽⁴⁾ examined the ideological foundations of European racial colonialism, finding that social Darwinism—derived from Darwin's racial ideas in *On the Origin of Species* and *The Descent of Man*—was one of the most influential factors in colonialism⁽⁵⁾. Dr. Lalita Vidyarthi⁽⁶⁾ noted that most Western scientists accepted racism in the second half of the nineteenth century due to Darwin's theory⁽⁷⁾.

(1) Darwinists believe that humans and modern apes evolved from a common ancestor, and that this common ancestor was an ape in the broader sense of the superfamily called Hominoidea.

(2) *The Descent of Man* (178), by Charles Darwin.

(3) C. Darwin's letter to W. Graham, *The Life and Letters of Charles Darwin*, Volume 1, p. 316.

(4) Professor James Joll, a history professor at Oxford University, who passed away in 1994. See: https://archives.history.ac.uk/makinghistory/historians/joll_james.html.

(5) *Europe Since 1870* (102–103) by James Joll.

(6) Dr. Lalita Vidyarthi, an Indian anthropologist with a doctorate from the University of Chicago, recognized as a prominent anthropologist from India. See: <https://www.yourarticlelibrary.com/essay/short-biography-of-lalita-prasad-vidyarthi/41681>.

(7) *Racism, Science and Pseudo-Science* (54) by Lalita Prasad Vidyarthi.



Colonialists thus believed they had a scientific basis for their racism, legitimizing the colonization of so-called “inferior” races and even justifying their extermination. This racially motivated colonialism, allegedly “scientifically supported,” had catastrophic results for Indigenous populations on many continents. For instance, the Indigenous population of Australia numbered around one million before the British arrived, yet it dwindled to about 100,000 by the nineteenth and twentieth centuries due to genocide and starvation policies⁽¹⁾. This figure indicates that 90% of the Indigenous population perished at the hands of the British.

The British justified this genocide through Darwinian theory, claiming it was in line with science. Australian evolutionary scientist Henry Rusden⁽²⁾ wrote in 1876: “The survival of the fittest means that might is right. And we thus invoke and remorselessly fulfill the inexorable law of natural selection when exterminating the inferior Australian and Maori races, and we appropriate their patrimony coolly.”⁽³⁾

The colonialism in Australia is just one example of the crimes committed by racially motivated, evolution-driven European colonialism; the examples are too numerous to list comprehensively. Among them is Britain’s starvation policy in India in the nineteenth and twentieth centuries, which led to the deaths of 29 million Indians⁽⁴⁾. Additionally, Belgium carried out horrific genocides in Congo from 1885 to 1908, resulting in the deaths of about ten million Congolese people. This genocide was also justified by Darwinian theory⁽⁵⁾.

The results of secular, evolution-based racial colonialism were catastrophic in every sense, with millions of deaths recorded.

- **Communism:** The founder of communism, Karl Marx, was significantly influenced by Darwin. For example, he wrote: “Darwin’s work is most important and suits my purpose in that it provides a basis in natural science for the historical class struggle.”⁽⁶⁾ When Marx published the second edition of his book *Das Kapital*, he sent it to Darwin, inscribing, “To Mr. Charles

(1) See: <https://sites.google.com/site/aboriginalgenocide/>.

(2) Henry Rusden: A British government official who traveled to Australia during British colonial rule, founding several political associations and later becoming vice-president of the Royal Society of Victoria. Rusden was an atheist and evolutionist. He passed away in 1910. See: <http://adb.anu.edu.au/biography/rusden-henry-keylock-4524>.

(3) Education in Australia, New Zealand and the Pacific (94) by Michael Crossley, Greg Hancock, Terra Sprague, 2015.

(4) See: [Independent - British Empire](<http://www.independent.co.uk/voices/commentators/johann-hari/johann-hari-the-truth-our-empire-killed-millions-404631.html>).

(5) King Leopold’s Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa (225–233) by Adam Hochschild.

(6) Marx Letter to Ferdinand Lassalle, 16th January, 1861



Darwin, on the part of his sincere admirer, Karl Marx.⁽¹⁾” Darwin replied, thanking him and stating, “I believe that we both earnestly desire the extension of knowledge.⁽²⁾”

This mutual admiration was carried forward by communist leaders, with Soviet rulers deeply rooted in an evolutionary worldview. Atheist communists perceived the wars they waged and the genocides they committed as parts of the class struggle, a struggle intrinsically tied to evolutionary theory.

A group of European historians compiled *The Black Book of Communism*, detailing crimes committed by communist states. They estimated that atheist communists were responsible for 94 million deaths. Evolutionary theory significantly impacted this criminally atheistic ideology.

- **Nazism:** The Nazi Party ruled Germany from 1933 to 1945 and was among the most violent parties in history. The Nazi party expressed fierce animosity toward religions and religious followers, especially Jews and certain Christian groups. While some Nazis believed in the existence of God, the Nazi party was not entirely atheistic but was opposed to the traditional religions prevalent in Germany at that time. Adolf Hitler, the Nazi leader, was “captivated by evolutionary teaching—probably since he was a boy. Evolutionary ideas, quite undisguised, lie at the basis of all that is worst in *Mein Kampf* and in his public speeches. ... Hitler reasoned ... that a higher race would always conquer a lower.”⁽³⁾

Richard Weikart⁽⁴⁾, a historian and professor at California State University, wrote the renowned book *From Darwin to Hitler*, exploring the connection between Darwinian thought and Nazi ideology. He concluded that Nazism was grounded in this theory, leading the Nazis to view their heinous crimes as great virtues⁽⁵⁾. Historians estimate that the Nazis killed over 20 million people outside of wartime alone⁽⁶⁾. Evolutionary theory was foundational to these atrocious acts. These three influential secular ideologies, all based on evolutionary theory, have claimed over 100 million lives since this theory’s inception. This does not imply that every individual involved in these crimes was an atheist but that their ideologies were built upon an evolution-based worldview as opposed to religion. This theory remains a cornerstone for new atheists, who frequently argue that religions are the primary causes of wars and terrorism. But what terrorism could surpass that of racist colonialists, communists, and Nazis?

(1) Darwin in Man: A Psychological Study of Scientific Creativity, (72), by Howard E. Gruber, Wildwood House (1974).

(2) Marx’s Ecology: Materialism and Nature, (207).

(3) Darwin: Before and After, (115), by Robert Clark.

(4) Richard Weikart: Professor of history at California State University, with a specialization in European intellectual history. See: <https://www.csustan.edu/history/Weikart>.

(5) From Darwin to Hitler, (215), (Palgrave Macmillan, 2006).

(6) See: <http://www.scottmanning.com/content/nazi-body-count/>



Second: Violence and Crime in Societies

Violence exists in all societies, whether the population is religious or non-religious. However, violence is more prevalent among atheists and secularists than among the religious. One reason for this is the glorification of violence and criminals through action films, which often bear a clear connection to secularism and atheistic philosophies. John Pasquini states, “A plethora of sociological and psychological studies have shown that children and adults exposed to violent movies have a tendency to develop a heightened sense of aggressiveness. And for unstable children and adults, this heightened sense of aggressiveness is exacerbated. *The American Psychological Association* has consistently pointed out through its research that people who view violence on television have a tendency to become less sensitive to the pain and suffering of others and are more apt to act aggressively toward others. Children tend to be more likely to engage in criminal acts as adults. The secular obsession with control, personal preference, and with the survival of the fittest has corrupted the minds of generations. We have generations of people who have been desensitized to violence.⁽¹⁾”

He further comments on the rise of violence and crime in his own country, the United States, saying, “With adjustments to population growth, the FBI Uniform Crime Report confirms that four decades of secularism, four decades of pragmatism, nominalism, egoism, utilitarianism, hedonism, evolutionism, positivism, relativism, and four decades of the philosophy of the survival of the fittest have brought our society to the edge of collapse. In 1960, there were 3,095,700 incidents of property crime, 9,110 incidents of murder, 17,190 incidents of rape, 107,840 incidents of robbery, 154,320 incidents of aggravated assault, 912,100 incidents of burglary, and 328,200 incidents of car theft.

What happened in the four decades during which the religion of secularism has flourished? In the year 2007, there were 9,843,481 incidents of property crime, 16,929 incidents of murder, 90,427 incidents of rape, 445,125 incidents of robbery, 910,744 incidents of aggravated assault, 2,179,140 incidents of burglary, and 1,095,769 incidents of car theft. This is the great utopia that the religion of secular humanism, of atheism, has brought us! As atheistic philosophy permeates the minds and hearts of more and more people, resorting to the survival of the fittest and man’s most basic instincts is likely to occur. What is said statistically of the United States is simply a reflection of all secular societies.⁽²⁾”

Secular and atheistic ideologies have had a direct impact on people’s minds, making them more prone to violence than others. These ideologies often promote survival of the fittest, moral

(1) Atheist Personality Disorder, (19).

(2) Ibid., (85–86).



relativism, and the denial of accountability before a Creator—all of which pave the way for violence and crime in societies.

Drugs are a widespread affliction in many societies, killing thousands of people annually around the world. Major religions such as Judaism⁽¹⁾, Christianity⁽²⁾, and Islam⁽³⁾ prohibit drug use. However, atheists have no such prohibitions. An atheist may refrain from using drugs due to their harmful effects or because it is against the law. Still, drugs are not considered inherently forbidden as they are by religious adherents. Furthermore, there is no divine oversight deterring them from using drugs. For this reason, scientific studies have shown that atheists and secular individuals are more likely to use drugs than religious individuals⁽⁴⁾ and that religiosity is one of the strongest deterrents against drug use⁽⁵⁾.

John Pasquini notes the link between atheism and drug use, saying: “The turn toward the self that is fostered through the evangelizing tool of atheism, the media, has made the self empty. With no God to fill the emptiness, drugs have become the tonic of choice. Statistics regarding drug usage—illicit and legal—in the United States are astonishing. With an ever-increasing trend in mental health problems—nourished by the turn toward the self—drug usage and mental healthcare will continue to increase, reaching epidemic proportions.”⁽⁶⁾

Fourth: Sexual Obsession

Adultery is prohibited in Judaism, Christianity, and Islam. The seventh commandment of the Ten Commandments—revered by both Jews and Christians—states: “You shall not commit adultery”⁽⁷⁾. Allah says in the Qur’an, “**And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way**” [Surah Al-Isra, 17:32].

(1) See: <https://www.myjewishlearning.com/article/smoking-alcohol-and-drugs/>

(2) See: https://www.gospelway.com/morality/drug_abuse.php

(3) See: Permanent Committee for Scholarly Research and Ifta, which notes consensus on the prohibition of drug use:

<http://www.alifta.net/fatawa/FatawaDetails.aspx?language=ar&View=Page&PageID=3225&PageNo=1&BookID=2#P11>

(4) See:

<https://www.sciencedirect.com/science/article/pii/S1516444613000238>) and <https://www.sciencedaily.com/releases/2013/10/131003093041.htm>

(5) See: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3043382/>

(6) Atheist Personality Disorder, p. 21.

(7) Exodus, 20:14



Not only is adultery forbidden, but even looking at women with desire is prohibited. In the Gospel of Matthew, it is attributed to Jesus that he said, “Anyone who looks at a woman lustfully has already committed adultery with her in his heart”⁽¹⁾. Allah also says in the Qur’an, “**Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do**” [Al-Nūr: 30].

Atheists, however, do not regard adultery as forbidden, let alone looking at women lustfully. In fact, some atheist and secular feminist advocates promote complete sexual freedom. For instance, atheist feminist activist Margaret Sanger⁽²⁾ stated, “Our objective is unlimited sexual gratification without the burden of unwanted children... Women must have the right to live... to love... to be lazy... to be an unmarried mother... to create... to destroy... The marriage bed is the most degenerate influence in the social order... The most merciful thing that a family does to one of its infants is to kill it.”⁽³⁾

John Pasquini comments on the increase in sexual immorality and crime, saying, “Pornography is born from atheism and gives rise to more atheism. Is it any wonder that adultery and marital infidelity are at epidemic levels? Is it any wonder that promiscuity has reached levels unheard of since the time of paganism? Is there any wonder that prostitution is rampant and has even gained a sense of legitimacy? Is it any wonder that a study by Neil Malamuth of *UCLA* reported that fifty percent of men would have no problem raping a woman if they could be assured of getting away with it?”⁽⁴⁾ Is it any wonder that ten-year-olds are sexually active and that twelve-year-olds are getting pregnant and having abortions? Is it any wonder that once the spice of sex is lost in a marriage, the marriage ends? Is it any wonder that rape, sexual assault, and child abuse have reached epidemic proportions? When one debases oneself to the level of a brute animal, one cannot but act like a brute animal! Atheism is the religion of the brute!”⁽⁵⁾

This secular, atheist world obsessed with sex has alarmingly seen the spread of pornography. Pasquini states, “When a person’s essence or innate nature is of little value, then one becomes nothing more than an object to be used. The average American will view nearly 15,000 sexually oriented images per year. Fifty-six percent of American television programming is packed with sexual content. The average household television shows over eight sexual scenes daily, and daytime television has more than 156 acts of intercourse per day, with unmarried couples

(1) Matthew, 5:28

(2) Margaret Sanger: An American feminist activist who advocated for sexual freedom, gender equality, and birth control. She was an adherent of secular humanism and atheism. She died in 1966. See: <https://www.pbs.org/wgbh/americanexperience/features/pill-margaret-sanger-1879-1966/>

(3) The Woman Rebel, vol. 1, N. 1 reprinted in Woman in the New Race.

(4) Philadelphia Inquirer, Jan. 9, 1987

(5) Atheist Personality Disorder, (56-57).



outnumbering married couples three to one⁽¹⁾. Atheism's gospel of hedonism and self-pleasuring runs uninhibited. Modesty, purity, and inhibitions are thrown aside. We live in a society where sexual addiction and pornography are part of everyday life, which has led to a sexually permissive and perverted society. It is worth noting that the pornography industry is one of the largest industries in the world!⁽²⁾”

This atheistic call to sexual freedom and the prevalence of pornography have severe negative effects on society. John Pasquini provides some statistics from 1960 onward:

- Despite the spread of contraceptives, the number of abortions rose from 200,000 to 1.4 million annually.
- The number of cohabiting couples (a man and woman living together without marriage) increased from 500,000 to 4 million. This form of cohabitation has become more common than legal marriage in the United States.
- Divorce rates increased from 400,000 to 1.2 million cases annually.
- The percentage of single-parent households rose from 9% to 32%.
- The number of illegitimate children increased from 200,000 to 1.5 million births annually.
- The teenage pregnancy rate rose from 30 to 110 per 1,000 girls annually.
- The rate of sexually transmitted diseases increased by 245%.
- The rate of child exploitation rose by 286%.
- Crime rates increased by 510%.⁽³⁾

This is a warning cry from the Western world about the destructive consequences and escalating evils associated with atheism and secularism. Undoubtedly, these points collectively indicate that nothing is worse or more dangerous than atheism, and its harms are countless.

(1) Pediatrics 107 (January 2001): 191-194

(2) Atheist Personality Disorder, (21-22).

(3) Ibid., (53-54).



Chapter Two: Western Scholars' Arguments for the Existence of God

It consists of three parts:

- **Part One:** Rational Arguments for the Existence of God
- **Part Two:** Scientific Arguments for the Existence of God
- **Part Three:** Sensory Arguments for the Existence of God



Part One: Rational Arguments for the Existence of God

It is divided into seven sections:

- **Section One:** Argument from innate disposition (fiṭrah)
- **Section Two:** Cosmological Argument
- **Section Three:** Teleological argument
- **Section Four:** Fine-tuning of the Universe
- **Section Five:** Argument from Beauty
- **Section Six:** Moral Argument
- **Section Seven:** Argument from Consciousness

Section One:

Argument from Innate Disposition (*fiṭrah*)

The Meaning of *Fiṭrah*

The term *fiṭrah* appears in numerous Qur’anic and Hadith texts, such as when Allah said: “**Set your face towards the religion, inclining to truth. This is the natural disposition Allah instilled in mankind. There is no altering Allah’s creation. This is the upright religion, though most people do not know.**” [*al-Rūm*, 30:30]. It is also found in the words of the Prophet ﷺ: “Every child is born upon the *fiṭrah*, but his parents make him Jewish, Christian, or Magian.⁽¹⁾” In these texts, scholars of the *salaf* generally interpret *fiṭrah* to mean Islam⁽²⁾.

However, this Hadith does not imply that a child inherently knows the doctrines and laws of Islam. Instead, the *fiṭrah* inclines one towards Islam. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained: “**When it is said that a person is born upon the *fiṭrah* of Islam or created as a monotheist, it does not mean that when he leaves his mother’s womb, he knows and desires this religion. For Allah says, ‘And Allah brought you forth from the wombs of your mothers while you knew nothing.’** [*al-Naḥl*, 16:78]. However, his *fiṭrah* inclines and compels him towards the religion of Islam to recognize and love Allah. The *fiṭrah* itself necessitates an acknowledgment of and devotion to one’s Creator, and as it matures without interference, it increasingly leads one towards this understanding.⁽³⁾”

(1) Reported by al-Bukhārī in his *Ṣaḥīḥ* (1319), *Kitāb al-Janā’iz*, Bāb mā qīla fī awlād al-mushrikīn (1/465); also by Muslim in his *Ṣaḥīḥ* (2658), *Kitāb al-Qadar*, Bāb mā ma’nā kull mawlūd yūladu ‘alā al-*fiṭrah*, wa ḥukm mawt aṭfāl al-kuffār wa aṭfāl al-muslimīn (4/2047), from the narration of Abū Hurayrah (raḍiya Allāhu ‘anhu).

(2) See: *Al-Tamhīd limā fī al-Muwaṭṭa’ min al-Ma’ānī wa al-Asānīd* (18/72), by: Ibn ‘Abd al-Barr

(3) *Dar’ Ta’arūḍ al-‘Aql wa al-Naql* (8/383), by: Ibn Taymiyyah.



He also said: “If it is established that the *fiṭrah* itself leads to knowledge and love of Allah, this suffices for its purpose, even if not every person’s *fiṭrah* independently brings this about; many require an external influence to awaken it, such as instruction and guidance. Allah sent messengers, revealed books, and invited people to the requirements of *fiṭrah*: the recognition and worship of Allah. If no impediment obstructs the *fiṭrah*, it will respond to Allah and His messengers, as its natural disposition aligns with this.⁽¹⁾”

In essence, Shaykh al-Islam (may Allah have mercy on him) concludes that the *fiṭrah* encompasses two inherent faculties every person naturally possesses: the cognitive faculty (*al-quwwah al-‘ilmiyyah*) and the volitional faculty (*al-quwwah al-irādiyyah*). When obstacles are absent, the cognitive faculty necessitates the volitional faculty and is inherently connected to knowledge of the desired goal⁽²⁾.

Since this study is concerned with proving Allah’s existence, we will focus only on the cognitive faculty: “The necessity of the cognitive faculty for the innate knowledge of Allah and His oneness lies in the fact that one cannot separate the conceptualization of His existence from the actualization of His existence. Knowledge of Allah is not related to a mere existence stripped of attributes but to a Being with absolute perfection. This knowledge is not theoretical or inferential; instead, it is inherent and necessary, where the evidence for His existence is simply in its realization, clarity, and status as self-evident knowledge. Necessary truths cannot be proven through necessary premises, which would contradict their self-evident nature. Instead, one can demonstrate that they are not theoretical. If it is known that knowledge can only be necessary or theoretical, then if it is not theoretical, it must be necessary.

Among the factors that illustrate that knowledge of Allah is a necessary form of knowledge is that one cannot prove the existence of Allah through theoretical premises; instead, proving Allah’s existence relies on necessary premises. These premises are derived from a direct sensory perception of the existence of created things following their non-existence, intricate design and precision, and the necessity that this creation has a creator, based on the principle of necessary causality.

If the innate knowledge of Allah is based on affirming Allah’s absolute perfection, then existence itself is an attribute of perfection that must be actualized. Thus, our knowledge of Allah as possessing absolute perfection cannot remain merely intellectual without an actual, objective existence of Allah externally. Instead, it necessitates affirming Allah’s existence and His actualized Being. Otherwise, *fiṭrah* would not guide us toward Allah as the One possessing

(1) Ibid. (8/460-461).

(2) See: *Majmū‘ al-Fatāwā* (4/32).



absolute perfection, which would entail a contradiction between *fiṭrah* indicating the necessity of knowing the perfect Being and its lack of implication for His actual existence.⁽¹⁾”

Based on this discussion, the *fiṭrah* argument can be presented in logical terms as follows:

- **Premise One:** Recognizing a perfect Creator is a necessary truth for every human being.
- **Premise Two:** Every necessary truth implies a reality outside the mind.

Conclusion: Therefore, the innate, necessary knowledge of a perfect Creator indicates His actual existence beyond mental constructs⁽²⁾.

Fiṭrah According to Early Theologians

Fiṭrah is one of the strongest arguments for the existence of God. Despite this, many early Christian theologians did not discuss this argument in great extent. For instance, Thomas Aquinas omitted the argument of *fiṭrah* among his five well-known proofs for the existence of God, which many Christians heavily relied upon (as mentioned in the introduction).

The reason for this—Allah knows best—may be that Thomas Aquinas believed it was impossible to know the Creator through reason or direct sensory perception. Instead, he saw reason as merely paving the way for belief in God’s existence, with revelation then completing this belief⁽³⁾.

William of Ockham, another prominent medieval Christian theologian, held a similar view⁽⁴⁾. Consequently, these early theologians—at least based on what I have reviewed—omitted discussion on *fiṭrah* in a great extent and focused on rational arguments for God’s existence, even though they considered these arguments inconclusive.

The Emergence of Discussion on Fiṭrah During the Renaissance

However, this approach shifted significantly during the Renaissance, especially as opposition to the Catholic Church and its established theology grew. Two notable figures who spoke about

(1) *Al-Maʿrifah fī al-Islām*, (210–211), by: ‘Abdullāh bin Muḥammad al-Qarnī, (Markaz al-Taʾṣīl lil-Dirāsāt wa al-Buḥūth, 3rd ed., 1434 AH).

(2) This logical approach is inspired by *A fī Allāh Shakk?* (58), where the author states: “If the premise ‘everything innate must exist beyond the mind’ is not provable, the *fiṭrah* argument remains incomplete, as the Qur’an indicates only that inclination towards Allah is innate. However, if one reflects on their own nature, observing themselves in moments of joy or distress, they find faith in Allah. This argument differs from others in rational sciences, such as causality or contingency.”

(3) *Med tanke på Gud*, (58).

(4) *Ibid.* (63).



fiṭrah during the Renaissance were the theologian John Calvin⁽¹⁾ and the philosopher René Descartes. The following details Calvin's perspective:

Theologian John Calvin

Calvin spoke of an innate awareness of God's existence (*sensus divinitatis*) within every human being, asserting that true atheism was not possible. He stated: "The knowledge of God being manifested to all makes the reprobate without excuse... that there exists in the human mind, and indeed by natural instinct, some sense of Deity, we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endued all men with some idea of his Godhead, the memory of which he constantly renews and occasionally enlarges, that all to a man being aware that there is a God, and that he is their Maker, may be condemned by their own conscience when they neither worship him nor consecrate their lives to his service."⁽²⁾

The Philosopher René Descartes

Descartes presented this argument in a precise philosophical manner in his book *Meditations*, where he viewed the knowledge of God as necessary rather than theoretical or inferential. He stated: "My accustomed habit of distinguishing between existence and essence in other things led me to believe that existence could be separated from God's essence, allowing me to conceive of God as not actually existing. However, upon deeper reflection, I see clearly that existence cannot be separated from God's essence, just as it is impossible to separate the concept of three angles in a triangle being equal to two right angles, or the concept of a valley from the concept of a mountain. Therefore, conceiving of a God—a being of absolute perfection—who lacks existence, or who lacks any aspect of perfection, would be as contradictory as imagining a mountain without a valley.

That I cannot imagine a mountain without a valley does not imply that any actual mountain or valley exists, but only that mountain and valley are conceptually inseparable, whether they exist or not. However, that I cannot conceive of God as anything, but existent implies that existence cannot be separated from Him, and therefore, He must truly exist. My thought does not bring this existence into reality, nor does it impose authority upon things; rather, it is the necessity inherent in the thing itself—the necessity of God's existence—that compels me to think in this way. I cannot conceive of a God without existence, just as I can imagine a winged or wingless horse...

(1) John Calvin: A French theologian and a leader of the Protestant Reformation. He founded the Calvinist denomination, which is a branch of Protestantism. He passed away in 1564. See: <https://www.britannica.com/biography/John-Calvin>).

(2) *Institute of the Christian Religion* by: John Calvin (1/177).



I discern in various ways that this belief [in God's existence] is neither fabricated nor invented nor dependent merely on my thought. Rather, it is a depiction of an actual, stable nature. Firstly, because I cannot conceive of anything but God whose existence is inseparable from its essence; secondly, because I cannot imagine two or more gods of His kind... And finally, because I conceive of many other attributes in God which I cannot alter or diminish.⁽¹⁾

Elsewhere, Descartes clarified that this necessary knowledge of God's existence is present in humans from birth: "There remains nothing to say but that this idea was born and exists with me from the time I was created, just as the idea I have of myself. Indeed, it should not surprise us that God, when He created me, implanted in me this idea as a mark of the Creator imprinted upon His creation."⁽²⁾

Though Descartes used complex philosophical terminology, his meaning is sound: "Knowledge of God is not one of possible conceptions but is a necessary conception imposed upon the mind. Hence, one cannot separate the concept of His existence from His actual existence, as is possible with other things, since their conception is not obligatory but possible. Furthermore, one cannot conceive of more than one God, as knowledge of God pertains to a unique being possessing all attributes of perfection, and the necessary nature of *fiṭrah* does not allow any other being to share these attributes. Likewise, it is impossible to diminish the perfect attributes of God inherent in *fiṭrah*, as they are essential; if they were based on theoretical conception, they could be diminished...

In conclusion, anyone who acknowledges innate knowledge must accept this reasoning for the existence of God. This argument unveils the truth of innate knowledge of God, which is direct and independent of inferential reasoning, arising naturally from human creation and disposition as instilled by Allah. On the other hand, those who deny innate knowledge and claim that God's existence can only be proven through theoretical reasoning cannot establish God's existence merely from the concept of absolute perfection, as for them, it is a possible conception, not a necessary one."⁽³⁾

Therefore, the discussion here hinges upon the affirmation of innate knowledge within humans. This cannot be denied without obstinacy. Consequently, anyone who acknowledges the existence of innate knowledge and that faith in God is necessary and inherent knowledge must accept the reality of God's existence beyond the mind.

(1) *Al-Ta'amulāt fī al-Falsafah al-ʿUlā* by: René Descartes, (199–202), (Maktabat al-Anglo, 1951, trans. Dr. ʿUthmān Amīn).

(2) *Ibid.*, (155).

(3) *Al-Maʿrifah fī al-Islām*, (213–215).



Criticism of the Fitrah Argument in the Enlightenment Era

The *fitrah* argument faced criticism during the Enlightenment from two perspectives: those who denied the existence of innate knowledge and those who critiqued Descartes' use of *fitrah* to prove God's existence. The details are as follows:

First Perspective: Descartes believed that humans are born with specific innate knowledge, including knowledge of God's existence. He viewed these innate principles as the foundation for rational thinking, a view known as *Cartesian Philosophy*, a form of rationalist philosophy.

In 1690, the British philosopher John Locke published his book *An Essay Concerning Human Understanding*, in which he argued that humans are born as a blank slate (*tabula rasa*) and denied the existence of innate principles. He claimed that knowledge could only be acquired through sensory experience, a viewpoint known as empiricism, as previously mentioned. Philosophers in Continental Europe were influenced by Cartesian rationalism, whereas British philosophers adopted Locke's empirical approach⁽¹⁾.

Although Locke did not deny the existence of God, his rejection of innate principles posed a challenge to the validity of the *fitrah* argument. Descartes and Locke based their views on the existence or non-existence of the innate tenets on philosophical grounds, not scientific research. Later, we will discuss how modern scientific research supports the existence of these innate principles in humans, Allah willing.

Second Perspective: Immanuel Kant, one of the most prominent philosophers of the eighteenth century, was known for his critique of specific arguments for God's existence, including the *fitrah* argument by René Descartes. Kant's critique was based on the premise that external existence cannot be established for God solely based on the concept of absolute perfection. He argued that there is no necessary connection between mental conception and external existence, as the idea of absolute perfection does not require that it exists in reality; it is possible to conceive of absolute perfection without attributing it to a specific, existent being⁽²⁾.

However, Kant's criticism was misplaced, stemming from a misunderstanding of Descartes' argument. In reality, Kant's critique relied on a fallacy—the failure to distinguish between what is conceivable and what is necessarily innate. While it may be true that conceivable concepts are not necessarily existent, it does not follow that necessarily conceivable concepts are not necessarily existent. The testimony of innate knowledge alone is sufficient to indicate God's existence, and those who dispute His existence actually dispute the innateness of such knowledge. Those who

(1) Västerlandets Filosofi by, (348–351).

(2) Naqd al-'Aql al-Mujarrad by: Immanuel Kant, (652–666), Dār al-Yaqazah al-'Arabiyyah, 1965, trans. Aḥmad al-Shaybānī; see also Al-Ma'rifah fī al-Islām by: (214).



accept its innateness cannot dispute His existence. If we accept that knowledge of God is innate and cannot be inferred theoretically, then what is not theoretical must be necessary. Therefore, the existence of God and His actual presence must be established based on the innate, necessary knowledge of Him⁽¹⁾.

Thus, the core of this argument lies in the fact that knowledge of God is innate, not theoretical. Later, Western scholars clearly articulated this point.

The Fiṭrah Argument According to Contemporary Western Scholars

The *fiṭrah* argument has re-emerged in the arena of religious debate in Western countries in recent times, coming from two angles: scientific and philosophical religious perspectives, as detailed below:

First Perspective: Scientific Perspective for the Existence of *Fiṭrah*

Western scholars have undertaken scientific research related to human *fiṭrah*, which has been conducted in two fields: genetics and psychology.

The First Science: Genetics. The most notable scholar who focused on the issue of *fiṭrah* is Dr. Dean Hamer⁽²⁾. He placed significant emphasis on the idea of an innate belief in God, concluding that faith in God is strongly linked to human genes. He authored the well-known book *The God Gene: How Faith is Hardwired into Our Genes*, claiming to have discovered the gene responsible for this innate belief, the VMAT2 gene. This book is not based on religious foundations; the author himself is classified as agnostic⁽³⁾.

Hamer's attempt to explain faith in God through a scientific framework rooted in reductionism⁽⁴⁾ sparked criticism from prominent theologians like Professor Alvin Plantinga, who remarked on Hamer's conclusions: "The idea of a God gene goes against all my personal theological convictions. You can't cut faith down to the lowest common denominator of genetic survival. It shows the poverty of reductionist thinking."⁽⁵⁾

(1) See: *Al-Ma'rifah fī al-Islām* by, (214–215).

(2) Dean Hamer: an American geneticist with a Ph.D. in genetics from Harvard University. See: <https://sites.wustl.edu/inclusion/people/dean-hamer/>.

(3) *The Newest Testament: A Secular Bible*, (655).

(4) Reductionism: explaining complex processes and phenomena in life sciences through the laws of physics and chemistry. See: <https://www.merriam-webster.com/dictionary/reductionism>.

(5) See: <https://www.telegraph.co.uk/news/uknews/1476575/God-gene-discovered-by-scientist-behind-gay-DNA-theory.html>.



However, Dr. Dean Hamer suggested that his scientific findings could serve as evidence of God's existence, stating: "Religious believers can point to the existence of God genes as one more sign of the creator's ingenuity—a clever way to help humans acknowledge and embrace a divine presence."⁽¹⁾

In summary, Dean Hamer is a materialist scientist who studies natural phenomena from a materialist, naturalist perspective. Therefore, he interpreted human *fiṭrah* in terms of a "God gene" within the human body without addressing the soul. This interpretation underscores that the materialist, naturalist perspective does not allow for discussions about non-material concepts, such as the soul. Meanwhile, religious evidence indicates that *fiṭrah* is connected to the human soul, not only the body, as mentioned in Allah's words: **"And [mention] when your Lord took from the children of Adam—from their loins—their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' This—lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware.'"** [*al-A'rāf*, 7:172]. Scholars differ in interpreting this verse in two main ways:

1. One interpretation holds that Allah took Adam's descendants from his loins and made them testify verbally to His lordship.
2. The second interpretation is that the "taking" and "testifying" refer to creating humans with a *fiṭrah* that implicitly acknowledges the Creator and attests to His lordship. Thus, the testimony is with the tongue of disposition, not literal speech⁽²⁾.

In either case, it appears that the verse refers to the human soul rather than the body, indicating that *fiṭrah* is related to the soul⁽³⁾. However, this does not preclude the possibility that *fiṭrah* could also reside within the genes if proven.

What interests us in Dr. Dean Hamer's research is the confirmation of *fiṭrah*'s presence within humans, suggesting that acknowledgment of the Creator is an inherent, necessary knowledge. This conclusion is supported by his extensive research, even if the claim that this knowledge resides within a specific gene (VMAT2) is a scientific interpretation rooted in materialism—a viewpoint that other scientists have contested⁽⁴⁾. In summary, some genetic research has confirmed the existence of *fiṭrah* within humans, though interpreting this research through a materialist lens remains contentious.

(1) Ibid.

(2) See: Sharḥ al-'Aqīdah al-Ṭahāwiyyah (1/302–314).

(3) See: Tafsīr al-Qur'ān al-'Azīm (3/505).

(4) See: <http://www.washingtonpost.com/wp-dyn/articles/A46793-2004Nov12.html>.



The Second Science: Psychology. Professor Justin Barrett⁽¹⁾ has conducted extensive psychological research on human fitrah. Together with his colleague, Professor Roger Trigg⁽²⁾, Barrett led a large scientific project involving 57 researchers from 20 countries on the innate nature of belief. In summary, Professor Trigg stated, “We have gathered a body of evidence that suggests that religion is a common fact of human nature across different societies.”⁽³⁾

Professor Barrett authored the well-known book *Born Believers: The Science of Children’s Religious Belief*⁽⁴⁾. This book, based on Barrett’s scientific experiments over twenty years, presents extensive evidence from scientific research showing that children are born with an innate belief in a Creator and that innate principles—contrary to John Locke’s claims—exist in humans from birth. In summarizing his book, Barrett states: “Regardless of culture and without coercive instruction, children are inclined to seek meaning in and understand their surroundings. When allowed to develop and grow naturally, this quest leads them to believe in a purposeful world designed by a wise creator. They assume this creator is omnipotent, omniscient, omnipresent, and eternal. This creator does not need to be visible or embodied like humans. Children readily associate this creator with moral goodness and as the source of moral obligations. These observations and conclusions partly explain the widespread belief in deities with these general attributes across cultures and throughout history.”⁽⁵⁾

One benefit of this book is that it counters the claim that the innate belief in God is simply a result of parental indoctrination rather than an inherent disposition. Barrett responds to this claim in detail, stating: “When reading about the natural inclination for religious belief, you might think of an alternative explanation for children’s religiosity... The more controlled version of this popular explanation for children’s inclination towards belief in gods can be called the *Indoctrination Hypothesis*, which states that children believe in God because their parents and other significant adults around them teach them to believe; in other words, they indoctrinate

(1) Justin Barrett: American professor of psychology. He previously worked at Oxford University in the UK, specializing in child psychology, particularly concerning innate belief. See: [Justin Barrett profile](<https://biologos.org/people/justin-barrett>).

(2) Roger Trigg: Professor of philosophy at Oxford University, UK, and founder of the British Society for the Philosophy of Religion. He has authored several works in the philosophy of religion. See: <https://www.ox.ac.uk/news-and-events/find-an-expert/professor-roger-trigg>.

(3) See:
<https://www.telegraph.co.uk/news/politics/8510711/Belief-in-God-is-part-of-human-nature-Oxford-study.html>.

(4) This book was translated and published by Dalā’il Center under the title *Fiṭriyyat al-Īmān—Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūna Mu’minīn bi Allāh*.

(5) *Fiṭriyyat al-Īmān—Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūna Mu’minīn bi Allāh* by: Dr. Justin Barrett, (20–21), Dalā’il Center, 1st ed., 1438 AH, trans. Dalā’il Center.



them. Since children lack the cognitive abilities to think for themselves, they blindly follow what adults dictate to them... Some intelligent people mistakenly believe that indoctrination explains everything.

Religious beliefs are quite different from pretend ideas or fiction. Since I began giving public lectures on the knowledge underlying this book, I have received numerous reports from people about how naturally their children adopt religious beliefs and how difficult it is to dissuade them from believing in God. A former colleague told me about her three daughters, the eldest of whom was eight. She said: ‘I am Christian, but my husband is an atheist, and we decided not to push our children in any direction. But it doesn’t seem to matter; all three girls believe in God deeply. Sophie, the eldest, even argued with her father, telling him he was wrong for not believing in God.’ An atheist mother from Oxford, England, expressed her astonishment when she discovered her five-year-old child had a firm belief in God despite her best efforts to the contrary...

Parents of young children, especially adolescents, know they cannot simply program their children’s beliefs. Sometimes we can indoctrinate them, but often we fail.⁽¹⁾”

This statement, although lengthy, is extremely important, especially considering that Professor Barrett is one of the world’s most renowned scholars in this field. His words are based on scientific experiments conducted in various countries over twenty years, which gives his findings considerable weight. His research supports the notion that children are born with an acknowledgment of the Creator.

It may be noted that Barrett occasionally uses the term “deities” despite religious evidence that children are born with pure monotheism rather than polytheism. In another context, Professor Barrett explains: “Children are inclined to believe in supernatural beings such as spirits, ghosts, angels, demons, and gods within the first four years of life as part of their natural cognitive development within human environments. In fact, there is evidence that children may readily accept the idea of a non-human creator of the natural world who is omnipotent, omniscient, omnipresent, eternal, and embodies all goodness.

For simplicity, we will refer to this type of creative deity as ‘God’ with a capital G, which is appropriate. It turns out that children’s minds are innately predisposed to believe in gods generally and, perhaps, in God specifically⁽²⁾.

Here, Professor Barrett approaches what is correct, though we are firmly convinced that the words of Allah and His Messenger ﷺ take precedence over anyone else’s words. There is no doubt that innate belief is in the existence of one God—the Creator, exalted is He. However,

(1) Ibid., (15–17).

(2) Ibid., (14).



this does not detract from the significance of Barrett's scientific research, which is invaluable in proving the existence of *fiṭrah* within humans.

Second Perspective: The Philosophical-Religious Argument of *Fiṭrah* as Evidence of the Creator's Existence

The second perspective involves a philosophical-religious argument for the existence of *fiṭrah* in humans as evidence of the existence of the Creator, exalted is He. Among those who have prominently explored this topic in recent times are Professor Paul Helm⁽¹⁾ and Professor Alvin Plantinga.

Professor Paul Helm argues that the sense of divine existence is not one of the five known senses but resembles them in that it is innate and universal among all humans⁽²⁾. He describes this sense as an essential part of being truly human, stating: "Mankind is created not only as capable of knowing God but as actually knowing Him... belief in God is natural in the sense of being part of man's original condition, part of what it means to be really or fully human."⁽³⁾

In contrast, Professor Alvin Plantinga interprets this sense as an intense inclination within every human toward belief in the Creator⁽⁴⁾, meaning that it is not the belief itself that is present within humans but rather an innate disposition inclined towards this belief. When people perceive nature around them, this innate disposition leads them to believe in the existence of the Creator based on this *fiṭrah*⁽⁵⁾. Plantinga suggests that this innate inclination must have been implanted within humans from an external source⁽⁶⁾. This is viewed as evidence that God is the one who created this sense within humans.

These explanations strengthen the *fiṭrah* argument and align with religious texts that indicate every human is inherently predisposed to acknowledge the existence of the Creator, making this acknowledgment an essential and necessary knowledge within every human.

(1) Paul Helm: Professor of the history and philosophy of religion, formerly at King's College, UK, specializing in Calvinist theology, which emphasizes innate belief. See: <https://www.htc.uhi.ac.uk/about-us/faculty/prof-paul-helm/>.

(2) "John Calvin, the *sensus divinitatis*, and the Noetic Effects of Sin," *International Journal for Philosophy of Religion* 43 (1998): 94.

(3) *John Calvin's Ideas* by: Paul Helm, (222), (Oxford: Oxford University Press, 2004).

(4) *Reason and Belief in God* by: Alvin Plantinga, p. 66, University of Notre Dame Press (1983).

(5) *Ibid.*, (67).

(6) *Warranted Christian Belief* by: Alvin Plantinga, p. 174, Oxford University Press (2000).



In summary, the fitrah argument is among the strongest proofs of God's existence. Western scholars have articulated this argument well in general terms, though their explanations are not without some limitations.



Section Two: The Cosmological Argument

The Cosmological Argument is one of the most well-known arguments used by Western scholars today to prove the existence of God. *The Oxford Dictionary* defines it as: “An argument for the existence of God which claims that all things in nature depend on something else for their existence (i.e., are contingent), and that the whole cosmos must therefore itself depend on a being which exists independently or necessarily.⁽¹⁾”

This argument is related to similar proofs, such as the argument of creation—as mentioned in the Qur’an—and the concept of the First Mover, as articulated by Aristotle. The distinctions between these arguments are as follows:

The Difference Between the Argument of Creation and the Cosmological Argument

The argument of creation in the Qur’an is based on reasoning from phenomena that are evidently brought into existence through sensory perception, such as the creation of humans. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained: “The method mentioned in the Qur’an is to reason from the creation of humans and other observable created beings to the existence of the Creator, exalted is He. The creation of humans is used as evidence of a Creator; it does not require proving the creation itself through comparison to change or events that happen to it, nor does it necessitate the concept of an infinite regress of events. There is a clear difference between reasoning from its creation and reasoning to prove its creation. The Qur’an contains the first type, not the second, as Allah says, ‘**Or were they created by nothing, or were they the creators [of themselves]?**’ [*al-Ṭūr*, 52:35]. The existence of animals, plants, minerals, rain, clouds, and so forth is known by necessity and is observable; it requires no proof. What requires proof is what is not apparent to the senses or known by necessity. The knowledge of the occurrence of these phenomena is necessary and does not require evidence, as it is known through sensory

(1) https://en.oxforddictionaries.com/definition/us/cosmological_argument.



experience or necessity, whether by reports that convey certain knowledge or through other forms of necessary knowledge.⁽¹⁾”

In contrast, the cosmological argument is inferential rather than self-evident, as the knowledge of the universe’s beginning is not grasped through sensory perception or innate, necessary knowledge. Instead, it is known through transmission or rational and scientific reasoning, as will be explained.

The Difference Between the First Mover and the Cosmological Argument

As mentioned in the introduction, Plato initially discussed the argument of the First Mover in his book *Laws*, which was later expanded upon by his student Aristotle in *Physics*. However, Aristotle believed that God is an eternal, unchanging cause and that its effect, the universe, is also eternal. According to Aristotle, this eternal cause is stationary and does not move, but it sets the universe in motion. Thus, for Aristotle, the universe is as eternal as the primary cause but is in motion due to this cause. On the other hand, the cosmological argument posits that the universe has a beginning and that every beginning requires a cause.

The Influence of Aristotle’s Philosophy on Christian Theologians

Medieval Christian theologians, as noted previously, were significantly influenced by Aristotle’s philosophy. This influence is evident in the clear parallels between Aristotle’s concept of the First Mover and Thomas Aquinas’s first and second proofs among his five proofs for the existence of God. These can be summarized as follows:

- **First Proof: The Unmoved Mover** — This argument holds that we observe things in the world that are in motion. Everything in motion must have a mover, leading to the conclusion of an unmoved mover, which is God.

- **Second Proof: The First Cause** — This argument posits that nature requires a causal agent for effects, and it is impossible to regress infinitely in a chain of causes. Therefore, there must be a first cause, which is God⁽²⁾.

Thomas Aquinas believed that the universe had a beginning based on the indication in the Christian Bible of its origin. However, he held that rational proofs could not be established to demonstrate its beginning⁽³⁾. Thus, in his first two proofs, Aquinas did not argue that the universe

(1) Dar’ Ta’āruḍ al-‘Aql wa al-Naql by: Ibn Taymiyyah, (7 /219).

(2) Summa Theologica by: Thomas Aquinas, Question 2. The Existence of God, Article 3. See: <http://www.newadvent.org/summa/1002.htm#article2>.

(3) See the article Aquinas on the Eternity of the World. See: <http://www.siue.edu/~evailat/aquinas-eter.html>.



had a beginning or that it required a Creator, in contrast to theologians who came after him, as will be explained, Allah willing.

Leibniz and Clarke's Formulations

During the Renaissance, two Western philosophers revived the cosmological argument with distinct formulations: the philosopher Gottfried Leibniz and the philosopher Samuel Clarke⁽¹⁾. They each presented the argument with slight differences from their predecessors, and their versions were considered more compelling.

Leibniz formulated the argument in three premises and two conclusions:

- **Premise 1:** Everything that exists has an explanation for its existence.
- **Premise 2:** If the universe has an explanation for its existence, then that explanation is God.
- **Premise 3:** The universe exists.
- **Conclusion 1:** The universe has an explanation for its existence.
- **Conclusion 2:** Therefore, God is the explanation for the existence of the universe⁽²⁾.

Clarke, on the other hand, structured the argument with two premises and one conclusion as follows:

- **Premise 1:** Every being (that exists or has existed) is either a dependent being or a self-existent being.
- **Premise 2:** Not every being can be dependent on another.
- **Conclusion:** Therefore, there must exist a self-existent being⁽³⁾.

Both Leibniz and Clarke formulated the cosmological argument according to the logical methods familiar to philosophers. However, even in this form, the argument faced criticism.

Criticism of the Cosmological Argument During the Enlightenment

David Hume and Immanuel Kant were notable critics of the arguments for God's existence during the Enlightenment, including the cosmological argument. Hume criticized the first premise in Leibniz's formulation, while Kant critiqued the second conclusion. The details are as follows:

(1) Samuel Clarke: British theologian and philosopher of the Enlightenment, who significantly influenced British philosophers and theologians in the 18th century. He died in 1729. See: <https://www.britannica.com/biography/Samuel-Clarke>).

(2) See article: Leibniz Cosmological Argument – The Principle of Sufficient Reason. See: <http://users.adam.com.au/bstett/ReligLeibnizCosmological147.html>.

(3) See: The Cosmological Argument, (xii).



Hume's Critique

David Hume was the most prominent critic of the principle of causation. He believed that our knowledge of causes is never obtained through rational intuition but always through our experience of specific things being consistently associated with others⁽¹⁾. Since we have no knowledge of what lies beyond nature, Hume argued, we cannot apply this principle to the existence of the Creator.

Hume based his critique of causation on four points:

1. All distinct ideas are separate from one another.
2. Our ideas of cause and effect are distinct.
3. It is easy to imagine something coming into existence without imagining its cause.
4. The distinction between cause and effect is possible without contradiction or absurdity⁽²⁾.

Kant's Critique

Immanuel Kant argued that the cosmological argument demonstrates the existence of a necessary being (a being that must exist). However, he maintained that this argument depends on the ontological argument to identify this necessary being as God. Since Kant was one of the leading critics of the ontological argument, he concluded that if the cosmological argument relies on it, then it, too, is invalidated.

Hume's and Kant's criticisms weakened the cosmological argument within Western philosophical circles until modern Western scholars further developed and supported it with stronger philosophical and scientific evidence in contemporary times.

The Cosmological Argument in Contemporary Times

In recent years, Western scholars have revived the cosmological argument with renewed vigor, with Professor William Lane Craig being one of its most prominent proponents. One of Craig's significant contributions to this argument was his reformulation, making it accessible and clear by drawing on the work of Muslim *mutakallimūn*. In 1979, he published his first book, *The Kalām Cosmological Argument*, spanning over 200 pages. In this book, Craig mentions that Islamic theologians and philosophers presented this argument more effectively than Christian

(1) An Enquiry Concerning Human Understanding by: David Hume, Chapter IV. See: <http://www.earlymoderntexts.com/assets/pdfs/hume1748.pdf>.

(2) Faman Khalaqa Allāh? by: Dr. Sāmī 'Āmirī, pp. 32–33, (Markaz Takwīn li-al-Dirāsāt wa-al-Abḥāth, al-Ṭab'ah al-Thālithah, 1441 H).



theologians. Since the publication of this book up to the present day, Craig has continued to champion this argument, supporting it with both scientific and philosophical evidence and addressing all objections against it. Therefore, much of the content in this section will draw from Professor Craig's work.

Formulation of the Kalam Cosmological Argument

Professor William Lane Craig presents the Kalam Cosmological Argument as follows:

1. Everything that begins to exist has a cause of its existence.
2. The universe began to exist.
3. Therefore, the universe has a cause for its existence⁽¹⁾.

There is no doubt that this formulation is stronger than those by Clarke and Leibniz and even more so than Thomas Aquinas's arguments regarding the Unmoved Mover and the First Cause.

Discussion on the First Premise

The first premise of the Kalam Cosmological Argument is as follows: Everything that begins to exist has a cause of its existence. Professor Craig comments on this premise:

“Premise (1) seems obviously true—at the least, more so than its negation. First and foremost, it's rooted in the necessary truth that something cannot come into being from nothing. To suggest that things could just pop into being uncaused out of nothing is to quit doing serious philosophy and resort to magic. Second, if things really could come into being uncaused out of nothing, then it becomes inexplicable how anything and everything wouldn't just pop into being uncaused from nothing. Finally, the premise (1) is constantly confirmed in our experience. We thus have the strongest of motivations to accept it.”⁽²⁾

Craig supports this premise with three arguments:

1. Rejecting the principle of causation leads to abandoning serious philosophical inquiry and resorting to magical thinking.
2. Not accepting causation makes it impossible to explain why things do not spontaneously come into existence without cause, while in reality, things do not come into existence uncaused.
3. The principle of causation is consistently confirmed by our experiences.

(1) The Kalām Cosmological Argument (63) by: William Lane Craig.

(2) God is Great, God is Good by: Richard Dawkins, (14).



Response to Hume's Critique of the First Premise

Professor Craig addresses Hume's critique of the principle of causation by stating: "For the first premise is so intuitively obvious, especially when applied to the universe, that probably no one in his right mind really believes it to be false. Even Hume himself confessed that his academic denial of the principle's demonstrability could not eradicate his belief that it was nonetheless true. Indeed, the idea that anything, especially the whole universe, could pop into existence uncaused is so repugnant that most thinkers intuitively recognize that the universe's beginning to exist entirely uncaused out of nothing is incapable of sincere affirmation. For, as Anthony Kenny emphasizes: 'According to the Big Bang theory, all matter in the universe began to exist at a particular time in the remote past. A proponent of such a theory, at least if he is an atheist, must believe that the matter of the universe came from nothing and by nothing.'⁽¹⁾"

Regarding Hume's argument against the principle of causation—that it is easy to imagine something coming into existence without imagining its cause—Professor Elisabeth Anscombe⁽²⁾ responded: "The trouble about it is that it is very unconvincing. For if I say I can imagine a rabbit coming into being without a parent rabbit, well, good: I imagine a rabbit coming into being and out observing that there is no parent rabbit about. But what am I to imagine if I imagine a rabbit coming into being without a cause? Well, I just imagine a rabbit coming into being. That this is the imagination of a rabbit coming into being without a cause is nothing but, as it were, the title of the picture. Indeed, I can form an image and give my picture that title. But from my being about to do that, nothing whatever follows about what is possible to suppose 'without contradiction or absurdity' as holding to reality."⁽³⁾

Consequently, Hume's denial of causation has not received wide acceptance among contemporary atheists due to the high philosophical costs associated with rejecting causation. Hume's claim is rarely accepted in modern atheistic discourse because doing so implies abandoning the ability to deduce scientific laws through "experience" and "observation." Without causation, the pairing of "cause" and "effect" would signify nothing beyond habit, rendering it scientifically meaningless. Modern science, however, relies on causation to discern consistent laws through experimentation and observation. Today, anything termed a "law" is backed by repeated experimental confirmation⁽⁴⁾.

(1) The Kalam Cosmological Argument by: William Lane Craig, (63).

(2) Elisabeth Anscombe: British professor of philosophy who worked at Cambridge University and was among the most influential female philosophers of the 20th century. She passed away in 2001. See: <https://iep.utm.edu/anscombe/>

(3) "Whatever Has a Beginning of Existence Must Have a Cause," Hume's Argument Exposed, Analysis (34), (1974): 150, by: G.E.M. Anscombe.

(4) Faman Khalaqa Allāh? (32).



This reasoning affirms the necessity of the first premise, making it undeniable.

Discussion of the Second Premise

The first premise is grounded in the principle of causation, which is a necessary truth. The second premise, however, asserts that the universe has a beginning. Professor Craig supports this premise with two types of evidence: philosophical arguments and scientific evidence, explained as follows.

Type One: Philosophical Arguments for the First Premise

In his book *The Kalam Cosmological Argument*, Professor Craig elaborates on the philosophical arguments for the universe's beginning⁽¹⁾. Despite the detailed discussion, he ultimately presents only two philosophical arguments for the second premise:

1. The Impossibility of an Actual Infinite: Craig mentions that the first argument in support of the premise that the universe began to exist is based upon the impossibility of an actual infinite. He presents the argument as follows:

1. An actual infinite cannot exist.
2. An infinite series of events would constitute an actual infinite.
3. Therefore, an infinite series of events cannot exist.⁽²⁾

2. The Impossibility of Forming an Actual Infinite by Successive Addition: Craig explains, “We may turn to our second philosophical argument in support of the premise that the universe began to exist, the argument from the impossibility of the formation of an actual infinite by successive addition. The argument may be exhibited in this way:

1. The temporal series of events is a collection formed by successive addition.
2. A collection formed by successive addition cannot be an actual infinite.
3. Therefore, the temporal series of events cannot be an actual infinite.⁽³⁾”

Interestingly, proponents of New Atheism—such as Richard Dawkins—do not attempt to refute these philosophical arguments for the universe's beginning. Professor Craig, in responding to Dawkins, notes: “Premise (2) can be supported by both philosophical argument and scientific

(1) Craig's discussion of the philosophical arguments for the universe's beginning spans approximately 50 pages, from page 65 to page 110.

(2) *The Kalām Cosmological Argument* (69).

(3) *Ibid.*, (102–103).



evidence. The philosophical arguments aim to show that there cannot have been an infinite regress of past events—in other words, that the series of past events must have had a beginning. The philosophical arguments against an infinite regress of events are fascinating and mind-expanding, but fortunately we needn't consider them here, since Dawkins doesn't object to any of the premises of these arguments.⁽¹⁾”

One reason for Dawkins's reluctance to engage with these philosophical arguments might be his limited expertise in philosophy, as he often demonstrates a rudimentary grasp of the field.

Type Two: Scientific Evidence for the Second Premise

The second type of evidence supporting the second premise is scientific evidence. Scientific findings strongly indicate that the universe had a beginning, leaving no room for doubt on this matter. Dr. Hugh Ross presented thirty scientific arguments in favor of the universe having a beginning in his book, *The Creator and the Cosmos*. The most significant of these arguments include⁽²⁾:

1. **Cosmic Background Radiation:** These electromagnetic radiations permeate all of space and have been interpreted by cosmologists as remnants from the origin of the universe.
2. **The Expansion of the Universe:** Scientists have proven that the universe is expanding at a measurable rate. By extrapolating this rate backward, it becomes evident that the universe must have had a beginning.
3. **Photon-to-Baryon Ratio in the Universe:** The ratio of photons to baryons (protons and neutrons) in the universe exceeds one hundred million to one, which indicates a very high level of entropy in the universe. This state suggests that the universe exploded from a hot, dense initial state.
4. **Evidence from General Relativity:** The theory of general relativity has been repeatedly validated and is only applicable in a universe with a beginning and an expanding nature.

(1) God is Great, God is Good by: Richard Dawkins, (14–15).

(2) For a well-summarized discussion of these points by Dr. Sāmī ‘Āmirī, see Faman Khalaḡa Allāh?, (89–94).



There is near consensus among scientists today that the universe had a beginning. Professor Craig emphasizes this, stating: “In fact, in 2003 Arvind Borde⁽¹⁾, Alan Guth⁽²⁾, and Alexander Vilenkin⁽³⁾ were able to prove that any universe which is, on average, in a state of cosmic expansion cannot be eternal in the past but must have an absolute beginning. Vilenkin pulls no punches: ‘It is said that an argument is what convinces reasonable men and a proof is what it takes to convince even an unreasonable man. With the proof now in place, cosmologists can no longer hide behind the possibility of a past-eternal universe. There is no escape; they have to face the problem of a cosmic beginning.’⁽⁴⁾”

By “the universe having a beginning,” cosmologists mean the emergence of all material things from nothing. Professor Paul Davies describes it as: “The coming into being of the universe, as discussed in modern science ... is not just a matter of imposing some sort of organization ... upon a previous incoherent state, but literally the coming-into-being of all physical things from nothing.⁽¹⁾” This directly aligns with what is stated in the second premise.

Objections to the Second Premise

In the past, atheists objected to the second premise by claiming that the universe is eternal. However, when numerous scientific pieces of evidence in the twentieth century indicated that the universe had a beginning, most atheists shifted from asserting the universe’s eternity to accepting that it had a beginning, largely due to the acceptance of the Big Bang Theory.

Despite this, some atheists attempted to propose alternative scientific theories to the Big Bang that would support the idea of an eternal universe. One of the most famous of these is the Steady State Theory. “The discovery of scientific evidence for the universe’s occurrence, particularly through its expansion, led to attempts in the third decade of the twentieth century to circumvent the problem of a beginning. Of all the proposed theories, only the ‘Steady State Theory’ by Fred Hoyle gained scientific respect. This theory posits that as the universe expands, new matter is created between the increasingly distant galaxies. It represents an extension of the nineteenth-century notion of the universe’s eternity.

(1) Arvind Borde: American professor of mathematics and physics. He has authored numerous studies in physics and cosmology. See: <http://arvind-borde.org>

(2) Alan Guth: American professor of theoretical physics and cosmology. He is one of the most renowned contemporary cosmologists and has contributed several famous theories in this field. See: <https://www.britannica.com/facts/Alan-Guth>

(3) Alexander Vilenkin: American professor of theoretical physics and cosmology, and Director of the Institute of Cosmology at Tufts University in the United States. See: <http://cosmos2.phy.tufts.edu/vilenkin.html>.

(4) Many Worlds in One: The Search for Other Universes by: Alex Vilenkin, p. 176 (Hill and Wang, 2006).

(1) Interview of Paul Davies by Philip Adams, The Big Questions: In the Beginning.



By the end of the first half of the twentieth century, only Hoyle's theory and the Big Bang Theory were seriously competing. The Big Bang Theory asserts that if the universe is expanding into the future, then, conversely, as we go back in time, parts of the universe would have been closer together until reaching a singularity from which it "exploded."

The debate between these theories continued for some time, but cosmic discoveries proved the accuracy of the predictions made by the Big Bang Theory⁽¹⁾. The discovery of cosmic microwave background radiation in 1964 provided the strongest support for the Big Bang Theory.

The Steady State Theory failed to gain ground in the face of the Big Bang Theory, especially due to its own internal problems. Besides its lack of positive evidence, scientific data also contradicted it. "The collapse of the Steady State Theory and its failed predictions led most of its proponents to abandon it in favor of the Big Bang Theory, which succeeded where the other theory had failed..."⁽²⁾

Thus, there remains no significant scientific opposition to the notion that the universe had a beginning. As a result, this second premise is almost universally accepted as scientifically certain among both atheists and theists.

Discussion on the Conclusion

The two premises of the cosmological argument have been discussed, and both are shown to be well-supported by scientific reasoning and should be accepted. This leads us to accept the conclusion that the universe has a cause for its existence. But what is this cause, and what are its characteristics?

Professor William Lane Craig attempted to answer these questions, stating: "What properties must such a cause of the universe possess? By the very nature of the case, the cause of space and time must transcend space and time and, therefore, exist timelessly and nonspatially (at least without the universe). This transcendent cause must, therefore, be changeless and immaterial (since material things are constantly changing at the molecular and atomic levels). Such an entity must be beginningless and uncaused, at the least in the sense of lacking any prior causal conditions, since there cannot be an infinite regress of causes. Ockham's razor—the principle that states that we should not multiply causes beyond necessity—will shave away any other causes since only one cause is required to explain the effect. This entity must be unimaginably powerful, if not omnipotent, once it created the universe without any material cause.

Finally, and most remarkably, such a transcendent first cause is plausibly personal. Two reasons can be given for this conclusion. First, the personhood of this first cause of the universe is implied

(1) A detailed discussion of the Big Bang Theory will be presented in Chapter Three, in shā' Allāh.

(2) Faman Khalaqa Allāh? (87–88).



by its timelessness and immateriality. The only entities that can possess such properties are either minds or abstract objects, like numbers. But abstract objects don't stand in causal relations. The number 7, for example, can't cause anything. Therefore, the transcendent cause of the origin of the universe must be an unembodied mind. Second, this same conclusion is implied by the origin of an effect with a beginning from a beginningless cause. We've concluded that the beginning of the universe was an effect of a first cause. By the nature of the case, the cause cannot have either a beginning of its existence or any prior cause. It just exists changelessly without a beginning, and a finite time ago, it brought the universe into existence.⁽¹⁾

While Professor Craig's analysis is generally sound and logical, he uses numerous philosophical terms like "non-material," "unembodied," and "unchanging." These terms are ambiguous and can lead to significant theological issues, such as negating divine attributes. In other instances, William Lane Craig has indicated that he leans toward a negationist approach regarding divine attributes, stating, "As an unembodied mind, God is a remarkably simple entity. As a non-physical entity, a mind is not composed of parts and its salient properties."⁽²⁾

Muslims should exercise caution when using statements from scholars like Professor Craig in discussing the conclusion of the *kalām* cosmological argument. The early Jahmites and their followers also made similar errors in articulating the argument based on contingent qualities and the temporal origination of physical bodies. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) robustly critiqued them on this issue, clarifying that their denial of attributes stemmed from their flawed articulation of the argument for the temporal origination of bodies. He said on this matter: "Some groups among the *mutakallimūn* from the Mu'tazilah and others were thus led to deny the attributes of the Lord entirely or in part. To them, the proof of the origination of things is grounded in the existence of attributes in them, and proof requires consistency. They were thereby compelled to conclude that everything possessing attributes is temporally originated. This notion itself is highly corrupt and misguided, leading them to believe that the Qur'an is created, to deny seeing Allah in the Hereafter, and to deny His elevation over the Throne, among other conclusions that followed from this principle, which the Mu'tazilah and those who followed them made the foundation of their religion."⁽³⁾

There is, however, a difference between the argument based on contingent qualities and temporal origination and the *kalām* cosmological argument. The Mu'tazilah's denial of attributes was a direct consequence of their argument, which revolved around contingent qualities and the temporal origination of bodies. The *kalām* cosmological argument, on the other hand, does not

(1) Richard Dawkins of Arguments for God, in God is Great, God is Good, (15–16).

(2) Warranted Christian Belief (174), by: Alvin Plantinga, (Oxford University Press, 2000).

(3) Dar' Ta'arud al-'Aql wa al-Naql, (7/ 219).



discuss contingent qualities or temporal origination, so denying attributes is not an immediate consequence of this argument. Professor Craig's use of vague terms in discussing the conclusion of the argument is a reflection of his erroneous beliefs.

The kalām cosmological argument can thus be employed by Sunnis as a rational argument for the existence of God. However, Sunnis should not use arguments based on contingent qualities and temporal origination, as they inherently contain vague terminology and problematic conclusions. Moreover, it has historically allowed opponents to undermine Islamic beliefs. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “What led these groups to such statements was that foundational idea they inherited from the Jahmites—that anything that does not escape temporally originated events is itself temporally originated. This idea is invalid both rationally and religiously. This foundation is flawed, contrary to both reason and revelation and has allowed philosophers with naturalistic inclinations to overpower them. Thus, they neither defended Islam nor overcame its adversaries. Instead, they contradicted the *salaf* and the imams, as well as reason and revelation, and empowered adversaries of Islam among the philosophers and atheists due to their error in this foundation, which they made the basis of their religion. Had they adhered to what the Messenger brought, they would have upheld both the transmitted and the rational truth. But they abandoned the foundational truths and were thus deprived of attainment; the true foundations are following what the Messenger brought.”⁽¹⁾

Objections of Atheists to the Conclusion

Previously, Immanuel Kant criticized the cosmological argument because he believed it depended on the ontological argument. This critique may apply to some of the older formulations of the cosmological argument, such as Clarke's formulation, but it does not hold true for the modern kalām cosmological argument. Therefore, Kant's critique can largely be disregarded in this context. However, some contemporary atheists have raised objections to the conclusion of the kalām argument. Among the most notable objections are:

1. The First Objection: “If every created thing has a creator, then who created God?”

This objection is one of the most prominent arguments of modern atheists. Richard Dawkins even described it as his primary argument in *The God Delusion*⁽²⁾. Due to the importance of this objection, it will be addressed in a dedicated section in the third chapter.

(1) Majmū' al-Fatāwā, by: Ibn Taymiyyah, (7/219).

(2) See: *The God Delusion*, (157–158).



2. The Second Objection: The *kalām* argument does not identify the Creator

This objection posits that the *kalām* argument only demonstrates the existence of a cause for the universe's existence, without establishing that this cause is God with attributes of greatness and majesty. Richard Dawkins articulated this objection by saying, "Even if we allow the dubious luxury of arbitrarily conjuring up a terminator to an infinite regress and giving it a name, there is absolutely no reason to endow that terminator with any of the properties normally ascribed to God: omnipotence, omniscience, goodness, creativity of design, to say nothing of such human attributes as listening to prayers, forgiving sins, and reading innermost thoughts."⁽¹⁾

This objection indicates Dawkins's fundamental misunderstanding of the *kalām* argument and what it seeks to establish. Professor Craig responded to him by saying, "Apart from the opening slur, this is an amazingly concessionary statement. Dawkins doesn't dispute that the argument proves the existence of an uncaused, beginningless, changeless, immaterial, timeless, spaceless, and unimaginably powerful personal Creator of the universe. He merely complains that this cause hasn't been shown to be omnipotent, omniscient, good, creative of design, listening to prayers, forgiving sins, and reading innermost thoughts. So what? The argument doesn't aspire to prove such things. It would be a bizarre form of atheism—indeed, one not worth the name—which admitted that there exists an uncaused, beginningless, changeless, immaterial, timeless, spaceless, and unimaginably powerful personal Creator of the universe who may, for all we know, also possess the further properties listed by Dawkins! We needn't call the personal Creator of the universe 'God' if Dawkins finds this unhelpful or misleading; the point remains that a being such as described above must exist."⁽²⁾

Evaluation of the Cosmological Argument

In conclusion, the modern *kalām* cosmological argument is a powerful and compelling rational and scientific argument for the existence of God. It is built upon two clear premises followed by an equally clear conclusion. However, the Qur'anic approach to using the argument from creation is even more effective and has a greater impact on the soul. The argument can be understood on two levels, considering the nature of observable events in relation to their proximity to our sensory experience and the degree to which the moment of occurrence is directly observable:

- The origination of individual created beings that we can see directly.
- The origination of the universe as a whole.

(1) Ibid, (77).

(2) Richard Dawkins of Arguments for God, in God is Great, God is Good, (17).



Reflecting on the Qur'an's approach to this line of reasoning, it is evident that the first level is more prominent. This approach, being directly perceivable by the senses, offers a more straightforward path to achieving the intended result without lengthy premises or extensive philosophical debates and proofs about the unseen⁽¹⁾. Certainly, the Qur'anic approach is stronger and more precise, especially since the earlier forms of the cosmological argument relied on complex philosophical premises, which made it challenging for the general public to understand.

However, this argument today is supported by extensive scientific evidence indicating that the universe has a beginning, which is widely accepted by most atheists. In debates, it is beneficial to use premises that the opposing side acknowledges. Therefore, I believe that the kalām cosmological argument, with its modern formulation and supporting evidence, should be used in discussions with atheists. Additionally, we should benefit from the statements and evidence provided by Western scholars while being mindful of the theological pitfalls in their arguments, especially regarding the conclusion.

(1) Shumū' al-Nahār, by: 'Abd Allah ibn Ṣāliḥ al-'Ujairī, (96–97).



Section Three: The Teleological Argument

Introduction to the Teleological Argument

In the previous chapter, we discussed how the cosmological argument serves as a robust proof for the existence of God. This argument establishes the impossibility of the universe arising from nothing, necessitating a Creator. Known by various names in religious discourse, such as the First Mover, the Argument from Creation and Origination, the Argument from Contingency, and the Argument from Invention, the cosmological argument focuses on the origin of the universe.

Closely following this argument, scholars frequently employ the argument of precision and order, also known as the Argument from Care, the Argument from Design, and the Teleological Argument (*al-Hujjah al-Ghā'iyya*). This argument revolves around the intricacies and precision observable in creation, which point toward the existence of an Intelligent Designer. It asserts that such intricacy and precision could not have arisen by mere chance.

The teleological argument pertains to various phenomena, including the universe as a whole and living organisms. Exploring these phenomena involves different scientific disciplines, such as cosmology, physics, and biology. Consequently, Western scholars have presented this argument through diverse approaches supported by scientific evidence across multiple fields. The most notable sub-arguments under the teleological framework today include:

1. The Argument from Design in living organisms.
2. The Argument from Irreducible Complexity.
3. The Argument from Specified Complexity.
4. The Argument from the Fine-Tuning of the Universe.

All these sub-arguments stem from the core teleological argument. Hence, it is beneficial to first trace the historical development of this argument before delving into its subcategories, such



as the Arguments from Specified and Irreducible Complexity. A subsequent discussion will cover the Argument from the Fine-Tuning of the Universe.

The Historical Development of the Teleological Argument

The teleological argument relies on the notion that the order in nature signifies design, and design points to a Designer. This argument is among the earliest advanced by Greek philosophers. As noted in the introduction, the philosopher Socrates was one of the first to popularize this argument. He would take his students to the marketplace, ask them to identify objects that appeared designed versus those that appeared random, and then extend this reasoning to nature, asserting that it could not have arisen from blind chance.

Aristotle, one of the most renowned Greek philosophers, also employed this argument to refute materialism. He tied this argument to his biological studies, as outlined in his work *History of Animals*. The argument transitioned from Greek to Roman philosophers, notably Cicero, who countered materialists with the statement: “When you see a sundial or a water clock, you see that it tells the time by design and not by chance. How then can you imagine that the universe as a whole is devoid of purpose and intelligence, when it embraces everything, including these artifacts themselves and their artificers?⁽¹⁾”

This argument was prevalent among Stoic philosophers in the Roman era⁽²⁾. Paul the Apostle, a Jewish convert to Christianity, was influenced by this reasoning. In his Epistle to the Romans, he wrote: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.⁽³⁾”

Afterward, this argument became a cornerstone of Christian theology, being used by early theologians such as Augustine in the 5th century CE⁽⁴⁾. It was also included as the fifth of the Five Ways outlined by Thomas Aquinas in his *Summa Theologica*, where he referred to it as the Argument from the Directedness of Nature⁽⁵⁾.

(1) De Natura Deorum, ii, 34, by Cicero.

(2) See: Creationism and Its Critics in Antiquity, xvii, by David Sedley.

(3) Epistle to the Romans, 1:18–20.

(4) See: City of God, Book XI, Chapter 4.

(5) See: Summa Theologica, Question 2, Article 3.



The Teleological Argument in the Enlightenment and Beyond

During the Enlightenment and the subsequent scientific revolution, the teleological argument evolved alongside significant advancements in natural sciences. Experimental scientists linked this argument to their discoveries, viewing the wonders of nature as powerful evidence for a Creator. For instance, Isaac Newton argued for the existence of a Designer based on the orderliness of the cosmos, stating: “This most elegant system of the sun, planets, and comets could not have arisen without the design and dominion of an intelligent and powerful being.”⁽¹⁾

Others used the design evident in nature and living organisms to argue for a Designer. Among the most notable figures was William Paley, who introduced the famous Watchmaker Analogy in his work *Natural Theology*. Paley illustrated his point with the following example: “In crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there; I might possibly answer that, for anything I knew to the contrary, it had lain there forever: nor would it perhaps be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place; I should hardly think of the answer I had before given—that, for anything I knew, the watch might have always been there. ... There must have existed, at some time, and at some place or other, an artificer or artificers who formed [the watch] for the purpose which we find it actually to answer; who comprehended its construction and designed its use. ... Every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature, with the difference, on the side of nature, of being greater or more, and that in a degree which exceeds all computation.”⁽²⁾

Thus, the teleological argument remained one of the most compelling proofs of God’s existence until the Enlightenment. It faced little opposition regarding its evidentiary strength until the rise of atheism and religious criticism in the 18th and 19th centuries.

Critique of the Teleological Argument by Atheists

The teleological argument has faced significant criticism, particularly during the 18th and 19th centuries. The most prominent critics of this argument were David Hume, Immanuel Kant, and Charles Darwin. Their critiques are outlined as follows:

(1) Encyclopedia of Science and Religion, (621).

(2) Natural Theology, (2).



1. David Hume

Hume initially expressed support for the argument of design in his work *A Treatise of Human Nature* (1740)⁽¹⁾. However, he began to critique the argument in *An Enquiry Concerning Human Understanding* (1748). His critique stemmed from his skepticism toward causality, asserting that causality is derived solely from experience and observation, making it inapplicable to metaphysical subjects like the existence of a Designer⁽²⁾.

Hume further expanded his critique in his later work, *Dialogues Concerning Natural Religion* (1776), completed shortly before his death. In this book, he argued that human knowledge of design in the universe is minimal. While order might be observed in certain aspects of the universe, disorder could exist elsewhere. Speaking through the character Philo, Hume remarked: “A very small part of this great system, during a very short time, is very imperfectly discovered to us; and do we thence pronounce decisively concerning the origin of the whole?”⁽³⁾

This critique marked the beginning of serious challenges to the teleological argument in modern times.

2. Immanuel Kant

Kant discussed the teleological argument in his *Critique of Pure Reason*, describing it as the oldest and most evident proof of God’s existence. However, his praise did not prevent him from critiquing the argument. Kant argued that the teleological argument ultimately relies on the ontological argument to establish the existence of a supreme being. Since Kant believed the ontological argument to be invalid, he viewed anything dependent on it as similarly flawed⁽⁴⁾.

Kant acknowledged the presence of apparent order and design in the universe but denied that it necessarily pointed to a supreme being who designed the universe for a specific purpose.

Summary of Hume and Kant’s Critiques

Hume’s critiques focused on the premises of the argument—namely, the existence of precision and order in the universe and the principle of causality. In contrast, Kant critiqued the conclusion, arguing that the teleological argument fails to establish the existence of God.

(1) See: *The Blackwell Guide to Hume’s Treatise* (12), by: JP Wright. , (John Wiley & Sons, 2008)

(2) See: *A Companion to Hume* (118), by: LE Loeb, (John Wiley & Sons, 2010)

(3) *Dialogues Concerning Natural Religion*, Number 2.

(4) See: *Kant’s ‘Critique of Pure Reason’: An Introduction* (279), by: JV Buroker, (Cambridge University Press, 2006)



Previously, we addressed Hume's objections to causality and Kant's claim that the cosmological argument relies on the ontological argument. Regarding Hume's assertion that order and precision in the universe cannot be verified, this critique appears baseless. While knowledge of the universe was indeed limited during Hume's era, what was known revealed remarkable order, as confirmed by empirical scientists such as Isaac Newton.

Even if Hume's claim of limited knowledge about the universe was granted, human understanding of living organisms at the time was far more extensive. These organisms could be studied directly, providing clear evidence of precision and design. Hume could not refute this kind of design. However, Charles Darwin later challenged the claim of design in living organisms with his theory of evolution.

3. Charles Darwin

Darwin initially admired William Paley and his book *Natural Theology*, stating: "I do not think I hardly ever admired a book more than Paley's '*Natural Theology*'.⁽¹⁾"

However, after formulating his theory of evolution, Darwin proposed that natural selection could explain the apparent design in living organisms, negating the need for a Designer. He wrote: "The old argument of design in nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. ... Everything in nature is the result of fixed laws."⁽²⁾

Darwin's theory dealt a significant blow to the teleological argument in the 19th century. To this day, atheists strongly adhere to Darwin's theory to dismiss religious interpretations of apparent design, asserting that random mutations and natural selection suffice to explain the complexity and precision observed in living organisms.

Two critical points remain regarding the rejection of the teleological argument based on evolutionary theory:

(1) Life and Letters of Charles Darwin, C. Darwin to John Lubbock, 15 November, 1859, D. Appleton and Co., New York, Vol. 2, p. 15, 1911.

(2) Life and Letters of Charles Darwin, (1/ 133).



Two Key Points About Evolution and the Teleological Argument

First Point: The theory of evolution—assuming its validity—explains the design found in living organisms but has no bearing on the existence of design in the vast universe. Even Darwin acknowledged that the argument from design in the universe is one of the strongest arguments for the existence of God. He wrote: “I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God; but whether this is an argument of real value, I have never been able to decide. I am aware that if we admit a first cause, the mind still craves to know whence it came and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am, also, induced to defer to a certain extent to the judgment of the many able men who have fully believed in God; but here again I see how poor an argument this is. The safest conclusion seems to be that the whole subject is beyond the scope of man’s intellect; but man can do his duty.⁽¹⁾”

This statement shows that Darwin leaned toward agnosticism. He considered the impossibility of the universe arising by chance as the primary argument for God’s existence but struggled with the problem of evil, which pushed him toward agnosticism.

Second Point: The theory of evolution—even assuming its accuracy in explaining some aspects of design in living organisms—cannot account for everything. Therefore, any aspect of design and precision that evolution fails to explain challenges the theory and underscores its limitations. Darwin himself acknowledged this, writing: “If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. But I can find no such case.⁽²⁾”

Thus, if such a case can be established, Darwin admits his theory would fail entirely, leaving the teleological argument for the existence of a Creator as the logical conclusion.

Modern Reformulations of the Teleological Argument

Western scholars have developed new formulations of the teleological argument based on the above points, including:

1. The Argument from Specified Complexity.
2. The Argument from Fine-Tuning of the Universe.

(1) Darwin’s Letter to N.D. Doedes, 2 April 1873.

(2) On the Origin of Species (189).

This section will explore the first argument, while the second will be addressed in the following section, God willing.

The Argument from Specified Complexity

As previously discussed, the teleological argument has deep roots dating back to ancient Greek philosophy and was the primary proof of God's existence for philosophers, theologians, and empirical scientists until the Enlightenment. However, it faced serious critiques, particularly from David Hume and Immanuel Kant. The argument also encountered a significant challenge with the acceptance of Darwin's theory of evolution, which posed a serious threat to the teleological argument.

Richard Dawkins highlighted the importance of Darwin's theory in undermining the teleological argument, stating: "A deep understanding of Darwinism teaches us to be wary of the easy assumption that design is the only alternative to chance, and teaches us to seek out graded ramps of slowly increasing complexity. Before Darwin, philosophers such as Hume understood that the improbability of life did not mean it had to be designed, but they couldn't imagine the alternative. After Darwin, we all should feel, deep in our bones, suspicious of the very idea of design. The illusion of design is a trap that has caught us before, and Darwin should have immunized us by raising our consciousness."⁽¹⁾

Dr. Stephen Meyer described the intellectual shift following the publication of *The Origin of Species*, writing: "As a result, the idea of design receded and diminished until it became merely a personal belief in intellectual circles. A person might believe in a mind overseeing the orderly laws of nature, but they were expected to affirm that nature and its laws existed independently. Thus, by the end of the 19th century, natural theologians no longer referred to any characteristic requiring intelligence as a necessary condition for explaining the origin of things. Consequently, intelligent design became acceptable only within the realm of faith."⁽²⁾

However, this stance began to shift in the latter half of the previous century, as a significant number of evolutionary scientists acknowledged fundamental problems with their theory, particularly regarding whether the Darwinian mechanism is an adequate explanation for the complexity found in living organisms⁽³⁾. With the rise of the theory of creation and the theory of

(1) The God Delusion (114).

(2) Al-Taṣmīm al-Dhakkī – Falsafah wa-Tārīkh al-Nazariyyah (21–22), By: Stephen Mayer, (Markaz Barāhīn li-Dirāsāt al-Ilhād wa-Mu'ālajāt al-Nawāzil al-'Aqdiyyah, al-Ṭab'ah al-Ūlā, 2016 m. Tarjamah: Muḥammad Ṭahā wa-'Abd Allāh Abū Lawz).

(3) See: Al-'Ilm wa-Dalīl al-Taṣmīm fī al-Kawn (17–18), by multiple authors, Markaz Takwīn li-Dirāsāt wa-Buḥūth, 1st edition, 1437 AH, translated by Riḍā Zaydān.



intelligent design on the scientific stage, the theory of evolution has faced significant challenges. Since there is no serious scientific alternative among atheists to explain the design and precision in living creatures except for the theory of evolution, they recognized that the collapse of this theory would inevitably lead to belief in the existence of a Creator. Consequently, atheists have fiercely defended the theory, even resorting to intellectual terrorism against dissenters within scientific circles to suppress opposing voices, as previously mentioned.

Yet, opposition to the theory of evolution has continued to grow, with an increasing number of critics worldwide. Scholars of intelligent design realized that it was insufficient merely to critique evolutionary proposals; instead, they needed to present a rational, scientific argument that both refutes evolution and affirms the existence of a Creator who designed this complexity. The argument formulated by Western scientists in biology to prove the existence of God is known as the Argument of Specified Complexity.

This argument was prominently articulated by Dr. William Dembski in his book, *The Design Inference*, published by Cambridge University Press in 1998⁽¹⁾. He explained the reason for naming the argument “specified complexity,” stating: “When intelligent agents act, they leave behind specified complexity. The complexity-specification criterion detects design by identifying this trademark of designed objects.”⁽²⁾

Dr. Stephen Meyer elaborated on Dembski’s reasoning in *The Design Inference*, saying: “Dembski argued that intelligent beings infer the activity of other intelligent minds by tracing the characteristics of the traces they leave behind. For instance, archaeologists assume that intelligent beings created the inscriptions found on the Rosetta Stone. Insurance fraud investigators identify specific patterns of fraud, pointing to deliberate manipulation of circumstances rather than natural disasters. Cryptographers distinguish between random signals and those containing encoded messages. Dembski demonstrated in his study that identifying and attributing the actions of intelligent agents is a prevalent and logical method of inference. More importantly, Dembski formulated in his work specific methodologies and criteria through which intelligent beings recognize the traces of other intelligent beings, distinguishing them from effects caused by natural processes.”⁽³⁾

Dr. Dembski emphasized three factors to consider when inferring design: contingency, complexity, and specification. He explained: “Contingency, meaning that an event was one of several possibilities, ensures that the object is not the result of an automatic, unintelligent process.

(1) See: Al-Taṣmīm al-Dhakkī – Falsafah wa-Tārīkh al-Naẓariyyah (86–87).

(2) Science and Evidence for Design in the Universe (23).

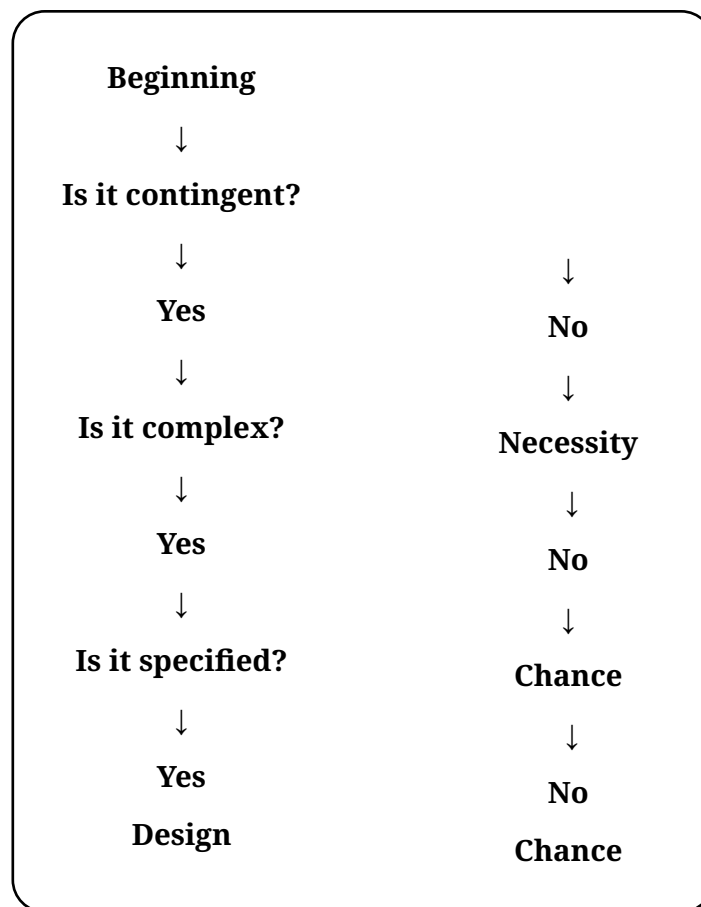
(3) Al-Taṣmīm al-Dhakkī – Falsafah wa-Tārīkh al-Naẓariyyah (87).



Complexity ensures that the object is not so simple that it can easily be attributed to chance. Specification ensures that the object exhibits a type of pattern characteristic of intelligence.⁽¹⁾

He further clarified: “When called to explain an event, object, or structure, we have a decision to make: are we going to attribute it to necessity, chance, or design? According to the complexity-specification criterion, answering this question involves addressing three simpler questions: Is it contingent? Is it complex? Is it specified? Consequently, the complexity-specification criterion can be represented as a flow chart with three decision nodes. I call this flow chart the ‘Explanatory Filter.’⁽²⁾”

Dr. Dembski illustrated this concept with the following diagram⁽³⁾:



Thus, design can only be inferred when these three elements—contingency, complexity, and specification—are present. This concept is best understood through an example. Dr. Stephen Meyer summarized Dembski’s explanatory filter in an excellent and detailed way, which, although

(1) Science and Evidence for Design in the Universe (25–26).

(2) Ibid. (31)

(3) See: Ibid. (45).





Complexity and Specification in the Molecular World

This complexity and specification are widely observed in the field of biology, but they are most evident in the molecular world—a domain that was almost entirely unknown in Darwin’s time. Dr. Michael Denton elaborated on this subject in detail, and while his discussion is lengthy, it is highly informative and beneficial. It is, therefore, appropriate to present it in full, as he stated:

“Perhaps in no other area of modern biology is the challenge posed by the extreme complexity and ingenuity of biological adaptations more apparent than in the fascinating new molecular world of the cell. Viewed down a light microscope at a magnification of some several hundred times, such as would have been possible in Darwin’s time, a living cell is a relatively disappointing spectacle appearing only as an ever-changing and apparently disordered pattern of blobs and particles which, under the influence of unseen turbulent forces, are continually tossed haphazardly in all directions. To grasp the reality of life as it has been revealed by molecular biology, we must magnify a cell a thousand million times until it is twenty kilometers in diameter and resembles a giant airship large enough to cover a great city like London or New York. What we would then see would be an object of unparalleled complexity and adaptive design. On the surface of the cell, we would see millions of openings, like the port holes of a vast spaceship, opening, and closing to allow a continual stream of materials to flow in and out. If we were to enter one of these openings, we would find ourselves in a world of supreme technology and bewildering complexity. We would see endless highly organized corridors and conduits branching in every direction away from the perimeter of the cell, some leading to the central memory bank in the nucleus and others to assembly plants and processing units. The nucleus itself would be a vast spherical chamber more than a kilometer in diameter, resembling a geodesic dome inside of which we would see, all neatly stacked together in ordered arrays, the miles of coiled chains of the DNA molecules. A huge range of products and raw materials would shuttle along all the manifold conduits in a highly ordered fashion to and from all the various assembly plants in the outer regions of the cell.

We would wonder at the level of control implicit in the movement of so many objects down so many seemingly endless conduits, all in perfect unison. We would see all around us, in every direction we looked, all sorts of robot-like machines. We would notice that the simplest of the functional components of the cell, the protein molecules, were astonishingly complex pieces of molecular machinery, each one consisting of about three thousand atoms arranged in highly organized 3-D spatial conformation. We would wonder even more as we watched the strangely purposeful activities of these weird molecular machines, particularly when we realized that, despite all our accumulated knowledge of physics and chemistry, the task of designing one such molecular machine - that is, one single functional protein molecule - would be completely beyond our capacity at present and will probably not be achieved until at least the beginning of the next



century. Yet the life of the cell depends on the integrated activities of thousands, certainly tens, and probably hundreds of thousands of different protein molecules.⁽¹⁾”

Dr. Denton then mentioned that the components of the cell bear a significant resemblance to modern human-made machines. He stated: “We would see that nearly every feature of our own advanced machines had its analogue in the cell: artificial languages and their decoding systems, memory banks for information storage and retrieval, elegant control systems regulating the automated assembly of parts and components, error fail-safe and proof-reading devices utilized for quality control, assembly processes involving the principle of prefabrication and modular construction. In fact, so deep would be the feeling of déjà-vu, so persuasive the analogy, that much of the terminology we would use to describe this fascinating molecular reality would be borrowed from the world of late twentieth-century technology.”⁽²⁾”

This is the statement of one of the leading molecular biologists describing the specified complexity in the components of the cell, highlighting that many of these components bear a strong resemblance to human-made machines. Undoubtedly, these components are among the clearest indicators of this type of complexity, pointing to the design of a knowledgeable and powerful Creator.

The theory of evolution posits that all these components emerged through mutations and natural selection. Richard Dawkins previously stated, “A deep understanding of Darwinism teaches us to be wary of the easy assumption that design is the alternative to chance, and teaches us to seek out graded ramps of very slow progression towards complexity.”

To address the argument that every component in the molecular world could have evolved gradually, Western scholars introduced another argument known as the Argument of Irreducible Complexity. The discussion on this argument is as follows:

The Argument of Irreducible Complexity

The pioneer of this argument is Professor Michael Behe. Professor Behe was raised as a Catholic, and the Catholic Church accepts the theory of evolution. Consequently, he did not initially oppose the theory in his early career. However, after reading *Evolution: A Theory in Crisis* by Dr. Michael Denton—referenced earlier—he began to doubt the scientific credibility of evolutionary theory. “Behe subsequently began studying evidence in his area of expertise, examining the plausibility of Darwinian explanations for the production of the functionally

(1) *Evolution, a Theory in Crisis: New Developments in Science Are Challenging Orthodoxy Darwinism* (328 - 329).

(2) *Ibid.* (329).



integrated complexity characteristic of cellular machinery. He concluded that intelligent design must have played a role in this process. As his interest in the issue grew, Behe began teaching a university course on the problem of evolution”⁽¹⁾.

In 1996, Behe published *Darwin’s Black Box*, in which he introduced the argument of irreducible complexity. A system is considered irreducibly complex if it contains multiple interacting parts—meaning a system composed of two or more interrelated components—that cannot be removed without destroying the system’s primary function⁽²⁾.

One example highlighted by Professor Behe in his book is the bacterial flagellum. These bacteria propel themselves with a rotary engine that can reach speeds of up to 100,000 revolutions per minute, powered by what are known as flagellar motors. These motors consist of multiple protein components, including rotors, stators, linkage rings, bushings, mechanical clamps, and torque-transmitting shafts. The flagellum motor relies on the coordinated function of thirty protein components, and removing any of its essential proteins renders the motor nonfunctional.

This presents a significant challenge to the Darwinian mechanism of natural selection, as it cannot gradually produce the flagellum through successive stages. Instead, the motor must appear with all thirty parts simultaneously; otherwise, it cannot function at all⁽³⁾.

Professor Behe’s book has greatly unsettled atheists, prompting Richard Dawkins to dedicate a chapter in his book, *The God Delusion*, to attempting to refute him⁽⁴⁾. Despite Dawkins’ efforts and the passage of more than twenty years since Behe’s book was published, atheists have yet to provide a convincing explanation for the emergence of such complex systems through natural selection. Their responses remain vague and unconvincing, underscoring the strength of Behe’s argument⁽⁵⁾.

Behe’s argument is, in essence, a subset of the broader argument of specified complexity presented by Dr. William Dembski⁽⁶⁾. While Dr. Dembski, a mathematician and statistician, focuses on the theoretical and rational aspects of the argument, Professor Behe, a biochemist, concentrates

(1) A Scientific History and Philosophical Defense of the Theory of Intelligent Design. <https://stephencmeyer.org/2008/10/07/a-scientific-history-and-philosophical-defense-of-the-theory-of-intelligent-design/>

(2) See: *Taṣmīm al-Ḥayāh* (257), by: Dr. William Dembski and Dr. Jonathan Wells, (Markaz Takwīn li al-Dirāsāt wa al-Abḥāth, al-Ṭab’ah al-Ūlā, 2014 M. Translation: Dr. Mūsā Idrīs wa Dr. Mu’min Ḥasan and Dr. Muḥammad al-Qāḍī).

(3) See: *Darwin’s Black Box* (59–73).

(4) See: *The God Delusion* (119–125).

(5) A Scientific History and Philosophical Defense of the Theory of Intelligent Design. <https://stephencmeyer.org/2008/10/07/a-scientific-history-and-philosophical-defense-of-the-theory-of-intelligent-design/>

(6) See: *Science and Evidence for Design in the Universe* (68).



on the empirical scientific evidence. Thus, one could say that the argument of irreducible complexity is a practical scientific application of the rational argument for specified complexity.

More scientific examples supporting this argument will be explored in the following chapter, which addresses the scientific evidence for the existence of God—God willing.

Evaluation of the Argument of Specified Complexity

In summary, the Argument of Specified Complexity is among the most robust rational arguments for the existence of God, especially effective in convincing specialists in empirical sciences. However, for non-specialists, delving into such details is unnecessary, as the innate perception recognizes that living beings are designed with precision. Even Richard Dawkins, one of the most prominent atheists of our time, admitted: “Living objects ... look designed; they look overwhelmingly as though they’re designed.”⁽¹⁾

For those untainted by Darwinian fallacies claiming that such design is merely an illusion, there is no need to delve into the intricacies of the Argument of Specified Complexity. Instead, the design argument can be built upon two self-evident premises leading to a conclusion:

1. The first premise is based on the necessary sensory perception of the apparent precision and meticulousness in creation.
2. The second premise asserts that such precision cannot be a mere coincidence or attributable to the nature of the creatures themselves. Instead, it must be a result of God’s deliberate creation of beings in accordance with His knowledge and wisdom.

When these necessary premises form the foundation of reasoning—and thus cannot themselves be subject to further reasoning—then reasoning about the precision and perfection in creation as evidence of God’s existence revolves around uncovering the necessity of these two premises. Once the clarity of their implications is realized, the acknowledgment of God’s existence becomes inevitable and necessary⁽²⁾.

This approach is the correct stance on the matter. For those who have not fallen into the trap of evolutionary fallacies and their associated doubts, this detailed reasoning is unnecessary. However, for those who have been influenced by such doubts, this argument can be highly beneficial and enlightening.

(1) Royal Institution Christmas Lectures, 1991.

(2) Al-Ma‘rifah fī al-Islām (508).



Section Four: The Argument of Fine-Tuning of the Universe

The Argument of Fine-Tuning of the Universe is a powerful rational proof for the existence of God, derived from the teleological argument. This argument is inherently rational but relies on scientific evidence demonstrating the universe's precise fine-tuning. Scientists in the 20th century discovered that the existence of life in the universe hinges on very specific values for certain physical constants. Even the slightest change to these constants would result in the impossibility of life or the collapse of the universe entirely.

With the accumulation of scientific evidence, the concept of fine-tuning in the universe has become widely accepted among scientists. Many renowned scientists—both atheists and theists—have acknowledged this fine-tuning and provided various testimonies as evidence. Here are three notable statements:

Statements by Scientists Regarding the Fine-Tuning of the Universe

1. Professor John Lennox stated: “Recent research has shown that many of the fundamental constants of nature, from the energy levels in the carbon atom⁽¹⁾ to the rate at which the universe is expanding, have just the right values for life to exist. Change any of them just a little, and the universe would become hostile to life and incapable of supporting it.⁽²⁾”

(1) Carbon: A non-metallic element fundamental to the composition of coal in all its forms, existing in various crystalline and amorphous states, such as graphite and diamond. It is integral to all living organisms. See: Mu'jam al-Lughah al-'Arabiyyah al-Mu'asirah, Vol. 3, p. 1917.

(2) God's Undertaker, (70).



2. Professor Paul Davies remarked: “The really amazing thing is not that life on Earth is balanced on a knife-edge, but that the entire universe is balanced on a knife-edge and would be total chaos if any of the natural ‘constants’ were off even slightly.⁽¹⁾”

3. Professor Allan Sandage⁽²⁾ observed: “The world is too complicated in all its parts and interconnections to be due to chance alone. I am convinced that the existence of life with all its order in each of its organisms is simply too well put together.⁽³⁾”

These are just a few of the many statements made by scientists—both theistic and atheistic—acknowledging the universe’s fine-tuning. Detailed scientific evidence supporting this fine-tuning will be explored in the next chapter, which will discuss scientific evidence for the existence of God, God willing.

However, non-specialists may find it challenging to grasp the extent of this fine-tuning. To aid understanding, Michael Turner⁽⁴⁾ provided a vivid analogy: “The precision is as if one could throw a dart across the entire universe and hit a bullseye one millimeter in diameter on the other side.⁽⁵⁾”

It is clear to any rational thinker that such fine-tuning could never arise by chance. For this reason, Western scientists have used the universe’s fine-tuning as evidence for the existence of a Creator who meticulously set these laws and constants.

The Two Types of Fine-Tuning

Western scholars have clarified that the fine-tuning of the universe is not singular in nature but rather consists of two distinct types. Professor William Lane Craig explains:

1. First Type: When the laws of nature are expressed as mathematical equations, they invariably feature specific constants, such as the gravitational constant. These constants are not determined by the laws of nature themselves. Instead, the laws of nature remain consistent across a broad spectrum of possible values for these constants. For example, Newton’s law of gravity is expressed as $F = Gm_1m_2/d^2$. In this equation:

(1) BBC Documentary, The Anthropic Principle, as cited by Gerald Schroeder. See: <http://www.geraldschroeder.com/FineTuning.aspx>.

(2) Allan Sandage: A professor of astronomy and one of the most prominent astronomers of the 20th century, contributing over 500 scientific studies. He passed away in 2010. See: <https://www.britannica.com/biography/Allan-Sandage>.

(3) A Scientist Reflects on Religious Belief, Truth 1, 1985, (54).

(4) Michael Turner: A professor of astronomy and astrophysics at the University of Chicago, United States. See: <https://web.archive.org/web/20091016203306/http://astro.uchicago.edu/people/michael-s-turner.shtml>

(5) Gerald Schroeder, as cited in: <http://www.geraldschroeder.com/FineTuning.aspx>:



- (F): Force of gravity between two masses
- (m_1, m_2): The two masses
- (d): Distance separating the masses
- (G): Gravitational constant

Even if (G) were to assume a value different from its current one—stronger, causing universal collapse, or weaker, allowing everything to drift apart—the equation itself would remain valid. The value of (G), therefore, is independent of the law itself.

2. Second Type: In addition to these constants, there are certain arbitrary quantities that serve as initial conditions upon which the laws of nature operate. Examples include the amount of entropy in the universe or the balance between matter and antimatter. These constants and quantities fall into an incomprehensibly narrow range of values that permit life. If any of these were altered by even the smallest margin, the delicate balance that allows life to exist would collapse, rendering the universe uninhabitable⁽¹⁾.

Fine-Tuning as Evidence for the Existence of God

While fine-tuning is widely acknowledged among modern scientists, this does not inherently compel belief in a Creator, as some atheistic scientists accept fine-tuning without ascribing it to divine action. However, Western theistic scholars have used fine-tuning as proof of the existence of a Creator who designed the universe with precision.

One straightforward formulation of this argument—often mentioned by Muslim scholars critiquing atheism—is as follows:

- **Premise 1:** The universe is precise and ordered in its creation.
- **Premise 2:** Precision and order necessitate a knowledgeable, wise agent.
- **Conclusion:** God, the All-Knowing and Wise, is the Creator of the universe⁽²⁾.

This formulation is simple and intuitive. The first premise can be substantiated in two ways:

- **The first Type of Evidence is sensory evidence.** Every rational observer can directly perceive numerous forms of precision and order in the universe.
- **The second Type of Evidence is Empirical scientific evidence.** Modern scientific advancements have uncovered countless examples of precision and design in the cosmos,

(1) See. Richard Dawkins of Arguments for God, in God is Great, God is Good, (20–21).

(2) See: *Zāhirat Naqd ad-Dīn fī al-Fikr al-Gharbī*, (2/ 184), by Dr. Sulṭān bin ‘Abd ar-Raḥmān al-‘Umayrī, (Markaz Takwīn li-Darāsāt wa-al-Abḥāth, 2nd ed., 1439 AH); *Shumū‘ an-Nahār*, (174).



revealing astonishing levels of complexity and fine-tuning that the human mind struggles to comprehend⁽¹⁾.

The second premise, meanwhile, is inherently self-evident and can be supported by:

- **Rational Necessity:** Order and precision are actions, and reason dictates that every action requires an actor. It is logically impossible for actions to exist without an agent behind them.
- **Mathematical Necessity:** Beyond rational necessity, mathematical calculations further demonstrate that alternatives such as chance or long-term evolution are statistically untenable, affirming the necessity of a wise, knowledgeable agent⁽²⁾.

This straightforward formulation rests on two necessary premises and leads inevitably to its conclusion. However, Western scholars like Professor William Lane Craig have structured the argument differently, employing three premises and a conclusion:

- **Premise 1:** The fine-tuning of the universe is due to physical necessity, chance, or design.
- **Premise 2:** The fine-tuning is not due to physical necessity.
- **Premise 3:** The fine-tuning is not due to chance.
- **Conclusion:** Therefore, the fine-tuning of the universe is due to design⁽³⁾.

This formulation of the fine-tuning argument relies on elimination and logical division by presenting all possible explanations and systematically excluding invalid ones. By discarding the first two possibilities, only the third—design—remains. As Professor William Lane Craig states: “So how do you explain this fine-tuning of the universe? Premise (1) of our argument simply lists the alternatives: physical necessity, chance, or design. The question is, which of these alternatives is most plausible?⁽⁴⁾”

This deductive approach aligns with the Qur’anic method of logical inquiry, as seen in the verse: “**Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Nay, but they are certain of nothing.**” [*al-Tūr: 35-36*]

Refuting the Hypothesis of Physical Necessity

Some modern atheists assert that the universe’s fine-tuning is the result of physical necessity—that the universe could not have existed in any other way.

(1) See: Ibid., (2 /185–186).

(2) See: Ibid., (2/ 192).

(3) See: <https://www.wordonfire.org/resources/blog/how-the-fine-tuning-of-the-universe->

(4) Richard Dawkins of Arguments for God, in *God is Great, God is Good*, (21).



However, this claim lacks empirical evidence. As Professor Paul Davies points out: “There is absolutely no evidence that the universe had to have this particular set of physical constants.”⁽¹⁾

Atheists often resort to speculative theories like superstring theory or M-theory to explain fine-tuning through physical necessity. Professor Craig elaborates: “The first alternative for explaining the fine-tuning of the universe, physical necessity, is extraordinarily implausible. As we’ve seen, the constants and quantities are independent of the laws of nature. So, for example, the most promising candidate for a ‘theory of everything’ to date, superstring theory or M-theory, allows a ‘cosmic landscape’ of around 10500 different possible universes governed by the present laws of nature.”⁽²⁾

This theory is built on the validity of the multiverse theory. A discussion on the invalidity of this theory will follow later, God willing.

The M-theory is based on the multiverse theory, which is fundamentally flawed. However, assuming the validity of the M-theory, does it lead to a deterministic explanation of the universe that negates the existence of Allah? The answer is no, for two reasons:

First Reason: Let us assume that these cosmic constants are indeed governed by a law that dictates their values as they are currently observed. Is this law itself deterministic, such that it could only exist in its current form, or could it take on various shapes and forms that produce different values for the cosmic constants? If the latter is the case, the question shifts from “Why do these constants exist in this form?” to “Why does this particular version of the universal law exist in this form rather than another possible version?” In this case, the search for a universal law that encompasses all theories would not impact the debate about the existence of Allah, as Allah would be the one who established such a foundational law, determining those values and numbers that make the universe suitable for life.

Second Reason: Suppose someone adopts a more rigid stance, claiming that this law could only exist in its current form and that no alternative versions are conceivable in any hypothetical universe. Even if we consider the existence of other multiverses, all would be mere replicas of our universe due to the dominance of this universal law over everything. Consequently, this law itself would be deterministic, as would the constants arising from it. This stance is also untenable as it raises profound questions and is based on unfounded assumptions that cannot be scientifically proven. In truth, it is a purely metaphysical claim that contradicts the scientific methodology. Among the legitimate scientific questions that would arise in this scenario, creating a significant dilemma for those who adopt such a view, is the following: What does it mean for a

(1) The Mind of God, (185), as cited in Shumū‘ an-Nahār, (185).

(2) Richard Dawkins of Arguments for God, in God is Great, God is Good, (21).



universal law—unique and unchangeable—to give rise to the precision and fine-tuning observed in our universe? How can a deterministic law, imagined as immutable, result in constants that render the universe habitable? This notion makes our existence a deterministic inevitability, which should be profoundly perplexing for anyone who holds such a belief⁽¹⁾.

In summary, explaining the fine-tuning of the universe through physical determinism lacks scientific evidence. It is predicated on the validity of the multiverse theory, which will be shown to be untenable. Additionally, it raises profoundly perplexing questions for its proponents. Even if we accept the deterministic explanation, it does not inherently conflict with our belief in Allah, as it is entirely possible that Allah created the laws in this deterministic manner. Thus, this explanation is not a valid justification for the fine-tuning of the universe. Let us now proceed to the second explanation.

Critique of Explaining the Universe's Fine-Tuning by Chance

The second explanation for the fine-tuning of the universe is chance. This explanation becomes highly problematic when considering the extraordinary precision of the physical constants. Professor Craig states: “So what about the second alternative, that the fine-tuning of the universe is due to chance? The problem with this alternative is that the odds against the universe’s being life-permitting are so incomprehensibly great that they cannot be reasonably faced. In order to rescue the alternative of chance, its proponents have therefore been forced to adopt the hypothesis that there exists an infinite number of randomly ordered universes composing a sort of world ensemble or multiverse, of which our universe is but a part. Somewhere in this infinite world ensemble, finely tuned universes will appear by chance alone, and we happen to be one such world.”⁽²⁾

Dawkins deemed this interpretation of chance the most rational explanation⁽³⁾.

Thus, both the chance explanation and the physical necessity explanation rely on a single theory: the multiverse theory. How valid is this theory?

The extreme materialist atheists devised the multiverse theory to explain the fine-tuning of the universe without resorting to a Creator. As Professor John Polkinghorne remarks: “For the theist, the universe is not just ‘any old world.’ It is a creation which has no doubt been endowed by its Creator with just the finely tuned laws and circumstances which have enabled it to have the fruitful history which is the expression of the divine purpose. Disliking the threat of theism, some

(1) See: Shumū‘ an-Nahār, (186 – 187).

(2) Richard Dawkins of Arguments for God, in God is Great God is Good (21).

(3) See: The God Delusion (145).



scientists have sought an alternative explanation of apparent fine-tuning. This is provided by the conjecture of the multiverse, a grossly extended form of naturalism which supposes that this universe is just one member of a vast portfolio of separate worlds, each with its own different laws and circumstances. If this collection is sufficiently large and varied, it might be that one of these universes is fine-tuned for carbon-based life, and that is ours because we are carbon-based life. Our fertile universe is then simply a random winning ticket in some great multiversal lottery.⁽¹⁾

Western scholars have critiqued the multiverse theory from various angles, which I will summarize in four points:

First Point: Atheists claim to follow the scientific method and reject the existence of God because His existence cannot be proven through this method. However, the multiverse theory itself contradicts the scientific method, as it cannot be proven with experimental evidence, nor can such evidence ever be accessed. Dr. Stephen Meyer states: “Though clearly ingenious, the many-worlds hypothesis suffers from an overriding difficulty: we have no evidence for any universes other than our own. Moreover, since possible worlds are by definition causally inaccessible to our own world, there can be no evidence for their existence except that they allegedly render probable otherwise vastly improbable events.”⁽²⁾

Professor Martin Rees, who prefers this theory, admits that it is merely speculative: “If one does not believe in providential design, but still thinks the fine-tuning needs some explanation, there is another perspective – a highly speculative one I much prefer, however, even though in our present state of knowledge any such preference can be no more than a hunch.”⁽³⁾

Second Point: Atheists frequently present themselves as rational thinkers, but replacing belief in a single Creator who fine-tuned the universe with belief in an infinite number of universes is profoundly irrational. Professor Richard Swinburne states: “To postulate a trillion trillion other universes, rather than one God in order to explain the orderliness of our universe, seems the height of irrationality.”⁽⁴⁾

Third Point: Even if we were to accept the existence of multiple universes, it does not necessarily follow that one of them would exhibit the precise fine-tuning observed in ours. Professor John Polkinghorne remarks: “There are also many technical difficulties in evaluating the consistency and effectiveness of the multiverse theory as far as the fine-tuning is concerned. For example, simply having an infinite collection of entities is no guarantee that it will contain one with any

(1) God and Physics, in *God is Great God is Good* (70–71).

(2) *Science and the Evidence for Design in the Universe* (62).

(3) *Our Cosmic Habitat* (164).

(4) *Is There a God?* (68).



particular property. There are an infinite number of even integers, but one will never be found with the property of oddness. Materialism may be driven to the multiverse hypothesis in order to cope with fine-tuning, but theism finds an unforced explanation already available within its overall worldview.⁽¹⁾

Fourth Point: It is also argued that even if the multiverse theory were true, it would not contradict belief in God. God could have created all these universes. Professor John Lennox notes: “Suggesting that fine-tuning means that either there is a God or a multiverse, logically these two options are not mutually exclusive, although they are usually presented as such. After all, parallel universes could be the work of a Creator.”⁽²⁾

Even if we were to accept the existence of multiple universes, atheists cannot answer the original question: where did these universes come from? There must be a cause for their existence. Richard Dawkins acknowledges that the multiverse theory is not widely accepted among physicists and reveals his reasoning for embracing it: “The idea is hated by most physicists ... I think it is beautiful—perhaps because my consciousness has been raised by Darwin.”⁽³⁾

Professors Benjamin Wiker and Scott Hahn respond to such notions: “In other words, Dawkins believes the multiverse theory allows for natural selection among universes, thereby affirming the power of Darwinism in cosmology as well as biology. He doesn’t mention the reason most physicists would hate the multiverse theory: there is absolutely no evidence to support it, and in fact, no way ever to gather evidence for it since other hypothetical universes are obviously impossible to investigate or verify. In short, the multiverse theory is interesting in only one respect: it is good evidence of the desperation of both Dawkins and some physicists in wanting to avoid the obvious conclusion that fine-tuning of our universe demands a divine explanation.”⁽⁴⁾

The Conclusion of the Fine-Tuning Argument

Through the premises of this argument, it has been demonstrated that explaining the universe’s fine-tuning through physical necessity or chance is untenable. This leaves only one logical explanation: creation and design. Professor Craig states: “The fine-tuning of the universe is therefore plausibly due neither to physical necessity nor to chance. It follows that the fine-tuning is therefore due to design.”⁽⁵⁾

(1) God and Physics, in *God is Great God is Good* (71–72).

(2) *God’s Undertaker* (75).

(3) *The God Delusion* (145).

(4) *Answering the New Atheism* (38–39).

(5) *Richard Dawkins of Arguments for God*, in *God is Great God is Good* (21).



Atheist Objections to the Conclusion

The fine-tuning argument is powerful and compelling, and any fair-minded individual should accept it. However, contemporary atheists frequently raise objections, refusing to acknowledge the truth even when it is as clear as daylight. Two main objections are raised against the conclusion of this argument:

First Objection: This is what Richard Dawkins calls the “central argument” in his book *The God Delusion*⁽¹⁾. It posits, “If God fine-tuned the universe, who fine-tuned the tuner?” This objection is similar to the question, “If God created everything, who created the Creator?” A detailed response to this objection will follow in the third chapter, so it does not need to be addressed here.

Second Objection: This involves the so-called “Weak Anthropic Principle,” a distortion of the original Anthropic Principle, which the Oxford Dictionary defines as: “The cosmological principle that theories of the universe are constrained by the necessity to allow human existence.”⁽²⁾

The “Weak Anthropic Principle” focuses on a limited aspect of this concept, avoiding the subsequent questions it raises. It argues, “If the universe were not fine-tuned, we wouldn’t exist to discuss it.” In other words, “Because we exist, the universe must be fine-tuned for our existence, making the probability of our existence in a life-permitting universe 100%. Therefore, there is no reason for amazement or inquiry.”⁽³⁾

This objection is one of the strangest atheistic arguments, illustrating the eccentricity of atheistic thought. The principle does not explain anything but serves as a refuge for those who have failed to argue effectively. Professor Alan Guth remarks: “The anthropic principle is incredibly vague. You can use the anthropic principle, if you want, to explain almost anything. And it never gives precise predictions; it only explains after the fact that what you saw was, in some sense, acceptable. My point of view is that the anthropic explanation is always the resort of last recourse. If you can’t find any intelligent theory that’s compatible with what you see, that will predict what you see, then you might, as a last resort, entertain a purely anthropic explanation.”⁽⁴⁾

This objection is simply an escape from acknowledging the fine-tuning of the universe as evidence of a Creator and cannot be considered a legitimate objection. Two prominent physicists of our time have affirmed this:

(1) *The God Delusion* (147).

(2) https://en.oxforddictionaries.com/definition/anthropic_principle.

(3) *Shumū’ an-Nahār*, (224).

(4) Alan Guth as quoted in *Hereen* (311).



- **First Statement:** Professor Owen Gingerich⁽¹⁾ states: “They have turned the original argument on its head. Rather than accepting that we are here because of a deliberate supernatural design, they claim that the universe simply must be this way because we are here; had the universe been otherwise, we would not be here to observe ourselves, and that is that.”⁽²⁾
- **Second Statement:** Professor John Polkinghorne states: “The Weak Anthropic Principle amounts to little more than a tautology. ‘We’re here and so things are the way that makes that possible.’ It fails adequately to encapsulate the remarkable degree of ‘fine-tuning’ involved in spelling out the conditions that have permitted our evolution. Only a tiny fraction of conceivable universes could have been homes of conscious beings.”⁽³⁾

Conclusion

There is no need to be preoccupied with such sophisticated objections, which only reflect the crooked thinking and intellectual bankruptcy of atheists. This chapter has demonstrated the strength of the fine-tuning argument, establishing it as one of the strongest proofs of the existence of God. This argument can be presented in two ways: the logical formulation based on two premises and a conclusion or the method of enumeration and elimination. Both approaches are robust and convincing for any fair-minded individual.

(1) Owen Gingerich: Professor of cosmology and history of science in Harvard university and used to be head of department for history of science in Harvard university. See: <https://histsci.fas.harvard.edu/people/owen-gingerich>

(2) Dare a Scientist Believe in Design? (26).

(3) Beyond Science (87–88), by: John Polkinghorne, (Cambridge University Press, 1999).



Fifth Section: The Argument from Beauty

The argument from beauty is a rational argument for the existence of God. It is based on the objective beauty⁽¹⁾ in creation and how it points to the existence of the Creator. Since this argument involves the precision and order found in beauty, Professor Richard Swinburne considers it a branch of the teleological argument⁽²⁾. This categorization seems correct.

Dr. Peter Williams⁽³⁾, one of the leading scholars who has written extensively on this argument, notes that philosophers rarely use it, and when they do, their writings are usually brief⁽⁴⁾.

The limited use of this argument may be due to its weakness in some formulations, leading some atheists to dismiss it outright. For instance, the prominent atheist J.L. Mackie⁽⁵⁾ ignored the argument in his book *The Miracle of Theism*, while others, like Richard Dawkins, mocked it in *The God Delusion*⁽⁶⁾.

Nevertheless, some contemporary Western scholars, such as Professor Richard Swinburne and Professor Keith Ward, have employed this argument, as will be discussed later. Some formulations

(1) Objective beauty: The idea that something is inherently beautiful, not just perceived as beautiful by the observer. See: <https://plato.stanford.edu/entries/beauty/>

(2) See: *The Existence of God* (Chapter Six).

(3) Peter Williams: Assistant Professor of Communication and Worldviews at NLA University, Norway. He focuses on critiquing atheism and advocating the argument from beauty. See: <https://philpeople.org/profiles/peter-stephen-williams>

(4) See: *Aesthetic Arguments for the Existence of God*, in *Quodlibet Journal*: Volume 3, Number 3.

(5) J.L. Mackie: Full name John Leslie Mackie, an Australian philosopher and one of the most prominent atheistic philosophers of the 20th century. He focused on critiquing arguments for God's existence, particularly the problem of evil. He passed away in 1981. See: <http://adb.anu.edu.au/biography/mackie-john-leslie-14214>

(6) See: *The God Delusion* (86-87).



of the argument are notably strong, especially when critiquing randomness and chance, as will be elaborated in this section.

The History of This Argument

Beauty is omnipresent in the universe. It is seen in the sky and horizons, as well as in mountains, valleys, trees, flowers, animals, and humans. Humanity's sense of aesthetics is profound, prompting some philosophers to call humans *Homo Aestheticus*, meaning "the aesthetic human."⁽¹⁾

Although the appreciation of beauty has existed since ancient times, one of the earliest philosophers to write about beauty and its implications was Plato. He argued for the existence of objective beauty, asserting that the perception of beauty is not merely a matter of personal opinion. This idea was central to his philosophy of Platonic forms, which posited that perfect beauty exists only in the realm of forms—a non-material realm independent of human perception⁽²⁾. While Plato did not use this philosophy to argue for the existence of a Creator, as he was a polytheist (as previously discussed), he aimed to prove the existence of a non-material world.

Plato's philosophy influenced subsequent philosophers like Plotinus, who posited the existence of "the One," an indivisible and transcendent entity. He fused this concept with the idea of goodness and the principle of beauty, forming what became known as Neoplatonism. This philosophy influenced Christian theologians such as Augustine. Augustine linked the beauty in creation to the beauty of the Creator, famously stating: "Who made these beautiful changeable things, if not one who is beautiful and unchangeable?"⁽³⁾

This statement combines the argument from beauty with the assertion that the Creator is immutable, reflecting Neoplatonic philosophy. This concept of linking the Creator's beauty to that of creation has been present since the time of the early Church Fathers and continues to resonate with some Christians.

Although discussions of beauty have ancient roots in philosophy and theology, aesthetics emerged as a distinct branch of philosophy—focused on evaluative judgments distinguishing beauty from ugliness—in the 18th century. This development began with the publication of *Philosophical Reflections on Some Aspects of Poetry* (*Meditationes Philosophicae de Nonnullis ad Poema Pertinentibus*) by Alexander Baumgarten⁽⁴⁾, followed by his more famous work *Philosophy*

(1) See the book: *Homo Aestheticus: Where Art Comes From and Why*.

(2) See: *Learning to Philosophize* (119), by E.R. Emmet.

(3) See: *Sermons of St. Augustine*, (241), Easter: c.411 CE

(4) Alexander Baumgarten: A German philosopher and student of the renowned philosopher Gottfried Leibniz. Baumgarten is famous for establishing aesthetics as an independent branch of philosophy. He passed away in 1762. See: <https://www.britannica.com/biography/Alexander-Gottlieb-Baumgarten>



of Beauty (*Ethica Philosophica*) in 1740. Baumgarten profoundly influenced the philosophers of his time with his perspectives on beauty⁽¹⁾.

Some contemporary Western scholars have employed the argument from beauty in their writings, such as Richard Swinburne in his book *The Existence of God*⁽²⁾. However, one of the most notable contributors to this argument is Dr. Peter Williams. He authored two academic papers on the topic: *From Beauty to the Existence of God*⁽³⁾ and *Aesthetic Arguments for the Existence of God*⁽⁴⁾. In these works, Williams compiled various formulations of the argument as articulated by Western scholars.

The Western Scholars' Argument from Beauty

Western scholars have formulated their argument from beauty into two primary categories, as noted by Peter Williams:

1. The Epistemological Argument from Beauty
2. The Ontological Argument from Beauty

This section of the discussion will address these two categories.

The Epistemological Argument from Beauty

The epistemological argument for beauty is based on human knowledge and perception of beauty, positing that the best explanation for this sense of beauty is that the Creator has instilled it within humans. Consequently, this perception cannot be satisfactorily explained through metaphysical naturalism. William C. Davis⁽⁵⁾ states: "Humans have numerous features that are more easily explained by theism than by metaphysical naturalism, if only because metaphysical naturalism currently explains all human capacities in terms of their ability to enhance survival.

(1) See: Barāhīn Wujūd Allāh fī al-‘Aql wa-al-Nafs wa-al-‘Ilm (680), li-al-Duktūr Sāmī ‘Āmrī, (Markaz Takwīn li-al-Dirāsāt wa-al-Abḥāth, al-Ṭab‘ah al-Ūlā, 1440 H).

(2) See: *The Existence of God* (190-191).

(3) See: *Falsafeh*, Vol. 36, No. 3, Autumn 2008, pp. 43–46, available at:

<https://literature.ut.ac.ir/documents/10469/36295256/3-From%20Beauty%20to%20the%20Existence%20of%20God.pdf>

(4) See: *Quodlibet Journal*, Volume 3, Number 3, Summer 2001.

(5) William C. Davies: Professor of philosophy at Reformed Theological Seminary in USA. See: <https://rts.edu/people/dr-william-davis>



Among these features are the possession of reliable faculties aimed at truth, the appreciation of beauty, and a sense of humor”⁽¹⁾.

In essence, naturalism relies on evolutionary theory to explain human attributes, where all traits are said to enhance survival. However, some characteristics in humans, such as the perception of beauty, have no direct bearing on survival. For instance, the ability to find something beautiful has no survival advantage. This transcendence of survival needs points to a higher source. Therefore, this innate sense of beauty cannot be explained by naturalism or evolutionary theory alone; it must instead be attributed to a Creator who imbued this instinctive appreciation for beauty in humanity.

While this argument has merit in critiquing naturalism and evolutionary theory, it may lack clarity indirectly proving the existence of the Creator. However, when combined with the existential argument from beauty, it gains significant strength.

The Ontological Argument from Beauty

Peter Williams summarizes this argument as follows: objective beauty exists in the universe, and it is implausible that random natural laws could produce such awe-inspiring beauty⁽²⁾. This is supported by the Qur’anic verse: **“Indeed, We have made that which is on the earth an adornment for it that We may test them as to which of them is best in deed”** [Al-Kahf, 18:7], emphasizing the intrinsic connection between beauty and the purpose of delighting human perception. As stated, “randomness cannot extend a mantle of beauty over matter steeped in chaos”⁽³⁾.

Thus, the argument hinges on the existence of objective beauty and the claim that this beauty cannot be explained without acknowledging a Creator. Is objective beauty a reality?

Objective beauty exists and is not merely in the eye of the beholder but rather an independent reality. Studies at Exeter University show that even newborns as young as one week old possess an innate awareness of attractive features and are drawn to beautiful faces⁽⁴⁾. As Professor Richard Swinburne notes, the principle of credulity suggests that we ought to trust appearances unless proven otherwise⁽⁵⁾.

Our awareness of beauty consistently informs us of its external, independent reality. Denying this requires significant evidence. Magnificent beauty in oceans, mountains, rivers, trees, and

(1) Reason for the Hope Within, by: William C. Davis (37).

(2) See: Aesthetic Arguments for the Existence of God, (3).

(3) Barāhīn Wujūd Allāh, (695).

(4) A Case for the Existence of God, (57–58).

(5) Is There A God? (115).



flowers is self-evident, even if individuals may differ on what they consider most beautiful. The undeniable beauty of these creations cannot be reasonably denied.

Even atheists speak of beauty as an objective reality. For instance, Professor Paul Davies remarked: “Even atheist scientists, who form a minuscule and fragile part of the universe, compose poetic praises of its grandeur, harmony, elegance, and brilliance”⁽¹⁾.

Similarly, Richard Dawkins, a prominent atheist, stated: “The world and the universe are an extremely beautiful place, and the more we understand about it, the more beautiful it appears”⁽²⁾.

Statements like these affirm that beauty in the world is an objective reality, not merely a subjective opinion. This truth is intuitively recognized by all but the most obstinate skeptics.

If objective beauty exists, how does metaphysical naturalism explain it? How can blind nature produce such breathtaking beauty? Naturalism provides no satisfactory answer.

An atheist fully committed to the implications of atheism should logically conclude that the universe lacks beauty altogether, as the idea of beauty clashes with a chaotic existence in a purposeless cosmos. As noted, “Materialistic atheism inherently denies beauty because objective beauty is necessarily connected to the First Wisdom and Purpose. Thus, the atheistic universe is inherently either grotesque chaos or lifeless symmetry without any trace of beauty”⁽³⁾.

This section discusses the objective beauty observable in living beings, such as plants, trees, animals, fish, birds, and humans. Atheists often attempt to explain this beauty through the theory of evolution, specifically natural selection, which operates solely for the survival of the organism itself. However, the existence of beauty appears to serve the purpose of delighting others who observe the creature. Darwin himself remarked: “If it could be proved that any part of the structure of any one species had been formed for the exclusive good of another species, it would annihilate my theory, for such could not have been produced through natural selection”⁽⁴⁾.

He also acknowledged that some of his contemporaries believed many structures were created for the sake of beauty, either to delight humans or a creator or simply for the sake of variety. He admitted, “If this doctrine were true, it would be absolutely fatal to my theory.”⁽⁵⁾

(1) Al-Jā'izah al-Kubrā: Limaḍā al-Kawn Munāsib li-l-Ḥayāh? (31).

(2) BBC interview, cited in *God and the Multiverse: Scientific Philosophical, and Theological Perspectives* (53), ed. Klaas Kraay, (Routledge Studies in the Philosophy of Religion, 2014)

(3) Barāhīn Wujūd Allāh, (687).

(4) On the Origins of Species (126): “If it could be proved that any part of the structure of any one species had been formed for the exclusive good of another species, it would annihilate my theory, for such could not have been produced through natural selection.”

(5) Found in some editions of *On the Origins of Species: A Variorum Text* (367).



This challenge poses a significant difficulty for proponents of evolution, as beauty is not limited to one or two examples but is ubiquitous. Despite Darwin's attempts in his book to attribute beauty to sexual selection among animals, he acknowledged the challenge beauty posed to his theory. In a letter to Asa Gray, Darwin confessed, "The sight of a feather in a peacock's tail, whenever I gaze at it, makes me sick!⁽¹⁾" This is because the exquisite beauty of the peacock's tail cannot be adequately explained by natural selection. The beauty observed in the peacock's tail is but a minute fraction of the pervasive beauty found throughout the living world, which casts doubt on his flawed theory. As previously noted, the theory of evolution is the cornerstone of contemporary atheism.

Furthermore, even if one were to hypothetically explain beauty within the living world, beauty is present everywhere, not just in living beings. Professor J.P. Moreland noted the existence of objective beauty in sunsets, mountain peaks, and autumnal trees, among other phenomena, which hold no survival benefit for the fittest species and cannot be explained by natural selection.⁽²⁾

The argument from beauty challenges both evolutionary theory and atheism on two fronts: the aesthetic sense inherent in humans and the objective beauty observable everywhere. Professor Clark Pinnock⁽³⁾ viewed this challenge as one of the strongest against atheism, stating, "The challenge of atheism, and the nihilism that so often accompanies it, is best countered by a clearer vision of God's fair beauty, not by intellectual arguments."⁽⁴⁾

However, the argument from beauty is not merely a critique of atheism but also an affirmation of a creator characterized by perfection and beauty. John C. Wright⁽⁵⁾ articulated this perspective: "The strongest argument against atheism ... is not an argument that can be put in words, for it is the argument of beauty ... In that timeless moment of sublime rapture, the heart knows, even if the head cannot put it into words, that the dull and quotidian world of betrayal, pain,

(1) Darwin's letter to Asa Gray, April 3, 1860: "The sight of a feather in a peacock's tail, whenever I gaze at it, makes me sick!" Available at: <https://www.darwinproject.ac.uk/letter/DCP-LETT-2743.xml>

(2) See: *Scaling the Secular City: A Defense of Christianity* (41), by J.P. Moreland, Baker Book House Company, 1987.

(3) Clark Pinnock: Professor in Christian theology in McMaster University in Canada. See: <https://www.thegospelcoalition.org/blogs/justin-taylor/clark-h-pinnock-1937-2010/>

(4) *Most Moved Mover: A Theology of God's Openness* (2), by: Clark Pinnock, (Carlisle: Paternoster Press, 2002).

(5) John C. Wright: American author that wrote many Sci-fi books. He converted from Atheism to Catholic Christianity. See:



disappointment, and sorrow is not the only world there is. Beauty points to a world beyond this world, a higher realm ... Beauty points to the divine.⁽¹⁾

In conclusion, Western scholars assert that the argument from beauty consists of two components: the cognitive argument and the existential argument from beauty. Together, they pose a formidable challenge to atheism and provide evidence for a creator endowed with perfection, knowledge, wisdom, and beauty.

Evaluation of the Argument from Beauty

The argument from beauty presents a compelling challenge to the theory of evolution, which remains the cornerstone of contemporary atheistic thought. This argument gains further strength when combined with the arguments from creation and fine-tuning. When believers discuss the emergence of creation from nothingness and its precision, they should complement this with the idea of its inherent beauty, asserting that this beauty reflects the beauty of its Creator, who loves all that is beautiful.

Allah encourages contemplation of the beauty of His creations in several verses, such as: **“And He created the cattle for you; you find warmth in them, and other benefits, and you eat from them. And there is beauty in them for you when you bring them home and when you take them out to pasture.”** [Al-Nahl: 5–6].

“Have they not looked at the sky above them—how We structured it and adorned it, leaving it flawless? And the earth—We spread it out and set firm mountains upon it, and caused to grow therein every kind of beautiful growth, giving insight and a reminder for every servant who turns to Allah.” [Qāf: 6–8].

“Who has created the heavens and the earth, and who sends down rain for you from the sky, whereby We cause to grow gardens of splendid beauty?” [Al-Naml: 60].

The Prophet ﷺ informed us that among Allah’s names is al-Jamīl (the Beautiful), and among His attributes is beauty. He said: “Indeed, Allah is Beautiful and loves beauty.”⁽²⁾

Imam Ibn al-Qayyim eloquently expressed the idea that the beauty in creation is but a reflection of the beauty of the Creator. He composed these lines of poetry:

He is the truly Beautiful—how can this be denied?

When the beauty of all creation stems from Him.

(1) How We’ve Been Robbed of Beauty by the Left. Available at: <https://www.ncregister.com/blog/an-interview-with-catholic-sci-fi-author-john-c-wright>

(2) Narrated by Muslim in his Ṣaḥīḥ (265), Kitāb al-Īmān, chapter on the prohibition of arrogance, from the hadith of Ibn Mas‘ūd.



*The evidence is clear to anyone with insight,
For His beauty shines through essence, deeds, and names.
None can resemble His being or attributes,
Glorified is He above the lies of the defamers.⁽¹⁾*

Sheikh Muhammad Khalil Harras commented on these verses, saying: “Al-Jamīl is a name of Allah, derived from His beauty, which signifies supreme and absolute perfection. The beauty we see in the variety of creation is but an effect of His own beauty. Hence, Allah is more deserving of this attribute than any beautiful creation, for the One who bestows beauty upon creation must possess the highest degree of it. His beauty is evident in His essence, names, attributes, and actions.”⁽²⁾

In his masterpiece *Miftāḥ Dār as-Sa‘āda* (The Key to the Abode of Happiness), Ibn al-Qayyim extensively detailed examples of beauty in nature, demonstrating how this beauty attests to the existence of the Creator and counters atheistic claims. Four examples suffice to illustrate his insights:

1. The Sky. Ibn al-Qayyim wrote: “Ponder the creation of the sky. Look at it time and again—its loftiness, vastness, and grandeur are among the greatest signs.”⁽³⁾

2. The Stars. He reflected. “Consider His wisdom in the countless stars, their wondrous formation, and their role as adornments of the sky and guides for navigation.”⁽⁴⁾

3. The Colors of Birds. Ibn al-Qayyim observed: “Behold the colors, patterns, and designs of many birds. Where in lifeless nature lies the source of such artistic arrangement and vibrant hues?”⁽⁵⁾

4. The Veins of Leaves. He noted: “Ponder the veins in a single leaf; the intricate network spread throughout the leaf stuns the observer with its meticulous detail.”⁽⁶⁾

The beauty found in creation is immeasurable, as Ibn al-Qayyim remarked: “Exalted is He, whose signs cannot be enumerated by any counter, and whose wisdom in a single sign cannot be fully comprehended in detail.”⁽⁷⁾

(1) al-Kāfiyah al-Shāfiyah fī al-Intiṣār lil-Firqah al-Nājiyah (3/706–707), by: Ibn al-Qayyim, Dar ‘Ālam al-Fawā'id, first edition, 1428 H, supervised by Bakr bin ‘Abdullah Abu Zayd.

(2) Sharḥ al-Qaṣīdah an-Nūniyyah (2/69), by: Muhammad Khalil Harras Dar al-Kutub al-‘Ilmiyyah, first edition, 1425 H.

(3) Miftāḥ Dār as-Sa‘āda (2/589), by: Ibn al-Qayyim.

(4) Ibid, (2/598).

(5) Ibid, (2/698).

(6) Ibid, (2/642).

(7) Ibid, (2/716).



In summary, the argument from beauty is a powerful tool for critiquing atheism and evolutionary theory. It is best presented as part of a series of arguments, following the arguments from creation and fine-tuning to form a cohesive chain of evidence. Furthermore, believers should share examples of creation's beauty as an invitation to reflect and ponder.



Section Six: The Moral Argument

The moral argument is one of the well-known arguments for the existence of Allah, the Exalted. It differs somewhat from the previously mentioned arguments in that it does not rely on the evidence of creation to infer the Creator. Instead, it posits that Allah is the source of objective moral values and duties and that atheists cannot provide a sound foundation for such morality.

This argument has become a focal point of extensive debate between atheists and believers in the West, prompting both sides to write books on the subject⁽¹⁾ and engage in debates over it⁽²⁾. Despite its validity and significance, the moral argument is rarely mentioned in classical Islamic scholarship, though many Islamic texts imply its premises⁽³⁾. Recently, however, some Muslim researchers interested in atheism have given it greater attention in their works⁽⁴⁾.

Historical Background of the Moral Argument

Greek philosophers such as Aristotle and Plato did not include the moral argument among their rational proofs for the existence of God. Similarly, Christian theologians in the medieval period did not explicitly present it in their works. However, some scholars⁽⁵⁾ believe that Thomas

(1) Examples of such works include *The Science of Good and Evil*, *Why is Good Good?*, *Can We Be Good Without God?*, and *Moral Minds*.

(2) For instance, the debate between Professor William Lane Craig and the atheist Sam Harris, which was translated and published by Dalail Center under the title *Atheism Between Two Shortcomings*.

(3) See: *Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/220).

(4) For example: *Shumū‘ al-Nahār* (57–72), *al-Ḥaqīqah al-Ilāhiyyah* (245–260), and *Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/219–248).

(5) Refer to *Stanford Encyclopedia of Philosophy*, *Moral Arguments for the Existence of God*: <https://plato.stanford.edu/entries/moral-arguments-god/>



Aquinas alluded to it implicitly in his fourth proof—often referred to as the argument from degrees of perfection—one of his five ways to prove God’s existence.

Discussions resembling this argument emerged during the Renaissance with the German philosopher Immanuel Kant. In his *Critique of Pure Reason*, Kant critiqued classical rational proofs such as the cosmological and teleological arguments. However, in his *Critique of Practical Reason*, he argued that morality assumes the existence of God from a practical perspective. According to Kant, humans must pursue complete happiness and virtue, which is only achievable through belief in God and the afterlife; therefore, humans must assume God’s existence⁽¹⁾.

It would be inaccurate to claim that Kant presented morality as a rational proof of God’s existence. Instead, he suggested that morality necessitates belief in God from a practical standpoint⁽²⁾.

The first to explicitly formulate the moral argument as a rational proof for God’s existence was the Scottish philosopher William Ritchie Sorley⁽³⁾. He presented it as follows:

1. If morality is objective and absolute, then God must exist.
2. Morality is objective and absolute.
3. Therefore, God must exist⁽⁴⁾.

This argument gained traction among Western thinkers in the 19th and 20th centuries, especially as scientific advancements led some to believe that design-based arguments had lost their strength⁽⁵⁾.

Contemporary Developments of the Argument

In the modern era, several Western scholars⁽⁶⁾ have taken significant interest in the moral argument, with Professor William Lane Craig being one of its most prominent proponents. Craig reformulated the argument differently, focusing on countering atheistic objections and demonstrating its validity in his articles and debates. His version is as follows:

(1) See: *Critique of Practical Reason* (Book 2, Chapter 2, Section 5).

(2) See :*The Existence of God* (212).

(3) William Ritchie Sorley: A Scottish philosopher and Professor of Moral Philosophy at Cambridge University. He authored several books on moral philosophy. Sorley passed away in 1935 CE. Refer to: <https://www.giffordlectures.org/lecturers/william-ritchie-sorley>

(4) See *Atheism: A Philosophical Justification* (213–214).

(5) Refer to *The Existence of God* (212).

(6) Among them: Robert Adams, an American professor of philosophy; John Hare, a British professor of philosophical theology; and C. Stephen Evans, an American professor of philosophy.



1. If God does not exist, then objective moral values and duties do not exist.
2. Objective moral values and duties do exist.
3. Therefore, God exists⁽¹⁾.

Craig's formulation refines Sorley's first premise. Instead of stating it affirmatively, Craig presents it negatively, making the argument more accessible. He noted: "What makes this little argument so powerful is not only that it is logically ironclad but also that people generally believe both premises. In fact, Dawkins himself seems to be committed to both premises"⁽²⁾.

If an atheist honestly accepts both premises, they must logically accept the conclusion and acknowledge the existence of God. In contrast, Sorley's formulation may lead atheists to immediately dispute the first premise, potentially discouraging them from engaging further with the argument.

To fully understand the moral argument, it is necessary to examine three key points:

First Point: This argument pertains to moral ontology, not moral epistemology. Moral ontology addresses the existence of objective morals, while moral epistemology concerns how we come to know good and bad morals. Atheists often conflate the two⁽³⁾. There are two levels to this issue:

1. Do absolute moral values exist or not?
2. How do we identify these moral values if they do exist?

Due to their awareness of the dilemma posed by the first question within their atheistic framework, new atheists tend to bypass it and divert attention to the second question. They discuss how to discern good morals from bad ones, whether it is possible to identify them outside of religion, and whether natural sciences can help resolve this issue.

However, the first question remains unanswered, leaving a significant unresolved challenge for atheistic philosophy⁽⁴⁾.

Second Point: This argument focuses on objective morality, not all forms of morality. Objective morality refers to values not based on individual reasoning or emotions, thus transcending human subjectivity. Just as mathematical truths (e.g., $1+1=2$) are universally valid regardless of individual feelings, objective moral truths must also have a foundation. If these moralities exist independently of human limitations, we must ask:

(1) See Richard Dawkins on Arguments for God, in *God is Great, God is Good* (18).

(2) Ibid.

(3) See: al-Ḥaḳīqah al-Ilāhiyyah (246–247).

(4) See: Shumū' al-Nahār, (62).



- Where did these objective morals come from?
- What is their nature?

To answer these questions, we require a logical foundation that explains their objective nature and origin. For example, the assertion that killing a five-year-old child is morally wrong holds universally, even if everyone in the world agrees otherwise⁽¹⁾.

Third Point: Objective moral values are universally acknowledged by rational individuals as inherent truths because they are ingrained within human nature. These values are necessarily absolute; without them, human life would be fundamentally destabilized. Societal practices such as trade, education, and interpersonal relationships all depend on these values. No human society denies the virtues of justice, honesty, and trustworthiness or the vices of oppression, deceit, and betrayal⁽²⁾. By understanding these three points, the nature of the moral argument becomes clear.

The Premises and Conclusion

First Premise

The first premise states: “If God does not exist, then objective moral duties and values would not exist.” This point is evident because atheism does not provide a solid foundation for objective morality. Professor William Lane Craig summarized the atheistic view of objective morality: “If God does not exist, then what basis remains for the existence of objective moral values? In particular, why think that human beings would have objective moral worth? On the atheistic view, human beings are just accidental byproducts of nature which have evolved relatively recently on an infinitesimal speck of dust called the planet Earth and which are doomed to perish individually and collectively in a relatively short time.”⁽³⁾

Statements by Atheists on the Moral Argument

This observation by Professor William Lane Craig about atheists is not baseless; it is supported by many of their explicit declarations. Below are three examples:

First Statement: Richard Dawkins, a leading figure in atheism, explicitly stated that there is no good or evil in the universe: “The Universe we observe has precisely the properties we should

(1) See: al-Ḥaḳīqah al-Ilāhiyyah, (246).

(2) See: Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth, (2/221–222).

(3) Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate. See: <https://www.reasonablefaith.org/media/debates/is-the-foundation-of-morality-natural-or-supernatural-the-craig-harris-deba/>



expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference.⁽¹⁾”

Dawkins also admitted the difficulty of building an ethical framework without a religious foundation: “It is pretty hard to defend absolutist morals on grounds other than religious ones.”⁽²⁾”

Second Statement: Atheists Michael Ruse and Edward O. Wilson⁽³⁾, in an article, argued that morality is merely an illusion rather than an objective truth. They wrote: “Morality, or more strictly our belief in morality, is merely an adaptation put in place to further our reproductive ends. Hence the basis of ethics does not lie in God’s will—or in the metaphorical roots of evolution or any other part of the framework of the Universe. In an important sense, ethics as we understand it is an illusion fobbed off on us by our genes to get us to cooperate. It is without external grounding. Ethics is produced by evolution but is not justified by it, because, like Macbeth’s dagger, it serves a powerful purpose without existing in substance... Unlike Macbeth’s dagger, ethics is a shared illusion of the human race.”⁽⁴⁾”

This reference to Macbeth’s dagger highlights its illusory nature in Shakespeare’s tragic tale, where Macbeth hallucinates a floating dagger before committing regicide.

Third Statement: The French existentialist philosopher Jean-Paul Sartre expressed unease about the disappearance of objective morality due to atheism: “The existentialist, on the contrary, finds it rather embarrassing that God does not exist, for there disappears with Him any possibility of finding values in a heaven. Dostoevsky wrote, ‘If God did not exist, everything would be permitted’; that is the starting point of existentialism.”⁽⁵⁾”

In the atheistic worldview, humanity is reduced to a status eloquently described by the renowned atheist Stephen Hawking: “The human race is just a chemical scum on a moderate-size planet.”⁽⁶⁾”

The outcome, as Professor William Lane Craig concludes, is that: “If there is no God, then any reason for regarding the herd morality evolved by homo sapiens on this planet as objectively

(1) River out of Eden, 133

(2) The God Delusion, 232

(3) Edward O. Wilson: Professor of Biology at Harvard University. See: <https://environment.harvard.edu/about/faculty/edward-o-wilson>.

(4) “The Evolution of Ethics,” in *Philosophy of Biology*, (316).

(5) Jean-Paul Sartre, *Existentialism is a Humanism*. See: <https://genius.com/Jean-paul-sartre-existentialism-is-a-humanism-annotated>).

(6) From the TV show *Reality on the Rocks: Beyond Our Ken* (1995)



true seems to have been removed. Take God out of the picture, and all you seem to be left with is an ape-like creature on a speck of dust beset with delusions of moral grandeur.⁽¹⁾

The Second Premise

This premise states: “Objective moral duties and values do indeed exist.” It was previously established that such objective morals are recognized universally by rational individuals, as they are innate principles that humans naturally perceive within themselves⁽²⁾.

Here, atheists face a significant challenge. They present themselves as humanists and often focus their critique of religion on the claim that certain religious instructions contradict moral and human values. Western scholars frequently challenge atheists on this premise, exposing contradictions in their arguments. Professor William Lane Craig, for example, addresses Richard Dawkins’s inconsistency, stating: “But although he says that there is no evil, no good, nothing but pointless indifference, the fact is that Dawkins is a suborn moralist. He declares himself “mortified” that Enron executive Jeff Skilling regards Dawkins’s *The Selfish Gene* as his favorite book because of its perceived Social Darwinism⁽³⁾. He calls compassion and generosity “noble emotions”⁽⁴⁾. He denounces the doctrine of original sin as “morally obnoxious”⁽⁵⁾. He vigorously condemns such actions as the harassment and abuse of homosexuals, the religious indoctrination of children, the Incan practice of human sacrifice, and people’s prizing cultural diversity over the interests of Amish children. He even goes so far as to offer his own amended Ten Commandments for guiding moral behavior, all the while marvelously oblivious to the contradiction with his ethical subjectivism⁽⁶⁾.

In his survey of arguments for God’s existence, Dawkins touches on a sort of moral argument that he calls “the argument from degree”⁽⁷⁾, but it bears little resemblance to the argument presented above. We’re arguing not from degrees of goodness to the greatest good but from the objective reality of moral values and duties to their foundation in reality. It’s hard to believe that all of Dawkins’s heated moral denunciations and affirmations are really intended to be no more than his subjective opinion, as if to whisper an aside, “Of course, I don’t think that child abuse and homophobia and religious intolerance are really wrong! Do what you want-there’s no moral

(1) Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate.

(2) Shamū‘ al-Nahār (57).

(3) The God Delusion, (215).

(4) Ibid. (221).

(5) Ibid. (251).

(6) Ibid. (23), (264), (313 – 317), (326), (328), (330).

(7) Ibid. (78 – 79).



difference! But the affirmation of objective values and duties is incompatible with his atheism, for under naturalism we are just animals, relatively advanced primates, and animals are not moral agents. Affirming both of the premises of the moral argument, Dawkins is thus, on pain of irrationality, committed to the argument's conclusion, namely, that God exists"⁽¹⁾.

Response to Atheists' Attempts to Establish a Basis for Objective Moral Values

The new atheists are not content with disbelief in themselves; they actively strive to spread this deviation to others. Aware that the lack of a solid moral foundation is a point of weakness in their discourse, they attempt to construct foundations for objective morality to avoid embarrassment before their followers. Sam Harris has taken the lead among atheists in this endeavor. He authored *The Moral Landscape: How Science Can Determine Human Values*, where he refuted relativistic ethics among atheists and advocated for establishing objective moral values independent of human opinions. Harris argued that "good" is what leads to the well-being of conscious creatures and claimed that empirical science could determine what contributes to this well-being⁽²⁾.

A significant debate was held between Sam Harris and Professor William Lane Craig on this subject, titled *Is the Foundation for Morality Natural or Supernatural?* Professor Craig presented strong arguments against Harris, asserting that atheism cannot provide a solid foundation for objective moral values. Craig's responses can be summarized in two main points:

First Point: In *The Moral Landscape*, Sam Harris failed to offer a valid definition of good and evil based on atheistic views, instead resorting to terminology external to moral philosophy. Professor Craig remarked: "So how does Sam Harris propose to solve the Value Problem? The trick he proposes is simply to re-define what he means by "good" and "evil" in non-moral terms. He says, 'We should define good as that which supports [the] well-being of conscious creatures.' So, he says, 'questions about values . . . are really questions about the well-being of conscious creatures.' And therefore, he concludes, 'it makes no sense . . . to ask whether maximizing well-being is good.' Why not? Because he's redefined the word good to mean the well-being of conscious creatures. So, to ask, 'Why is maximizing creatures' well-being good?' is, by his definition, the same as asking, 'Why does maximizing creatures' well-being maximize creatures' well-being?' It's just tautology. It's just talking in circles! So, Dr. Harris has 'solved' the Value Problem just by re-defining his terms. It's nothing but wordplay.

At the end of the day, Dr. Harris isn't really talking about moral values at all. He's just talking about what's conducive to the flourishing of sentient life on this planet. Seen in this light, his

(1) Richard Dawkins on Arguments for God, in *God Is Great, God Is Good*, (18–19).

(2) See: *The Moral Landscape*, (24–25).



claim that science can tell us a great deal about what contributes to human flourishing is hardly controversial. Of course, it can—just as it can tell us what is conducive to the flourishing of corn or mosquitoes or bacteria. His so-called ‘moral landscape’, which features the highs and lows of human flourishing, isn’t really a moral landscape at all. Thus Dr. Harris has failed to solve the Value Problem. He hasn’t provided any justification or explanation for why, on atheism, moral values would objectively exist at all. His so-called ‘solution’ is just a semantical trick of an arbitrary and idiosyncratic re-definition of the terms ‘good’ and ‘evil’ in non-moral vocabulary”⁽¹⁾.

Second Point: Harris equates happiness with goodness and misery with evil, even though these terms are not equivalent. A person can feel happiness while being immoral, and a person can experience misery while being virtuous. Professor Craig highlighted this discrepancy:

“Dr. Harris’s contrast of the good life and the bad life is not an ethical contrast between a morally good life and an evil life. It’s a contrast between a pleasurable life and a miserable life. And there’s no reason to equate ‘pleasure/misery’ with ‘good’ and ‘evil’—especially on atheism! So, there’s just no reason that’s been given on atheism for thinking the flourishing of conscious creatures is objectively good. But Dr. Harris has to defend an even more radical claim than that: he claims that the property of being good is identical to the property of creaturely flourishing. And he’s not offered any defense of this radical identity claim. In fact, I think we have a knock-down argument against it. Now, bear with me here; this is a little technical. On the next-to-last page of his book, Dr. Harris makes the telling admission that if people like rapists, liars, and thieves could be just as happy as good people, then his ‘moral landscape’ would no longer be a moral landscape. Rather, it would just be a continuum of well-being whose peaks are occupied by good and bad people, or evil people, alike”⁽²⁾.

During the debate, Harris himself admitted to understanding the anxiety many people feel about secular ethics. He stated: “That’s the fear. And I actually share that fear. I’ve come to believe that this, this concern that many religious people have, of the erosion of secular morality, is not an entirely empty one”⁽³⁾.

The foundation proposed by Sam Harris is neither solid nor convincing. It merely plays on semantics and confuses happiness with goodness and misery with evil. The innate human inclination, evident even among atheists like Richard Dawkins and Sam Harris, compels them to affirm the existence of objective morality. However, this morality directly contradicts atheism, as their atheistic worldview cannot provide a valid foundation for it. This is where the strength of the moral argument lies: in holding the opponent accountable for their inherent contradictions.

(1) Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate.

(2) Ibid.

(3) Ibid.



The Conclusion

The premises of the moral argument are clear and well-established. If one accepts them, fairness dictates that one must also accept the conclusion: “Therefore, God exists.” God is the only logical foundation for objective morality, as atheism fails to provide any basis for the innate sense of morality. Professor Ian Markham⁽¹⁾ states: “God explains the mysterious ought pressing down on our lives, and God explains the universal nature of the moral claim. As God is outside the world, God the Creator can be both external and make universal commands”⁽²⁾.

Markham’s point underscores that God not only explains the existence of objective morality but also establishes the necessity of adhering to it. Without God, atheism cannot offer any foundation for why these morals are binding or why they must be followed. Professor William Lane Craig elaborates on this notion: “Moral obligations or prohibitions arise in response to imperatives from a competent authority. For example, if a policeman tells you to pull over, then because of his authority and who he is, you are legally obligated to pull over. But if some random stranger tells you to pull over, you’re not legally obligated to do so. Now, in the absence of God, what authority is there to issue moral commands or prohibitions? There is none on atheism, and therefore, there are no moral imperatives for us to obey. In the absence of God there just isn’t any sort of moral obligation or prohibition that characterizes our lives. In particular, we’re not morally obligated to promote the flourishing of conscious creatures”⁽³⁾.

Evaluation of the Argument

The moral argument is a strong rational case for God’s existence for three main reasons:

1. **Wide Acceptance of the Premises:** Most people naturally accept the two premises.
2. **Alignment with Human Nature:** The argument resonates with the innate human understanding that objective morality exists.
3. **Exposure of Atheism’s Inadequacy:** It highlights the failure of atheism to provide a solid foundation for objective moral values.

However, the argument has a potential weakness: atheists can counter it by rejecting the existence of objective morality altogether, claiming it to be an illusion—as noted in previous discussions. Such a rejection undermines the argument entirely. Nevertheless, the closer one

(1) Ian Markham: A British professor of theology and ethics, known for his critiques of New Atheism. See: <https://vts.edu.faculty/the-very-rev-ian-s-markham>.

(2) *Against Atheism: Why Dawkins, Hitchens, and Harris Are Fundamentally Wrong*, 34 (Wiley-Blackwell: 2010).

(3) *Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate*.



remains to their natural disposition and avoids sophistry, the more compelled they are to accept this argument and not be swayed by such dismissals.



Section Seven: The Argument from Consciousness

The argument from consciousness⁽¹⁾ (*Hujjat al-Wa'y*) is a rational and scientific argument for the existence of the Creator. This argument posits that the existence of consciousness in humans cannot be explained through materialism, as consciousness itself is non-material. Consequently, the existence of a Creator who endowed humans with consciousness is necessary.

The argument from consciousness is somewhat similar to the teleological argument, as it infers the existence of God from His creation. However, the nature of the evidence used differs between the two. While the teleological argument relies on observable intricacy and precision in creation, the argument from consciousness is based on consciousness itself, which is intangible and non-material, thus unobservable.

This argument is relatively modern and was not explicitly discussed in earlier theological writings. Professor Richard Swinburne noted that the first philosopher to touch upon this argument, albeit briefly, was the British philosopher John Locke. Subsequently, contemporary scholars have expanded on this argument in recent times⁽²⁾.

Professor J.P. Moreland has highlighted two reasons why scholars have increasingly used this argument in recent decades:

1. **Increased Philosophical Attention:** The growing body of literature in theological philosophy has led Western scholars to revisit and refine arguments for God's existence.
2. **Philosophy of Consciousness:** The heightened focus on consciousness as a philosophical issue has revealed the inability of materialist philosophers to explain it adequately⁽³⁾.

(1) Consciousness (al-wa'y): The state of being aware and responsive to one's surroundings. See: <https://en.oxforddictionaries.com/definition/consciousness>

(2) See: *The Existence of God*, (192–193).

(3) See: *Consciousness and the Existence of God*, (x).



A third reason can be added: Despite significant advancements in neuroscience, researchers have recognized that, regardless of how much they study the human brain, they remain incapable of fully explaining the phenomenon of consciousness. This will be further elaborated upon in this chapter.

Western scholars have presented the argument from consciousness in various forms. However, the most prominent and significant are two approaches:

1. A Logical Refutation of Materialism Through the Phenomenon of Consciousness.
2. Arguing That the Existence of a Creator Is the Best Explanation for Consciousness.

These two approaches complement one another. The first undermines a fundamental pillar of atheism—materialism—while the second establishes, through rational and scientific reasoning, that the Creator is the best explanation for consciousness.

The First Approach: The Failure of Materialism to Explain Consciousness

This approach aims to demonstrate the failure of materialism to account for consciousness. Today, most atheists adhere to materialism, considering it a cornerstone of their worldview. If materialism is disproven, atheism becomes significantly weakened when confronted with religious interpretations of existence.

Professor David Chalmers⁽¹⁾, a specialist in the philosophy of consciousness, has articulated an argument against materialism's explanation of consciousness, structured as follows:

- **Premise One:** There are truths about consciousness that cannot be derived from physical truths.
- **Premise Two:** If there are truths about consciousness that cannot be derived from physical truths, then materialism is false.
- **Conclusion:** Therefore, materialism is false⁽²⁾.

The second premise is clear because materialism confines existence to physical facts, as previously explained. If it is demonstrated that there are existing truths beyond physical facts, it follows that materialism is false. Thus, the second premise is evident based on the very definition of materialism.

As for the first premise of this argument, it requires some explanation and elaboration. First, it is necessary to clarify the distinction between the brain and consciousness: “Consider the

(1) David Chalmers: An Australian philosopher and neuroscientist specializing in the philosophy of consciousness. (See: <http://consc.net/>)

(2) The Character of Consciousness (109), by: David Chalmers, (Oxford University Press, 2010)



following analogy: the brain is like a car, and consciousness is the driver. The car will not move without the driver, and the driver cannot start the car—or use it effectively—if it is damaged or broken. Nevertheless, the two are distinct from each other and independent in some way.⁽¹⁾”

The brain consists of physical matter, whereas consciousness itself is non-material. For this reason, experimental science can explain what happens inside the brain in terms of electrobiological interactions and when these occur, but it cannot explain how this matter produces something non-material like consciousness. “Even if you knew everything about my physical brain, you would never be able to know what it is like for me to experience something, whether it be drinking orange juice, witnessing a beautiful sunset, or falling in love. The primary reason for this is that neuroscience is predominantly concerned with correlations. Neuroscientists observe brain activity and correlate it with participants’ self-reported conscious experiences. However, these correlations can never tell us what it is like for the participants to have one conscious state or another; all they can tell us is when it happens.”⁽²⁾”

This challenge is a significant obstacle for materialist neuroscientists, who have referred to it as “The Hard Problem of Consciousness.” Dr. Daniel Bor⁽³⁾ describes it as follows: “There are a lot of hard problems in the world, but only one gets to call itself ‘the hard problem.’ That is the problem of consciousness: how 1300 grams or so of nerve cells conjure up the seamless kaleidoscope of sensations, thoughts, memories, and emotions that occupy every waking moment. The hard problem remains unresolved.”⁽⁴⁾”

Moreover, Professor Christof Koch⁽⁵⁾ has admitted that the hard problem of consciousness has challenged the naturalistic scientific method. He states: “How the brain converts bioelectrical activity into subjective states, how photons reflected off water are magically transformed into the percept of an iridescent aquamarine mountain tarn, is a puzzle. The nature of the relationship between the nervous system and consciousness remains elusive and the subject of heated and interminable debates. Explaining how a highly organized piece of matter can possess an interior perspective has daunted the scientific method, which in so many other areas has proved immensely fruitful.”⁽⁶⁾”

(1) Al-Ḥaḳīqah al-Ilāhiyyah, (184).

(2) Ibid. (182).

(3) Daniel Bor: A British neuroscientist with a PhD in neuroscience and a lecturer at the University of Cambridge. (See: <https://www.neuroscience.cam.ac.uk/directory/profile.php?DanielBor>)

(4) New Scientist: The Collection, The Big Questions, Vol I, Issue I, p. 51

(5) Christof Koch: Former Professor of Neuroscience at the California Institute of Technology, with several works on consciousness. See: <https://alleninstitute.org/what-we-do/brain-science/about/team/staff-profiles/christof-koch/>

(6) Consciousness: Confessions of a Romantic Reductionist (23 – 24), by Christof Koch, (MIT Press, 2012).



Roy Abraham Varghese provides an example—previously mentioned—to illustrate the difficulty of this problem, saying: “Think for a minute of a marble table in front of you. Do you think that, given a trillion years of infinite time, this table could suddenly or gradually become conscious, aware of its surroundings, aware of its identity the way you are? It is simply inconceivable that this would or could happen. And the same goes for any kind of matter. Once you understand the nature of matter, of mass-energy, you realize that, by its very nature, it could never become ‘aware,’ never ‘think,’ never say ‘I.’ But the atheist position is that, at some point in the history of the universe, the impossible and the inconceivable took place. Undifferentiated matter (here we include energy), at some point, became ‘alive,’ then conscious, then conceptually proficient, then an ‘I.’ But returning to our table, we see why this is simply laughable. The table has none of the properties of being conscious and, given infinite time, it cannot ‘acquire’ such properties.”⁽¹⁾

The hard problem of consciousness is a significant challenge for materialist atheists and one of the clearest pieces of evidence against materialism.

The Position of Materialist Atheists Regarding the Hard Problem of Consciousness

Materialist atheists have tried to bypass this problem through various strategies. Professor David Chalmers mentions five such strategies, yet none of them actually addresses the hard problem of consciousness. Instead, they evade the issue by discussing something entirely different, which is a clear indication of the failure of this worldview in dealing with this challenge⁽²⁾.

Perhaps the most famous atheist who attempted to escape this major problem is Daniel Dennett—one of the so-called “Four Horsemen” of New Atheism. Consciousness is his specific field of philosophical expertise, and he has authored several works on the topic, including his well-known book *Consciousness Explained*. In this work, Dennett proposes his philosophical view of consciousness, which boils down to the idea that humans do not have genuine subjective experiences. Instead, these experiences are illusions. According to Dennett, a human being is akin to a self-operating robot, akin to a zombie⁽³⁾ with the illusion of subjective experience⁽⁴⁾.

This is a clear example of how atheists evade providing a real solution to the hard problem of consciousness. Dennett essentially redefines consciousness into something entirely different and

(1) There is a God, appendix I, (163).

(2) The Character of Consciousness, (11–13).

(3) Zombie: A person who appears lifeless, apathetic, or completely unresponsive to their surroundings. See: <https://en.oxforddictionaries.com/definition/zombie>

(4) See: al-Ḥaḳīqah al-Ilāhiyyah, (196).



explains subjective experiences as mere illusions—despite the fact that every rational person knows these experiences to be real.

Western scholars have sharply criticized Dennett's approach. One of the most notable critics is Professor Antti Revonsuo⁽¹⁾, who discusses this in his book *Consciousness: The Science of Subjectivity*: “Dennett's theory has been heavily criticized because it seems to redefine ‘consciousness’ in such a way that the term comes to mean something very different from what we originally set out to explain. Dennett's famous 1991 book is titled *Consciousness Explained*, but many felt it should have been called *Consciousness Explained Away*. What most people wanted to find an explanation for is phenomenal consciousness, qualia, and subjectivity, but Dennett dismisses them as mere illusions.”⁽²⁾

The most recent fallback for materialist atheists is to claim that experimental science currently lacks a solution to the hard problem of consciousness, but that answers will eventually emerge as science advances. This claim is false because the phenomenon of consciousness lies beyond the scope of experimental science, which is grounded in materialism. Experimental science deals only with what can be observed, and consciousness, by its nature, cannot be observed no matter how advanced science becomes. Materialist scientists can uncover more about brain activity, but this is their limit. The fundamental issue lies in their reductionist worldview, which confines existence to the material realm.

Consciousness, however, stems from the human soul, and the soul can never be observed in a laboratory. This is further elaborated on in the second method of the argument from consciousness.

The Second Approach: Arguing That the Creator Is the Best Explanation for the Existence of Consciousness

The first approach established that materialism cannot explain the phenomenon of consciousness, demonstrating its inadequacy. However, this does not necessarily prove the existence of God; an atheist may concede that materialism is flawed and attempt to explain consciousness outside the scope of materialist empirical science while maintaining atheism. Indeed, some contemporary atheists have adopted this stance.

(1) Antti Revonsuo: Finnish professor of philosophy and neuroscience at the University of Skövde in Sweden, combining philosophy, neuroscience, and psychology in his studies on consciousness. See: <https://www.his.se/en/about-us/staff/antti.revonsuo/>.

(2) *Consciousness: The Science of Subjectivity*, (180–181).



One such example is Professor Thomas Nagel⁽¹⁾, who proposed panpsychism⁽²⁾. The essence of his theory is that every part of matter contains consciousness, and the consciousness of the brain is merely an accumulation of these conscious parts⁽³⁾.

Professor Nagel is a critic of materialism and even authored a book refuting materialists titled *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. Despite his critique, Nagel classifies himself as an atheist⁽⁴⁾.

Thus, while the first approach addresses most contemporary atheists who base their atheism on materialism, it does not definitively prove the existence of God. However, the first approach paves the way for the second by dismantling the fortress of materialism upon which many atheists rely. The second approach follows by demonstrating that the existence of a transcendent Creator who created human consciousness is the best explanation for the phenomenon of consciousness.

Professor J.P. Moreland explains: “The truth is that naturalism has no plausible way to explain the appearance of irreducible, genuinely mental properties/events in the cosmos ... when compared to the rich explanatory resources of theism.”⁽⁵⁾

Among the most prominent scholars employing this approach is Professor Richard Swinburne in his book *The Existence of God*. Swinburne’s argument is built upon three key points:

First Point: Swinburne argues that consciousness can only be explained by acknowledging that humans consist of both soul and body. He states: “No matter how much we know about what happens in my brain—down to the workings of every atom—and every physical part of me, we still cannot necessarily know what happens to me. Therefore, I must consist of more than just the material that forms my body and brain. There must be something non-physical, essential to my being, connected to the brain and body. This entity is what I call, using the traditional term, the soul.”⁽⁶⁾

Second Point: Swinburne contends that the relationship between the soul and body is too complex and unique for empirical science to explain, requiring instead the existence of an omnipotent Creator capable of linking the two. He writes: “Mind-brain connections are too ‘odd’

(1) Thomas Nagel: Serbian-American philosopher and professor at New York University. See: <https://as.nyu.edu/faculty/thomas-nagel.html>

(2) Panpsychism: The belief that all things possess consciousness or mind-like properties. (See: <https://iep.utm.edu/panpsych/>)

(3) For a refutation on this theory see: *al-Ḥaqīqah al-Ilāhiyyah*, 207–208

(4) *The Last Word* (130–131), by: Thomas Nagel (Oxford University Press, 1997).

(5) *Consciousness and the Existence of God*, 192

(6) *The Existence of God*, 198



for science to explain; they cannot be consequences of a more fundamental scientific theory, and there are simply too many diverse connections to constitute laws. But once again there is available a personal explanation: God, being omnipotent, is able to join souls to bodies. He can cause there to be the particular brain-event-mental-event connections that there are.⁽¹⁾

Third Point: He asserts that God not only has the power to link souls and bodies but also has good reasons for doing so. One of these reasons is the creation of beings capable of free choice. He explains: “God has good reason to cause the existence of souls and join them to bodies, in the goodness ... of the existence of humanly free agents who would need to have bodies through which to have enjoyable sensations, form largely true beliefs about the world, and form their purposes in the light of these beliefs, which would make a difference to the world.”⁽²⁾

This concluding discussion is foundationally sound; there is no doubt that the Creator has wisdom and purposes in creating souls and bodies and linking them together. However, some of the expressions used in this context are flawed. Muslims believe that Allah created humans—body and soul—for a sublime and great purpose: to worship Him alone. Allah Almighty says: “**And I did not create the jinn and mankind except to worship Me.**” [*al-Dhāriyāt*: 56].

Moreover, describing humans as entirely free beings is inaccurate. Human will operate under the will of Allah and is not absolutely free. This will be elaborated further in the section on refuting the objection regarding the deprivation of free will in Chapter Three, God willing.

The Argument of Consciousness from an Islamic Perspective

The argument of consciousness is compelling proof for the existence of God, although the teleological argument is clearer. Among the Muslims who have most extensively discussed this proof is the author of the book *The Divine Reality*, who elaborated on it at length. The author also added two significant points that had not been previously emphasized:

First Point: The author clarified that the theological explanation of consciousness does not diminish the value of biological explanations from neuroscience. However, these biological explanations are incomplete in themselves. He stated: “The theological explanation for the emergence of consciousness has greater explanatory power than competing explanations. However, I must emphasize that I do not deny the value of biological explanations in uncovering neural correlations. Neuroscientific research can be conducted within a theological framework with the same level of strength and productivity. What I advocate is the addition of theology as a philosophical foundation so that we can fully explain what non-theistic explanations fail to

(1) Ibid. (209).

(2) Ibid.



address: the hard problem of consciousness. In this sense, my perspective is a form of dualism that can be called ‘theological dualism.’ Within this framework, the value of neuroscience is not diminished, and all research projects in this field can contribute remarkable insights and findings. However, theological dualism is a metaphysical thesis that provides an integrated explanation.⁽¹⁾”

Second Point: The author also explained that this argument aligns with the Islamic understanding that humans are composed of body and soul and does not contradict the fact that we lack complete knowledge of the soul. He wrote:

“Muslim readers may rightly wonder whether this argument aligns with authentic Islamic teachings. The common objection usually involves the fact that the Qur’an explicitly states that the soul is the affair of Allah and that humans have been given very limited knowledge about it: ‘And they ask you, [O Muhammad], about the soul. Say, **‘The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little.’** [al-Isrā’, 17:85]

To reconcile this apparent religious contradiction, it should be understood that the verse refers to the essence and origin of consciousness or the soul, not its existence. The verse emphasizes that a non-material element animates the body; in other words, it is the soul or consciousness. This is precisely what the argument presented in this chapter posits: that the existence of consciousness can only be explained through a non-material perspective.⁽²⁾”

This is a well-summarized argument that Muslims can effectively use to prove the existence of God, particularly when engaging with individuals who are inclined toward empirical science and materialist philosophies. The argument dismantles materialism as a worldview and then establishes God as the Creator.

However, it is my view that this argument should not be presented in isolation. Instead, it should be included as a complement to the teleological argument, as the latter is clearer and stronger than the argument of consciousness.

(1) al-Ḥaqqīqah al-Ilāhiyyah, (212).

(2) Ibid. (213).



Part Two:

Scientific Arguments for the Existence of God

This chapter contains six sections:

Section One: The Arguments Related to Cosmology

Section Two: The Arguments Related to Physics

Section Three: The Arguments Related to Biology

Section Four: The Arguments Related to Chemistry

Section Five: The Arguments Related to Psychology

Section Six: The Arguments Related to Mathematics



Introduction

The Nature of Scientific Arguments for the Existence of God

This chapter, the second of the three chapters in this section, focuses on the scientific arguments for the existence of God as presented by Western scholars. The term “scientific arguments” requires careful clarification. Science, as understood in contemporary academic settings, operates under the framework of methodological naturalism, which limits its scope to the material world, as previously explained. Knowledge of God, however, pertains to what is beyond nature and, therefore, falls outside the purview of experimental science in its modern sense.

As such, these scientific arguments cannot be considered direct evidence. Instead, they serve as indirect arguments mediated through rational proofs, especially the teleological argument (the argument from design).

The Teleological Argument in Brief

The teleological argument is based on two premises and a conclusion:

1. **Premise One:** The existence of precision and order in creation.
2. **Premise Two:** Precision and order necessitate an intelligent, wise agent.
3. **Conclusion:** Creation necessitates the existence of an intelligent, wise agent.

The evidence for the first premise is divided into two main categories:

- Direct empirical evidence
- Experimental scientific evidence

Similarly, the evidence for the second premise is divided into two categories:

- Logical necessity
- Mathematical necessity



This chapter addresses the second type of evidence for the first premise and the second type of evidence for the second premise. Specifically, Western scholars have presented scientific evidence demonstrating the precision and order in creation and mathematical calculations, showing the impossibility of this precision and order arising by chance.

For instance, mathematicians such as the French scholar Émile Borel calculated that anything with a probability greater than 1 in 1050 is considered impossible. Meanwhile, others, like the American mathematician Stephen Meyer, proposed a stricter threshold of 1 in 10150.

Throughout this chapter, it will become evident that the precision observed in all creation—from the formation of the universe to the intricate design of the smallest components, such as atoms—far exceeds these thresholds. This decisively proves that the existence of these creations by chance is categorically impossible, necessitating the presence of an all-knowing, all-powerful Creator responsible for such meticulous design.

Furthermore, scientific arguments for the existence of God also bolster other rational proofs, such as the *fiṭrah* argument. Research in psychology has significantly supported this proof, as will be explained in the section on arguments related to psychology.

For clarity, these arguments have been categorized into six fields: cosmology, physics, biology, chemistry, psychology, and mathematics.



Section One: Arguments Related to Cosmology

This section addresses two fields of empirical sciences related to the universe, which are closely related yet distinct: cosmology and astronomy. The distinction between the two can be outlined as follows:

Cosmology: This is defined as “the science of the origin and development of the universe”⁽¹⁾.

Astronomy: This is defined as “science that encompasses the study of all extraterrestrial objects and phenomena”⁽²⁾. This includes the study of the sun, the moon, stars, planets, comets, cosmic gases, dust, and other celestial objects and phenomena⁽³⁾.

The focus of both sciences is the vast universe and its contents. However, the key difference is that cosmology deals with the universe as a whole—how it began and evolved—whereas astronomy examines specific objects and phenomena within the universe.

For this reason, many discussions within cosmology revolve around purely theoretical scientific models that are nearly impossible to test, such as the Big Bang theory, the multiverse theory, and superstring theory. Conversely, astronomers often study—though not exclusively—observable objects and phenomena⁽⁴⁾. As previously noted, these sciences have a historical dimension and are considered less definitive compared to the hard sciences that rely on direct experimentation.

Therefore, caution must be exercised when accepting everything cosmologists propose, as some theories in this field are subject to significant critique—as will be elaborated in the third section of this book, God willing. Nonetheless, it is permissible to use findings from this field as

(1) <https://en.oxforddictionaries.com/definition/cosmology>

(2) <https://www.britannica.com/science/astronomy>

(3) See: <https://www.space.com/16014-astronomy.html>

(4) See previous source.



a means of engaging opponents based on what they accept as evidence. Atheists often present themselves as staunch advocates of experimental science, including cosmology, and some of the precise details and intricate order presented by this science serve as compelling arguments against them. These findings necessitate acknowledgment of the existence of an all-knowing, wise Creator.

With this foundation, the discussion will be divided into two parts: one focusing on cosmology and the other on astronomy.

Part One: Arguments Related to Cosmology

One of the most prominent scientific arguments supporting the fine-tuning of the universe is derived from cosmological evidence. A key work on this topic is the book *Just Six Numbers: The Deep Forces That Shape the Universe* by Professor Martin Rees. The author demonstrates that the coherence of the universe depends on six fundamental physical constants. These constants are so finely tuned that if their values were even slightly different, we would not exist to read these words. The constants are as follows:

The First Constant: (N). This number measures the strength of electromagnetism (which binds atoms together) divided by the strength of gravity between atoms. The value is approximately 1036. If the number of zeros in (N) were reduced slightly, the universe would be small, short-lived, and incapable of hosting creatures larger than insects⁽¹⁾.

The Second Constant: (E) (Epsilon). With a value of (0.007), this constant determines the strength of the binding of atomic nuclei and how all the atoms on Earth were formed. Its value controls⁽²⁾ the energy emitted by the sun and the way stars convert hydrogen into other elements of the periodic table. The abundance of carbon and oxygen, as well as the scarcity of elements like gold and uranium, is dictated by stellar processes. If (E) were (0.006) or (0.008), we would not exist today.

The Third Constant: (Ω) (Omega). This measures the amount of matter in our universe, including galaxies, dispersed gas, and dark matter. (Ω) tells us the relative importance of gravity and expansion energy in the universe. If this ratio were slightly higher than its critical value, the universe would have collapsed long ago. If slightly lower, no galaxies or stars would have formed. A deviation of (Ω) by one part in 10¹⁵ during the first second of the universe would have rendered it uninhabitable.

(1) Further explanation of electromagnetic force will be provided in the next section, God willing.

(2) Martin Rees uses the phrase “the value controls” as an atheist; however, a believer recognizes that values control nothing on their own. Instead, they operate under the will of the Creator, who established these precise laws as His cosmic norms.



The Fourth Constant: (λ) (Lambda). Discovered in 1998, this represents a new, unexpected force—cosmic antigravity—that governs the expansion of the universe. While it has no apparent impact on scales smaller than a billion light-years, if (λ) were not extraordinarily small, its effects would have halted the formation of galaxies and stars, preventing cosmic development from ever beginning.

The Fifth Constant: (Q). This number, which determines the texture of our universe, represents the ratio between two fundamental energies and is approximately (1/100,000). If (Q) were slightly smaller, the universe would be inert and devoid of structure. If (Q) were significantly larger, the universe would be turbulent and destructive, making the existence of stars or solar systems impossible, with enormous black holes dominating.

The Sixth Constant: (D). This number represents spatial dimensions, a value known for centuries but now viewed in a new light. ($D = 3$), and life would not exist if (D) were 2 or 4. While time is considered the fourth dimension, it differs from the others in that it moves unidirectionally, always forward toward the future. Near black holes, space is so curved that light can move in circles, and time can come to a complete stop. Furthermore, space may reveal the deepest structures of existence, such as the vibrations and harmonics of what are called superstrings, operating in a ten-dimensional arena during the universe's inception and on microscopic scales⁽¹⁾.

Professor Rees concludes: "I have highlighted these six numbers because each plays a crucial and distinctive role in our universe, collectively determining how the universe evolves and its inherent potential and latent forces. Additionally, three of these numbers—those related to the larger cosmos—are now measured with precision. These six numbers constitute a 'recipe' for the universe. Moreover, the result is highly sensitive to these values; if any were 'reset,' there would be no stars or life"⁽²⁾.

Despite his awareness of the precise fine-tuning of the universe and the irrefutable evidence it presents, Martin Rees remains an atheist, attempting to explain this fine-tuning through the multiverse theory. However, Western scholars have used the six numbers Rees mentioned as evidence for the existence of a Creator or the impossibility of such fine-tuning occurring by mere chance. For instance, Professor William Lane Craig highlighted these six numbers and remarked: "There's no reason at all to suspect so happy a coincidence that such changes would exactly compensate for one another so that in the aftermath of such an alteration, life could still exist. It appears that the fine-tuning argument is here to stay."⁽³⁾

(1) See: Faḡaṡ Sittat Arḡām (17 – 18).

(2) Faḡaṡ Sittat Arḡām (19).

(3) Design from Fine-Tuning, available at: <https://www.reasonablefaith.org/writings/question-answer/design-from-fine-tuning>.



In addition to the six universal constants that demonstrate the fine-tuning of the universe, Western scientists have identified other cosmic phenomena indicating fine-tuning. These include the precision of the cosmic expansion rate, the accuracy of events within the first three minutes of the universe, and the fine-tuning of the universe's entropy levels. These are elaborated upon as follows:

The First Argument: The Precision of the Cosmic Expansion Rate

One of the most compelling scientific proofs of the universe's beginning is its cosmic expansion. Astronomers observed that the universe is expanding at an enormous rate. Based on their calculations, they concluded that the universe has a definite beginning. Furthermore, they discovered that this expansion was extraordinarily fine-tuned immediately after the universe's inception. Dean Overman described this fine-tuning as follows: If the force of the Big Bang had been slightly stronger, the universe would have remained as mere gas, failing to form stars, galaxies, or planets. Without these, life could not exist. This precision is extraordinarily exact, calculated to a level of 1 in 10⁵⁵. If the expansion rate had decreased by even one part in a thousand billion, all matter in the universe would have collapsed into a singularity within just a few million years⁽¹⁾.

Overman cited the words of Bernard Lovell⁽²⁾: “We have attempted to describe the early stages of the universe's expansion, but the description in terms of nuclear physics and relativity is not an explanation. Formidable questions arise, and it is not clear today where the answers should be sought. Indeed, even the scientific description of these queries produces the remarkable idea that there may not be a solution in the language of science. Why is the universe expanding? Furthermore, why is it expanding at so near the critical rate to prevent its collapse? These questions are crucial, as even minor differences would have rendered life impossible.”⁽³⁾

Professor Paul Davies also examined the precision with which the forces of cosmic expansion and gravity aligned within the first second of the universe's existence. He concluded that Planck Time was calibrated with a precision of 1 in 10⁶⁰. Davies offered a striking analogy to illustrate this level of precision: “To grasp the magnitude of these numbers, imagine firing a bullet at a

(1) See: A Case Against Accident and Self-Organization (130)

(2) Bernard Lovell: Professor of Physics at the University of Bristol and founder of a major experimental astronomy facility in Britain. Passed away in 2012. See: <https://www.britannica.com/biography/Bernard-Lovell>.

(3) In the Center of Immensities, (122–123), by: Bernard Lovell (Harper & Row, 1978).



target one inch in diameter located 20 billion light-years away. The required accuracy would be 1 in 1060.⁽¹⁾”

Without question, achieving such precision in a cosmic expansion rate by mere chance is inconceivable. Similarly, the idea that the universe could be so finely tuned by coincidence is equally implausible.

The Second Argument: The Precision of Events in the First Three Minutes After the Creation of the Universe

Cosmologists studying the initial moments of the universe have highlighted the remarkable precision of events during the first three minutes of its existence. These minutes witnessed events executed with extraordinary accuracy and fine-tuning. Professor Steven Weinberg⁽²⁾, an atheist, authored a book dedicated to this subject titled *The First Three Minutes: A Modern View of the Origin of the Universe*, comprising 224 pages, where he described the significant events during this critical period that influenced the universe’s continued existence.

Professor John Polkinghorne cited the precision of these first three minutes as evidence of God’s existence in his essay *A Potent Universe*, included in the book *Evidence of Purpose: Scientists Discover the Creator*⁽³⁾. In this essay, he emphasized the precise relationship between the strong nuclear force⁽⁴⁾ and the weak nuclear force⁽⁵⁾ during these minutes, stating: “In the first three minutes of cosmic history, the whole universe was the arena of nuclear reactions. When that era came to an end, through the cooling produced by expansion, the world was left, as it is today on a large scale, a mixture of three-quarters hydrogen and one-quarter helium. A little change in the balance between the strong and weak nuclear forces could have resulted instead in there being no hydrogen—and so ultimately no water, that fluid that seems so essential to life. A small increase (about 2 percent) in the strong nuclear force would bind two protons to form diprotons. There would then be no hydrogen-burning main-sequence stars, but only helium burners, which are far too fierce and rapid to be energy sources capable of sustaining the coming to be of planetary

(1) Paul Davies, *God and the New Physics*, p. 179, by: Paul Davies (J.M. Dent and Sons, 1983).

(2) Steven Weinberg: An American theoretical physicist and Nobel Laureate in Physics (1979). See: <https://www.britannica.com/biography/Steven-Weinberg>.

(3) *Evidence of Purpose: Scientists Discover the Creator*, (111), By: John Marks Templeton, ed. (Templeton Foundation, 1994).

(4) Strong Nuclear Force: One of the four fundamental forces of nature that binds elementary particles of matter together to form larger particles. See: <https://www.livescience.com/48575-strong-force.html>.

(5) Weak Nuclear Force: A fundamental force of nature responsible for certain forms of radioactive decay and governing the breakdown of unstable subatomic particles such as mesons. See: <https://www.britannica.com/science/weak-force>.



life. A decrease in the strong nuclear force by similar amount would have unbound the deuteron⁽¹⁾ and played havoc with fruitful nuclear physics.⁽²⁾”

An atheist is compelled to argue that this precise harmony between the strong and weak nuclear forces during these critical moments was purely coincidental, without any intelligent planning. Adding to this are the numerous finely tuned events described by Professor Weinberg in his book about the first three minutes. How can any rational person conclude that all of this occurred without the design of a knowledgeable, wise Creator?

The Third Argument: The Precision of the Universe’s Entropy Levels

The second law of thermodynamics states that the natural tendency of any closed system is to move toward a state of disorder or higher entropy⁽³⁾. The universe, therefore, progresses toward increasing entropy. This implies that the universe must have started in a highly ordered state with low entropy⁽⁴⁾ for it to maintain its current level of order. Professor Roger Penrose⁽⁵⁾ calculated the improbability of the low entropy and usable energy present at the moment of the universe’s origin compared to a random state. His calculation revealed an extraordinary probability of 1 in 10 to 10¹²³, a number so vast that it defies comprehension.

Professor Penrose described this precision with the following analogy: “Try to imagine the phase space⁽⁶⁾ of the entire universe. Each point in this phase space represents a different possible way that the universe might have started off. We are to picture the Creator, armed with a “pin,” placing it at some point in the phase space. Each different positioning of the pin provides a different universe. Now, the accuracy required for the Creator’s aim depends on the entropy of the universe that is thereby created. It would be relatively ‘easy’ to produce a high entropy universe, since a large volume of the phase space would be available for the pin to hit. But in order to start the universe in a state of low entropy—so that there will indeed be a second law of

(1) Deuteron: A stable particle consisting of one proton and one neutron. In atomic form, it is known as deuterium. See: <http://hyperphysics.phy-astr.gsu.edu/hbase/Particles/deuteron.html>.

(2) Evidence of Purpose: Scientists Discover the Creator, (111), By: John Marks Templeton, ed. (Templeton Foundation, 1994).

(3) See: <https://www.livescience.com/50941-second-law-thermodynamics.html>

(4) Entropy: A measure of disorder or unpredictability; the gradual decline into chaos. See: <https://en.oxforddictionaries.com/definition/entropy>

(5) Roger Penrose: Former Professor of Mathematics at the University of Oxford and Nobel Prize winner in Physics (2020). See: <https://www.britannica.com/biography/Roger-Penrose>

(6) Phase Space: A conceptual six-dimensional space used to describe the state of a particle. See: http://www.uobabylon.edu.iq/eprints/paper_2_28511_1681.pdf



thermodynamics—the Creator must aim for a much tinier volume of the phase space. How tiny would this region be to result in a universe closely resembling the one we inhabit?⁽¹⁾”

Penrose’s calculations concluded that the Creator’s precision was at an extraordinary level of 1 in 10 to 10¹²³.

Dean Overman commented on this number, describing it as astonishingly immense and practically inconceivable. He explained that it is impossible to fully write out this number, as it would require a one followed by 123 zeros. Even if one were to assign a zero to every individual proton and neutron in the universe, as well as distribute zeros across other particles of comparable scale, there still wouldn’t be enough particles in the universe to write out the required number of zeros⁽²⁾.

This precision pertains to just one aspect of the universe’s fine-tuning: its low entropy levels. How, then, if all aspects of fine-tuning are considered collectively, can one reasonably argue that the universe came into existence by chance?

Could the Universe Have Formed by Chance?

Muslims hold with certainty that Allah created this universe and that such an expansive cosmos with its precision and design could never have arisen by chance. This conviction is based on definitive textual evidence, as well as the *fiṭrah* and sound reasoning that affirms it. However, atheists dismiss religious proofs and have distanced themselves from their inherent disposition and rationality, claiming instead to rely on empirical science. Can the universe, with its intricate order and precision, have emerged by chance, according to science? The answer is a resounding no.

Let us revisit the limits of impossibility mentioned earlier, calculated by some scientists to be 1 in 10⁵⁰, with the upper threshold at 1 in 10¹⁵⁰. What, then, are the odds of the universe, with all its properties, forming by chance? In 1979, Professor Roger Penrose calculated the probability to be 1 in 10³⁰⁰—and this was before discoveries like the cosmological constant (*lambda*), made in 1998, were even factored in. How much more improbable must it be today, given the immense advancements in science?

Dr. Hugh Ross noted that in 1988, scientists had identified 15 fine-tuning parameters necessary for the universe to support life. By 2005, this number had grown to 93, and by 2006, it had increased to 140⁽³⁾. The discoveries of fine-tuning features in the universe continue to grow with

(1) The Emperor’s New Mind, p. 344, By: Roger Penrose (Oxford University Press, 1989).

(2) See: A Case Against Accident and Self-Organization, (140), By: Dean Overman.

(3) See: Why the Universe Is the Way It Is?, (122), By: Hugh Ross.



the advancement of science. As science progresses, the impossibility of such precision arising by chance becomes ever clearer. The probability of life in the universe occurring by chance surpasses not just the realm of impossibility but exceeds it by billions upon billions of orders of magnitude. Scientifically, it is inconceivable that this vast universe, with its precise fine-tuning, could have arisen by mere chance.

This conclusion pertains solely to arguments derived from cosmology. How much stronger would the case be if these were combined with other scientific arguments?

Part Two: Arguments Derived from Astronomy

The astronomical arguments for the existence of a Creator are innumerable due to the vast number of celestial objects and phenomena in the universe, all of which were created with extraordinary precision. To keep this discussion concise, we will focus on the aspects emphasized by Western scientists in their discussions of scientific arguments from astronomy—namely, the unique features of our solar system and planet Earth that enable the emergence of life.

Dr. Hugh Ross noted that in 1995, scientists had identified 41 such features. By 2006, this number had grown to 676⁽¹⁾. However, these features relate to the most basic forms of life, such as bacteria. For human life, the number of fine-tuning parameters required had reached 824 by 2006. Dr. Ross also stated that the probability of human life existing on any planet is 1-1,050. The fine-tuning required for human life is 10700 times greater than that required for basic bacterial life!⁽²⁾ This is particularly striking when one considers that the total number of protons and neutrons in the observable universe is estimated at just 1079. How, then, could any rational person believe that life appeared by chance?⁽³⁾

These numbers might seem difficult to grasp, but Scott Huse summarized some of these fine-tuning parameters in a simplified manner while emphasizing their indication of a Creator. He stated: “The existence of a creation necessitates the reality of a Creator. Intricate design requires a careful and intelligent Master Designer; a watch needs a watchmaker. This is pure and simple logic. Let us suppose when the astronauts landed on the moon that they found a highly advanced computer system situated among the rocks. Would it be reasonable and logical for them to conclude that it just happened to ‘evolve’ through the fortuitous collisions of meteorites with local terrestrial rock formations or through some other such accidental event? Or would it be logical to conclude that it was carefully designed and built by an intelligent creator? Common sense dictates the latter explanation, of course!

(1) See: Ibid.

(2) See: Ibid, (123).

(3) See: Ibid.



Similarly, the evidence that the earth-sun system was designed by God far outweighs any possibility that it all just happened to come together by mere chance. We will now consider a few features of the earth-sun system that appear to be specifically and very carefully designed for the unique purpose of supporting life.⁽¹⁾”

Thirteen Features of the Earth-Sun System

Dr. Hugh Ross identified thirteen characteristics of the Earth-Sun system⁽²⁾ that demonstrate its unique suitability for supporting life. These features, supported by credible references, are explained in a simplified manner to be easily understood even by non-specialists:

1. **The Earth’s Distance from the Sun:** The Earth is positioned at precisely the right distance from the Sun to receive an optimal amount of heat to sustain life. In contrast, other planets in the solar system are either too close (making them excessively hot) or too far (making them too cold) to support life⁽³⁾.
2. **Earth’s Rotation Rate:** Any significant alteration to the Earth’s rotation rate would make life impossible. For instance, if Earth rotated at one-tenth of its current speed, all plant life would either scorch during the day or freeze at night⁽⁴⁾.
3. **Nearly Circular Orbit:** The Earth’s nearly circular orbit around the Sun ensures that temperature variations remain within habitable limits⁽⁵⁾.
4. **Greenhouse Gases:** The moderation of extreme temperatures is facilitated by water vapor and carbon dioxide⁽⁶⁾ in the atmosphere, which produces a greenhouse effect⁽⁷⁾.
5. **The Moon’s Distance from Earth:** The Moon’s distance of approximately 240,000 miles creates tides that are non-destructive. If the Moon were only one-fifth closer, the resulting tidal forces would cause the continents to merge twice daily⁽⁸⁾.

(1) The Collapse of Evolution, (98), By: Scott Huse.

(2) These are 13 of the features, and Dr. Hugh Ross mentioned that by 2006, scientists had discovered 824 such features! Listing all of them would make the discussion exceedingly lengthy.

(3) See: Creation or Evolution (18), by: D.D. Riegle, (Zondervan Publishing House, 1971).

(4) See: Ibid.

(5) See: Handy Dandy Evolution Refuter, (133), By: R.E. Kofhal (Beta Books, 1977).

(6) Carbon Dioxide: A colorless, odorless gas formed during respiration, combustion, and organic decomposition. It is used in carbonated beverages and for extinguishing fires. See: Mu’jam al-Lughah al-‘Arabiyyah al-Mu’āshirah, (1/ 332).

(7) See: Handy Dandy Evolution Refuter, (133).

(8) See: Creation or Evolution, (18–19).



6. **Earth's Crust and Ocean Depth:** The thickness of Earth's crust and the depth of its oceans appear finely tuned. Even a slight increase in either—by just a few feet—would catastrophically alter the availability of free oxygen and carbon dioxide essential for plants and animals to survive⁽¹⁾.
7. **Earth's Axial Tilt:** Earth's axial tilt of 23.5 degrees relative to its orbital plane ensures the occurrence of seasons, which are vital for growing food resources⁽²⁾.
8. **The Ozone Layer:** Earth's atmosphere, particularly the ozone layer, protects life by blocking deadly ultraviolet radiation from the Sun, which could otherwise destroy all forms of life⁽³⁾.
9. **Protection from Meteors:** The Earth's atmosphere also shields it from approximately 20 million meteors that enter it daily at speeds of up to 30 miles per second. Without this protection, life would be unthinkable⁽⁴⁾.
10. **Earth's Physical Size and Mass:** The Earth's size and mass are perfectly balanced to support life, maintaining a delicate equilibrium between gravitational forces (necessary for retaining water and atmosphere) and atmospheric pressure⁽⁵⁾.
11. **Atmospheric Composition:** The Earth's atmosphere contains 78% nitrogen⁽⁶⁾ and 20% oxygen, a precise ratio that is critical for sustaining all forms of life⁽⁷⁾.
12. **The Magnetic Field:** Earth's magnetic field offers essential protection against harmful cosmic radiation⁽⁸⁾.
13. **Abundance of Water:** The Earth is blessed with an abundant supply of water, a fundamental component of life, with its unique and necessary physical properties⁽⁹⁾.

After presenting these features, the author concludes: “Many other examples of this type could be cited that would also support the idea that the earth was created and carefully designed for

(1) See: Ibid., (19).

(2) See: Ibid., (19–20).

(3) Ozone layer, a shield against UV rays. See: <https://www.lifegate.com/people/news/ozone-hole>

(4) See: Creation or Evolution, (20).

(5) See: Ibid.

(6) Nitrogen: A gaseous element making up approximately one-fifth of air by mass, colorless, odorless, and a crucial component of many industrial processes, including the production of ammonia and fertilizers. See: Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘āsirah, (3/ 2312).

(7) See: Creation or Evolution, (19).

(8) See: Earth's magnetic field provides vital protection

http://www.esa.int/Our_Activities/Space_Science/Cluster/Earth_s_magnetic_field_provides_vital_protection

(9) See: Why is Water so Essential for Life

<https://www.livescience.com/52332-why-is-water-needed-for-life.html>



a purpose. Such numerous perfect and complex combinations of interrelated conditions and factors essential to delicate life-forms unequivocally point to intelligent purposeful design. To believe that such an intricately planned and carefully balanced life support system is the result of mere chance is absolutely senseless. Surely, the honest and objective observer has no other recourse than to conclude that the earth-sun system has been carefully and intelligently designed by God for man.⁽¹⁾

This conclusion, though requiring some reservations regarding the phrasing, represents the logical inference any rational person should reach upon reflecting on these clear and evident proofs.

Evaluation of Arguments from Cosmology and Astronomy

Cosmology differs from astronomy in that some topics in cosmology address theories about the emergence of the universe. These theories are based on abstract scientific hypotheses rather than direct observations, and many of them are subject to scrutiny, as will be clarified. However, the cosmological discussions that focus on the structure of the universe as a whole are grounded in observable scientific evidence, making them stronger. Astronomy, on the other hand, deals with observable celestial objects and phenomena, which makes it a robust and reliable field of study.

Allah directs us in numerous verses of the Qur'an to reflect upon the signs in the heavens, the earth, and the stars, as seen in His statement: **"Say, 'Observe what is in the heavens and the earth.' But of no avail will be signs or warners to a people who do not believe."** [Yūnus 10:101]

Similarly, Allah reproaches disbelievers for neglecting to ponder the signs in the heavens and the earth: **"And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away! And most of them believe not in Allah without associating others with Him."** [Yūsuf: 105–106].

A reflection on these verses reveals that Allah calls humanity to contemplate observable phenomena. Through this reflection, He establishes proof against them. Allah does not, in most cases, argue with people based on unseen matters they cannot witness. For instance: **"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth."** [Fuṣṣilat:53]

"He who created the seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return your vision to the sky—do you see any breaks? Then, return your vision twice again. Your vision will return to you humbled while it is fatigued." [Al-Mulk: 3–4]

(1) The Collapse of Evolution, (98–101), By: Scott Huse.



“It is Allah who erected the heavens without pillars that you see; then He established Himself above the Throne and subjected the sun and the moon, each running for a specified term. He manages the matter; He details the signs that you may believe in the meeting with your Lord.” [*Al-Ra’d*: 2].

“Have they not looked at the heaven above them—how We structured it and adorned it and [how] it has no rifts? And the earth—We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, giving insight and a reminder for every servant who turns [to Allah].” [*Qāf*: 6–8].

In some instances, Allah mentions the process of creating the heavens and the earth while condemning disbelief, such as in His statement: **“Say, ‘Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds.’ And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures’] sustenance in four days without distinction—for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, ‘Come [into being], willingly or by compulsion.’ They said, ‘We have come willingly.’ And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.”** [*Fuṣṣilat*: 9–12].

Relying on observable creations as evidence for the Creator is stronger than relying on scientific theories, especially when some of these theories are speculative. However, using arguments from cosmology to engage with atheists remains effective in terms of binding them to their own principles. Atheists attempt to explain the emergence of the universe through cosmology, yet even scientists within this field assert that the universe’s fine-tuned emergence by chance is impossible. Thus, this line of reasoning establishes proof against them using the very science they claim to rely upon.



Section Two: Arguments from Physics

This chapter presents arguments derived from physics that Western scholars use to demonstrate the existence of God.

The Oxford Dictionary defines physics as: “The branch of science concerned with the nature and properties of matter and energy. The subject matter of physics includes mechanics, heat, light and other radiation, sound, electricity, magnetism, and the structure of atoms.”⁽¹⁾

As evident from this definition, physics is a vast discipline that is challenging to fully encompass. However, most arguments from physics cited by Western scholars fall into two main categories:

1. The evidence is provided by the general consistency of physical laws for the existence of the Creator.
2. The fine-tuning of the fundamental forces of physics as evidence for the Creator.

These two points are detailed below.

First Category: The Evidence of Physical Laws for the Creator

Scientists have discovered that nature is consistent and non-random, governed by highly precise physical laws. Empirical science is fundamentally based on the premise of nature’s consistency; without this assumption, it would be impossible to study nature. If nature were not created—if, as atheists claim, it were merely the accidental result of the Big Bang—why, then, is it governed by such precise physical laws?

While an atheist scientist may describe physical laws with precision, they cannot, within an atheistic framework, explain the origin of these laws or their precise nature.

(1) <https://en.oxforddictionaries.com/definition/physics>



Dr. Jason Lisle elaborated on this point, noting that natural laws are consistent, do not change arbitrarily, and operate throughout the universe. These laws function in the future just as they have in the past—a fundamental assumption underlying all of science. Without this assumption, the practice of science would become impossible. For instance, if natural laws were to change unpredictably tomorrow, the results of experiments conducted yesterday would be meaningless in the future. Dr. Lisle questioned: Why can we rely on natural laws to operate consistently over time? Secular scientists cannot explain this critical assumption.⁽¹⁾

Dr. Lisle also highlighted that the universe adheres to specific rules—natural laws that govern all things. These laws are precise, and many are mathematical in nature. Natural laws possess a hierarchical structure; secondary laws are built upon the foundational laws of nature. For these laws to exist in our universe, they must follow a specific order. Dr. Lisle asked: Where did these laws originate, and why do they exist? If the universe is merely an accidental byproduct of the Big Bang, why does it adhere to governing principles—or any principles at all?

He concluded: “Natural laws exist because the universe has a Creator. This Creator is characterized by knowledge and has imposed order upon His creation.”⁽²⁾

Thus, the existence of these laws can only be explained by acknowledging the existence of a Creator who possesses attributes of knowledge, wisdom, and will. Dr. Lisle stated: “God’s logic is built into the universe, and so the universe is not haphazard or arbitrary. It obeys laws of chemistry that are logically derived from the laws of physics, many of which can be logically derived from other laws of physics and laws of mathematics. The most fundamental laws of nature exist only because God wills them to; they are logical, orderly ways that the Lord upholds and sustains the universe He has created. The atheist is unable to account for the logical, orderly state of the universe. Why should the universe obey laws if there is no law-giver?”⁽³⁾

This argument can be structured logically as follows:

- **Premise 1:** Nature is governed by highly precise physical laws.
- **Premise 2:** Every law requires a lawgiver.
- **Conclusion:** Therefore, physical laws have a lawgiver, and that lawgiver is Allah.

This argument is straightforward and clear. In general, its details are explored in the second and third points below.

(1) See: Pocket Guide to Logic & Faith, (77), By: Jason Lisle.

(2) Ibid., (70).

(3) Ibid., (71–72).



2. The Fine-Tuning of the Fundamental Physical Forces as Evidence of the Creator

Scientists have discovered that the universe is governed by four distinct physical forces:

1. **Gravitational Force:** The weakest of the four forces, but it operates over long distances and influences all matter in the universe as an attractive force. This makes it effective on large-scale objects since gravitational forces can combine to overpower the other forces.
2. **Electromagnetic Force:** Much stronger than gravity and also operates over long distances, but it acts only on electrically charged particles. Like charges repel, and opposite charges attract. On larger scales, electrical forces tend to cancel each other out, but at the atomic and molecular levels, they dominate. Electromagnetic forces keep electrons in orbit around atomic nuclei, holding all familiar forms of matter together. Consequently, electromagnetic forces are responsible for all chemistry and biology.
3. **Strong Nuclear Force:** This force binds protons and neutrons together and is essential because these particles themselves are composed of even smaller particles called quarks. The strong force is also the source of the Sun's energy and nuclear power.
4. **Weak Nuclear Force:** This force causes radioactive decay and plays a critical role in the formation of elements within stars and during the early universe. The rate of nuclear burning depends on the strength of the weak force, which governs the conversion of protons into neutrons during inverse beta decay. Its weakness, particularly under the energy levels familiar on Earth and in the Sun, is attributed to the large mass of the W boson, which limits its range. Thus, the initiation of solar burning depends on the “weakness” of the weak nuclear force, itself governed by the significant mass of the W boson⁽¹⁾.

Western scientists have used the precise calibration of these four physical forces to argue for the existence of an intelligent, wise Creator who fine-tuned them.

The Evidence for Gravity's Fine-Tuning

Theoretical physicist Brandon Carter demonstrated that if Newton's Gravitational Constant (G) were altered by a minuscule fraction—1 in 1072—the Sun would not exist, and life on Earth would be impossible⁽²⁾.

Dr. Jason Lisle commented on this precise fine-tuning: “Consider the law of gravitational attraction: $F = \frac{GMm}{r^2}$. Here, the force of gravity (F) on an object of mass (m) produced by a nearby mass (M) at a distance (r) is related by this simple equation. The parameter (G) is the gravitational

(1) al-Şun‘ al-Mutqan (275–280).

(2) Superforce: The Search for a Grand Unified Theory of Nature, By: Paul Davies (Simon and Schuster, 1984).



constant of the universe; it sets the overall strength of gravity. G is a very tiny number, which is why gravity is weaker than the three other known fundamental forces (electromagnetism, the weak nuclear force, and the strong nuclear force). If creation were not true—if the universe had no designer—then why should gravity obey such a simple, logical formula? For that matter, why should gravity obey any formula at all? The law of gravity suggests a lawgiver; it is consistent with creation.⁽¹⁾”

Thus, the precise calibration of gravity points to the existence of a Creator, affirming that the universe operates under a rational and purposeful design.

The Fine-Tuning of the Electromagnetic Force

Dean Overman explained the fine-tuning of the electromagnetic force, emphasizing its crucial role in binding protons and electrons within an atom. The orbit of electrons around the nucleus allows atoms to bond with one another to form molecules. If the electromagnetic force were slightly weaker, electrons would fail to remain in orbit around nuclei, preventing the formation of molecules and, consequently, life itself. This force must be precisely balanced between the numbers of protons and electrons; any discrepancy would disrupt chemical bonds, making life impossible.

He also noted that protons are 1,836 times heavier than electrons—a fundamental constant in nature fine-tuned to allow molecular formation⁽²⁾.

The renowned physicist Stephen Hawking highlighted this precise fine-tuning, stating: “The laws of science, as we know them at present, contain many fundamental numbers, like the size of the electric charge of the electron and the ratio of the masses of the proton and the electron ... The remarkable fact is that the values of these numbers seem to have been very finely adjusted to make possible the development of life. For example, if the electric charge of the electron had been only slightly different, stars either would have been unable to burn hydrogen and helium, or else they would not have exploded.”⁽³⁾”

Overman further elaborated that there is a critical ratio between the masses of neutrons and protons that enables life to exist. If their masses were not approximately twice that of an electron, stable nuclei could not form. Nuclei are essential for creating the elements necessary for the chemical reactions that sustain life. The precise difference in mass between neutrons

(1) Taking Back Astronomy, (36), By: Jason Lisle

(2) See: A Case Against Accident and Self-Organization, (136–137), By: Dean Overman.

(3) A Brief History of Time: From the Big Bang to Black Holes, (125), By: Stephen Hawking.



and protons is vital: neutrons are slightly heavier than protons by about 0.1%. This minuscule difference allows for a balanced universe containing both neutrons and protons.

The balance is so precise that any deviation would have catastrophic effects. If the neutron's mass were slightly smaller, it would fail to decay into protons, leaving the universe devoid of hydrogen—the essential element for life. If the neutron's mass were slightly larger, it would destabilize nuclei, preventing the formation of elements.

The masses of these three particles are precisely as follows:

- Proton: 938.28 electron volts.
- Electron: 0.51 electron volts.
- Neutron: 939.57 electron volts⁽¹⁾.

The electromagnetic force is not finely tuned in isolation; its balance with gravity is also crucial. Scientists have determined that if the electromagnetic-gravitational ratio deviated by 1 in 1040, only small stars or large stars could form, but not both. The coexistence of both small and large stars is essential for life⁽²⁾.

Moreover, for life to exist, there must be an extraordinarily precise balance between the number of protons and electrons—fine-tuned to 1 in 1037. Without this equilibrium, electromagnetic forces would overpower gravity, which is essential for forming stars and planets.

Hugh Ross illustrated this level of precision with an analogy: “Imagine covering the North American continent with dimes, stacking them until they reach the Moon—a height of 239,000 miles... Now repeat this process across a billion continents of the same size. Paint one dime red and mix it randomly among the stacks. Finally, blindfold a friend and ask them to pick out the red dime on the first try. The odds of success mirror the precision of 1 in 1037.”⁽³⁾

This is just one of the many parameters that must be finely tuned to achieve the balance required for life.

Could any rational person believe that such fine-tuning occurred by chance? The answer is clear, as clear as the Sun, if only atheists would reflect.

(1) See: A Case Against Accident and Self-Organization, (137–138).

(2) See: God's Undertaker: Has Science Buried God? (70).

(3) The Creator and the Cosmos, (115), By: Hugh Ross.



Fine-Tuning of the Strong Nuclear Force

Inside the atomic nucleus, protons—bearing positive charges—are held together by the strong nuclear force, which prevents them from repelling and scattering apart. This phenomenon is analogous to forcing two like poles of magnets to meet; the strong nuclear force must overcome the natural repulsion to stabilize the nucleus. For this to occur, the strength of the force must be calibrated with extraordinary precision⁽¹⁾.

Dean Overman explained this fine-tuning by highlighting that if the strong nuclear force were slightly weaker, it would fail to bind atomic particles together. In such a scenario, the universe would consist solely of hydrogen, as deuterium would not form. Deuterium is a critical component in nuclear reactions, sustaining stars like the Sun and, consequently, life. Any reduction in the strength of the nuclear force would disrupt the bond between protons and neutrons in deuterium, rendering its formation impossible.

If the strong nuclear force were just 2% stronger, protons would bind despite their mutual positive charges. This would drastically alter the universe, leading to a cosmos dominated by helium with an insignificant amount of hydrogen. However, hydrogen is indispensable for the formation of stars and liquid water, both of which are essential for life. Additionally, the increased binding of protons would result in catastrophic explosions of hydrogen and a loss of heavy elements necessary for life. It would also prevent quarks from forming protons.

Conversely, if the strong nuclear force were reduced by 2%, certain essential life-supporting elements would become unstable. The weak nuclear force, which governs hydrogen burning in the Sun, ensures a slow and steady reaction. In the presence of tightly bound protons, deuterium forms, enabling hydrogen burning regulated by the strong nuclear force. This process operates 10¹⁸ times faster than hydrogen burning, which is controlled solely by the weak nuclear force. If the reaction were this fast, hydrogen would have been rapidly consumed during the universe's hot initial phase, leaving helium as the only element in existence⁽²⁾.

Fine-Tuning of the Weak Nuclear Force

The weak nuclear force governs radioactive decay and plays a vital role in the formation of elements within stars. It also affects leptons, such as photons, electrons, and neutrinos. Dean Overman explained that if this force were slightly stronger, neutrons would decay too rapidly, preventing the formation of helium. Helium is essential for the creation of heavier elements required for life. Conversely, if this force were significantly stronger, hydrogen would burn too

(1) See: Shumū' al-Nahār (180).

(2) See: A Case Against Accident and Self-Organization, (132–133), By: Dean Overman.



quickly into helium, leaving only helium to compose stars. Without hydrogen, there would be no water, a critical component for life. Similarly, if the nuclear force were slightly weaker, hydrogen would convert into helium too slowly, eliminating the possibility of life.

The weak nuclear force also influences beta-decay reactions, wherein neutrons transform into protons, electrons, and neutrinos. Neutrinos are the most abundant particles in the universe, with approximately 10^9 neutrinos for every proton and electron. They exist in three forms and play a significant role in the weak nuclear force. Neutrinos interact minimally with other particles, have no charge, and travel at nearly the speed of light. Experiments have shown that their mass is approximately 5×10^{-35} kg, or 5×10^{-5} , the mass of an electron. Because neutrinos have a high density of about 10^9m^{-3} particles per cubic meter in the universe, their combined mass could surpass the mass of all stars. A slight increase in their mass—say, 5×10^{-34} instead of 5×10^{-35} times—would cause the universe to collapse instead of expanding. This demonstrates the extraordinary precision of the neutrino's mass⁽¹⁾.

The weak nuclear force operates with incredible precision at the subatomic level. While this level of fine-tuning was unknown in the past, advancements in experimental sciences have unveiled these previously hidden truths. Moreover, the weak nuclear force is not only finely tuned on its own but also in its relationship with the other fundamental forces.

Dean Overman stated: “The strong nuclear force binds the particles in an atom’s nucleus and is the strongest of the forces, approximately one hundred times as strong as the electromagnetic force, which in turn is ten thousand times stronger than the weak nuclear force. The weak nuclear force is approximately ten thousand billion, billion, billion times stronger than the force of gravity. Considering these enormous differences in strength, one can appreciate the remarkable precision required to balance these forces to a degree of one part in 1060.”⁽²⁾

Paul Davies likened achieving this level of precision by chance to shooting a bullet from one end of the universe to the other and hitting a target perfectly. Such a scenario is clearly impossible without the involvement of an intelligent, wise Creator who fine-tuned the balance between these four forces.

Evaluation of the Arguments from Physics

The arguments from physics presented by Western scholars are generally robust and valid. They conclusively demonstrate the impossibility of the physical laws and forces existing with

(1) See: Ibid. (141).

(2) Ibid. (132).



such precision by mere chance. It is, therefore, necessary to acknowledge the existence of a Creator who fashioned the universe according to these laws and fine-tuned these forces.

Allah mentions in numerous Qur'anic verses that He created the universe and everything within it with an impeccable order. He holds the heavens and the earth and raises the skies without pillars. The Sun and Moon are subjected to His will for a fixed term, and everything in the universe follows His divine laws. Allah invites His servants to reflect on these magnificent signs, as seen in the following verses:

1. **“Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.”** [*Fāṭir*: 41]
2. **“And He gave you life; then He will cause you to die; then He will [again] give you life. Indeed, mankind is ungrateful.”** [*Al-Ḥajj*: 66]
3. **“It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term; He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.”** [*Al-Ra'd*: 2]
4. **“And of His signs is that the heaven and the earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.”** [*Al-Rūm*: 25]
5. **“Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term and that Allah is Acquainted with what you do?”** [*Luqmān*: 29]
6. **“He created the heavens and the earth in truth; He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.”** [*Fāṭir*: 13]

These verses reflect the Creator's dominion over the universe, characterized by precise and universal laws that no particle can defy. This aligns with experimental science, which has demonstrated the universe's governance by extraordinarily precise physical laws. Therefore, the argument from physics serves as a powerful proof for the existence of Allah.



Section Three: Arguments from Biology

This chapter explores arguments from biology used by Western scholars to demonstrate the existence of God. *Merriam-Webster* defines biology as: “A branch of knowledge that deals with living organisms and vital processes.”⁽¹⁾

The subject of biology is living organisms, a vast and multifaceted field that branches into numerous sub-disciplines. Among Western scholars, the most common argument for the existence of a Creator from biology is based on the precision and complexity evident in living organisms.

Atheistic scientists are well aware of the remarkable intricacy and precision of life forms. Richard Dawkins, for instance, defined biology as: “The study of complicated things which give the impression of having been designed for a purpose.”⁽²⁾

He further stated: “Living objects ... look designed, they look overwhelmingly as though they’re designed.”⁽³⁾

The concept of design is clear to them, yet the leading atheist Francis Crick urged his followers to keep a specific notion firmly in mind. He stated: “Biologists must constantly keep in mind that what they see was not designed, but rather evolved.”⁽⁴⁾

Despite recognizing the apparent design in nature, atheists attribute this complexity and precision to random mutations and natural selection, as per the theory of evolution, and they deny the existence of a Creator.

(1) Merriam-Webster Dictionary, <https://www.merriam-webster.com/dictionary/biology>

(2) *The Blind Watchmaker*, (1), By: Richard Dawkins

(3) Royal Institution Christmas Lectures, 1991.

(4) *Lessons from Biology*, by: Francis Crick, *Natural History*, (97/ 36), 1988.



In response, Western scholars argue that living organisms not only appear designed but are genuinely created. They present definitive evidence that the intricacy and precision of life cannot be attributed to random mutations and natural selection alone. Instead, they argue, this precision necessitates the existence of an intelligent and wise Creator who designed these organisms.

Given the sheer breadth of the topic of complexity and precision in living organisms, it would be impossible to cover it exhaustively, even in numerous volumes. Therefore, this discussion will focus on three key examples frequently cited by Western scholars:

1. The precision and complexity of the cell.
2. The intricacy and design of the brain.
3. The eye is evidence of the existence of God.

The explanation of these points follows.

Example One: The Precision and Complexity of the Cell

The human body is composed of organs, which in turn consist of tissues, and these tissues are made up of cells. As previously mentioned, the human body contains approximately 100 trillion cells. The precision and complexity within these cells are astonishing and serve as some of the strongest evidence that they were created by an all-knowing, omnipotent Creator.

Dr. Michael Denton highlighted the challenges posed by the precision of the cell to the theory of evolution. He stated: “At the Wistar Institute Symposium in 1966, which brought together mathematicians and biologists of impeccable academic credentials, Sir Peter Medawar acknowledged in his introductory address the existence of a widespread feeling of skepticism over the role of chance in evolution.⁽¹⁾”

This was not known during Darwin’s time due to the limitations of microscopes. Dr. Michael Denton stated: “Viewed down a light microscope at a magnification of some several hundred times, such as would have been possible in Darwin’s time, a living cell is a relatively disappointing spectacle appearing only as an ever-changing and apparently disordered pattern of blobs and particles which, under the influence of unseen turbulent forces, are continually tossed haphazardly in all directions.⁽²⁾”

In our time, with the advancement of microscopes, the matter is entirely different. Microscopes reveal the precision and intricacy of the cell. Dr. Michael Denton discussed this at length, and his words are of great value; he said: To grasp the reality of life as it has been revealed by molecular

(1) Evolution: A Theory in Crisis (328).

(2) Ibid.



biology, we must magnify a cell a thousand million times until it is twenty kilometers in diameter and resembles a giant airship large enough to cover a great city like London or New York. What we would then see would be an object of unparalleled complexity and adaptive design. On the surface of the cell, we would see millions of openings, like the port holes of a vast spaceship, opening and closing to allow a continual stream of materials to flow in and out. If we were to enter one of these openings, we would find ourselves in a world of supreme technology and bewildering complexity. We would see endless highly organized corridors and conduits branching in every direction away from the perimeter of the cell, some leading to the central memory bank in the nucleus and others to assembly plants and processing units.

The nucleus itself would be a vast spherical chamber more than a kilometer in diameter, resembling a geodesic dome inside of which we would see, all neatly stacked together in ordered arrays, the miles of coiled chains of the DNA molecules. A huge range of products and raw materials would shuttle along all the manifold conduits in a highly ordered fashion to and from all the various assembly plants in the outer regions of the cell. We would wonder at the level of control implicit in the movement of so many objects down so many seemingly endless conduits, all in perfect unison. We would see all around us, in every direction we looked, all sorts of robot-like machines. We would notice that the simplest of the functional components of the cell, the protein molecules, were astonishingly, complex pieces of molecular machinery, each one consisting of about three thousand atoms arranged in highly organized 3-D spatial conformation. We would wonder even more as we watched the strangely purposeful activities of these weird molecular machines, particularly when we realized that, despite all our accumulated knowledge of physics and chemistry, the task of designing one such molecular machine - that is one single functional protein molecule - would be completely beyond our capacity at present and will probably not be achieved until at least the beginning of the next century. Yet the life of the cell depends on the integrated activities of thousands, certainly tens and probably hundreds of thousands of different protein molecules. We would see that nearly every feature of our own advanced machines had its analogue in the cell: artificial languages and their decoding systems, memory banks for information storage and retrieval, elegant control systems regulating the automated assembly of parts and components, error fail-safe and proof-reading devices utilized for quality control, assembly processes involving the principle of prefabrication and modular construction. In fact, so deep would be the feeling of *deja-vu*, so persuasive the analogy, that much of the terminology we would use to describe this fascinating molecular reality would be borrowed from the world of late twentieth-century technology.⁽¹⁾

And the summary of his words about the cell is that “it is the sheer universality of perfection, the fact that everywhere we look, to whatever depth we look, we find an elegance and ingenuity

(1) Ibid. (328 – 329).



of an absolutely transcending quality, which so mitigates against the idea of chance. Is it really credible that random processes could have constructed a reality, the smallest element of which - a functional protein or gene - is complex beyond our own creative capacities, a reality which is the very antithesis of chance, which excels in every sense anything produced by the intelligence of man? Alongside the level of ingenuity and complexity exhibited by the molecular machinery of life, even our most advanced artefacts appear clumsy. We feel humbled, as neolithic man would in the presence of twentieth-century technology.⁽¹⁾”

This is the testimony of one of the prominent molecular biologists, a specialist in studying the cell, who describes it in these terms despite not being religious. In fact, he identifies as an agnostic, as previously mentioned.

What is astonishing about the cell is that it possesses such remarkable complexity despite its minuscule size. Professor John Lennox stated: “It is hard for us to get any kind of picture of the seething, dizzyingly complex activity that occurs inside a living cell, which contains within its lipid membrane maybe 100 million proteins of 20,000 different types and yet the whole cell is so tiny that a couple of hundred could be placed on the dot in this letter ‘i’”⁽²⁾.

The cell is akin to a fully functional factory, with proteins operating similarly to human-engineered machines. Professor Bruce Alberts⁽³⁾ stated: “We have always underestimated cells ... The entire cell can be viewed as a factory that contains an elaborate network of interlocking assembly lines, each of which is composed of a set of large protein machines ... Why do we call the large protein assemblies that underlie cell function, protein machines? Precisely because, like machines invented by humans to deal efficiently with the macroscopic world, these protein assemblies contain highly coordinated moving parts.”⁽⁴⁾

It is well-known that a factory requires a maker. How much more so does the cell, which far surpasses any human-built factory? And when scientists estimate that the human body contains around 100 trillion cells⁽⁵⁾, the magnitude of this precision becomes truly extraordinary.

(1) Ibid. (342).

(2) God’s Undertaker (123).

(3) Bruce Alberts: An American biochemist and former president of the National Academy of Sciences in the United States (1993–2005). See: <https://www.britannica.com/biography/Bruce-Alberts>.

(4) The Cell as a Collection of Protein Machines, *The Cell*, Vol. 92, p. 291, By: Bruce Alberts.

(5) There are different estimations by different scholars regarding the number of cells in the human body. This number was generally cited in before, but other research put the number at between 30 – 40 trillion cells.



One of the most intricate features of the cell is its DNA, which Bill Gates⁽¹⁾ described as: “DNA is like a computer program, but far, far more advanced than any software ever created.”⁽²⁾

Even the simplest cell contains vast amounts of information. Professor John Lennox remarked: “The DNA of *Escherichia coli* is about 4 million characters long and would fill 1,000 pages in a book, while the human genome is approximately 3.5 billion characters long and would fill an entire library.”⁽³⁾

The information in DNA arises from the highly precise arrangement of nucleotides in its sequence. If this arrangement is incorrect, the DNA strand becomes useless. The potential arrangements of this sequence are virtually endless. Professor Frank Salisbury⁽⁴⁾ explained that an average protein comprises about 300 amino acids, which corresponds to a DNA sequence of around 1,000 nucleotides. With four types of nucleotides in DNA, a strand with 1,000 nucleotides could have 41000 possible arrangements. Using simple algebra, Salisbury calculated:

$4^{1000} = 10^{600}$, which is the number 10 multiplied by itself 600 times, or a 1 followed by 600 zeros! This number is incomprehensibly large and beyond the scope of human understanding⁽⁵⁾.

Despite this staggering complexity, the arrangement of nucleotides in DNA is found in the correct sequence. Atheistic evolutionists claim this precise arrangement resulted from random mutations and natural selection. This, however, is an affront to reason, as Dr. Michael Denton noted: “To the sceptic, the proposition that the genetic programs of higher organisms, consisting of something close to a thousand million bits of information, equivalent to the sequence of letters in a small library of one thousand volumes, containing in encoded form countless thousands of intricate algorithms controlling, specifying and ordering the growth and development of billions and billions of cells into the form of a complex organism, were composed by a purely random process is simply an affront to reason. But to the Darwinist, the idea is accepted without a ripple of doubt - the paradigm takes precedence!”⁽⁶⁾

(1) Bill Gates: An American computer engineer and founder of Microsoft, the largest computer company in the world. See: <https://www.britannica.com/biography/Bill-Gates>.

(2) *The Road Ahead*, (228), By: Bill Gates, (Penguin, 1996).

(3) *God's Undertaker*, (137), By: John Lennox.

(4) Frank Salisbury: A professor of plant physiology at Utah State University in the United States, who supported the theory of creation and authored several books on the topic. He passed away in 2015. See: <https://www.legacy.com/obituaries/hjnews/obituary.aspx?page=lifestory&pid=177071825>.

(5) *Doubts about the Modern Synthetic Theory of Evolution*, American Biology Teacher, 1971, (336), By: Frank Salisbury.

(6) *Evolution: A Theory in Crisis* (351).



There is no doubt that such information requires a knowledgeable and wise Creator who placed it within DNA with meticulous precision. It is utterly impossible for random mutations and natural selection to be responsible for this.

Cells are not merely signs indicating the Creator in and of themselves; these cells form tissues, and these tissues constitute organs within living beings. Every organ of a living being is itself a sign of the Creator. The discussion on how organs in living beings signify the Creator cannot be confined to anything less than encyclopedic volumes. Therefore, this section will limit itself to discussing the brain and the eye as evidence.

Example Two: The Precision and Complexity of the Brain

Professor Christof Koch noted that the human brain is the most complex object in the entire universe⁽¹⁾. Its intricacy, precision, and design are difficult to capture in a few words. Dean Overman highlighted how the complexity of the brain demonstrates that it could not have arisen by chance. He explained that the complexity found in a single cell pales in comparison to that of the human brain, which consists of more than ten thousand million neurons. These neurons connect with each other, making the total number of connections approximately 10^{15} (one thousand trillion connections).

This number is staggeringly large, especially when we consider that each neuron has a specific function within the interconnected system of the brain. In terms of communication networks, the brain's complexity is equivalent to 100 times all the telecommunications networks on Earth! The likelihood of such a system forming—even by the efforts of an intelligent human—is minuscule. The idea that it could have arisen by mere chance is naive⁽²⁾.

Dr. Michael Denton illustrated the scale of these connections in the brain by saying: “Numbers in the order of 10^{15} are of course completely beyond comprehension. Imagine an area about half the size of the USA (one million square miles) covered in a forest of trees containing ten thousand trees per square mile. If each tree contained one hundred thousand leaves the total number of leaves in the forest would be 10^{15} , equivalent to the number of connections in the human brain!”⁽³⁾

Dr. Denton then described the level of organization within the communication network of the human brain, saying: “Despite the enormity of the number of connections, the ramifying forest of fibres is not a chaotic random tangle but a highly organized network in which a high proportion of the fibres are unique adaptive communication channels following their own

(1) In an interview with the professor: Decoding ‘the Most Complex Object in the Universe’

(2) A Case against Accident and Self-Organization (66).

(3) Evolution: A Theory in Crisis (330).



specially ordained pathway through the brain. Even if only one-hundredth of the connections in the brain were specifically organized, this would still represent a system containing a much greater number of specific connections than in the entire communications network on Earth. Because of the vast number of unique adaptive connections to assemble an object remotely resembling the brain, would take an eternity even applying the most sophisticated engineering techniques. Undoubtedly, the complexity of biological systems in terms of the sheer number of unique components is very impressive, and it raises the obvious question: could any sort of purely random process ever have assembled such systems in the time available?⁽¹⁾

There is no doubt that the answer to this question is No! Such a highly complex brain could not have evolved through random mutations and natural selection; it must have been created by a wise and knowledgeable Creator.

Example Three: The Evidence of the Eye

The human eyes are among the most extraordinary creations of Allah. When Allah reminded His creation of some of the blessings in their bodies, He began by mentioning the eyes. He said: **“Have We not made for him two eyes? And a tongue and two lips?”** [*Al-Balad: 8-9*].

Scott Huse discussed the evidence provided by the eye to refute atheists’ claims that it evolved without a Creator. He noted that the eye possesses extraordinary and astonishing complexity. It is equipped with an automatic focusing system, automatic image adjustment, automatic aperture control, the ability to transition from total darkness to bright sunlight, the capacity to detect objects as thin as a strand of hair, and the ability to perform an average of 100,000 distinct movements per day. The eye delivers a continuous stream of colorful images without complaint. Even while we sleep, the eye performs self-maintenance.

The human eye is so complex and advanced that scientists still do not fully understand how it works. It is hard to believe that evolutionists genuinely think the eye came into being through a gradual process of trial and error. When examining the remarkable structure and simultaneous, intricate coordination of the eye’s components, it becomes clear that the eye has no function unless all its parts work together. Thus, the hypothesis of the human eye evolving gradually is illogical and absurd⁽²⁾.

Darwin himself was aware of the eye’s complexity and admitted that it posed a significant challenge to his theory. He wrote: “To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the

(1) Ibid. (330 – 331).

(2) See: The Collapse of Evolution, (24–26).



correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree. ... The belief that an organ as perfect as the eye could have formed by natural selection is more than enough to stagger anyone.⁽¹⁾

Scott Huse quoted Darwin's statement and commented: "But Darwin, with shocking credulity, continued in his writings to argue for the piecemeal evolution of the eye. However, it is impossible to escape the fact that an incomprehensible constellation of favorable, integrated, and synchronized mutations would have to occur simultaneously to produce an organ such as the eye.

Randy Wysong⁽²⁾ calculated the theoretical probability of the eye forming by chance as 1 in 10266, even while granting generous concessions to evolutionists. The challenges to evolutionary theory grow even more daunting when considering that the eye did not evolve just once but multiple times. Frank Salisbury remarked on this implausible scenario: 'My last doubt concerns so-called parallel evolution ... Even something as complex as the eye has appeared several times, for example, in the squid, the vertebrates, and the arthropods. It's bad enough accounting for the origin of such things once, but the thought of producing them several times makes my head swim.'

The inevitable conclusion is now unmistakably clear: The eye did not develop through evolution but was created from the beginning by Allah in its complete and magnificent form.⁽³⁾

This provides clear evidence of the atheists' inability to explain the emergence of the eye by chance. It affirms the necessity of a Creator who designed the eye with such precision, perfection, and accuracy.

Evaluation of Arguments Related to Biology

The arguments derived from biology are among the strongest proofs affirming the existence of the Creator. Allah has guided us in numerous verses to reflect upon the creation of humankind. Among these verses are: **"It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then He develops you that you reach your prime; then He lets you become old, and some of you He takes earlier, so that you may reach a fixed term, and so that you may understand."** [*Ghāfir*: 67]

The first verses revealed in the Qur'an also mention the creation of humankind: **"Read in the name of your Lord who created—created man from a clinging clot."** [*Al-'Alaq*: 1-2]

(1) On the Origin of Species, (140), By: Charles Darwin.

(2) Randy Wysong: An American chemist and biologist with a doctorate degree. He has authored 13 books, including works critiquing the theory of evolution. See: www.asifthinkingmatters.com/about.html.

(3) The Collapse of Evolution, (26–27).



There are many such verses, and using the creation of humans as proof of the Creator is one of the best rational arguments. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated: “Using the creation of humankind as evidence for the Creator is a sound rational argument. Reflecting upon the creation of humans is perfectly valid and proper reasoning. It is also a scriptural method, as the Qur’an guides and instructs people to this proof. It is rational to understand the fact that man was created after having been non-existent, formed from a drop of fluid and then a clinging clot, which is used. Thus, it is a scriptural argument because the Lawgiver used it, and it is rational because its validity is understood through reason.⁽¹⁾”

Furthermore, Allah directs us to reflect upon the perfection and precision in human creation: **“We have certainly created man in the best of stature.”** [*Al-Tīn*: 4]

He mentions that this contains signs for those with certainty: **“And on the earth are signs for those of sure faith, and within yourselves. Do you not see?”** [*Al-Dhāriyāt*: 20-21]

Allah also guides us to reflect upon the creation of animals and their wondrous design, which also falls under the arguments derived from biology. Among these verses are:

“And Allah has created every creature from water. Among them are those that move on their bellies, those that walk on two legs, and those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.” [*Al-Nūr*: 45]

Allah further highlights the signs in His creation: **“And of His signs is the creation of the heavens and the earth and the creatures He has dispersed throughout them. And He is able to gather them whenever He wills.”** [*Al-Shūrā*: 29]

He also specifically mentions reflecting upon certain animals, such as camels: **“Then do they not look at the camels—how they are created?”** [*Al-Ghāshiyah*: 17]

Similarly, He points to birds: **“Do they not see the birds above them with wings outspread and (sometimes) folded in? None holds them (aloft) except the Most Merciful. Indeed, He is of all things Seeing.”** [*Al-Mulk*: 19]

And bees: **“And your Lord inspired to the bee, ‘Take for yourself among the mountains, houses, and among the trees and in that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down (for you).’ There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed, in that is a sign for a people who give thought.”** [*An-Nahl*: 68-69]

The argument for the creation of living beings and the perfection and precision within them is inexhaustible. It stands as one of the most compelling proofs of the existence of the Creator.

(1) Al-Nubuwwāt (1/ 292 – 293).



Western scholars have given significant attention to these arguments due to their clear indication of the Creator and as a response to evolutionary claims. Their discourse in this area is robust and valuable for use in this context.



Section Four: Arguments Related to Chemistry

This chapter presents the arguments derived from chemistry that Western scholars use to demonstrate the existence of God.

The Oxford Dictionary defines chemistry as: “The branch of science concerned with the substances of which matter is composed, the investigation of their properties and reactions, and the use of such reactions to form new substances.⁽¹⁾”

The discourse among Western scholars on this topic is extensive. To make it easier to understand, this chapter is divided into five parts:

1. The indication of chemistry for the existence of the Creator in general.
2. The suitability of chemical elements for the existence of life.
3. The importance of carbon for the existence of life.
4. The abundance of liquid water.
5. The chemical composition of the atmosphere.

Part One: The Indication of Chemistry's Laws for the Existence of the Creator

Just as nature is governed by the laws of physics, substances and their reactions are governed by the laws of chemistry. These laws are clear and precise, indicating that these substances did not exist by chance. If they had arisen by chance, they would not follow laws but would instead be chaotic and random. Furthermore, if these laws differed from their current state, life would not be possible.

(1) <https://en.oxforddictionaries.com/definition/chemistry>



Dr. Jason Lisle used the existence of these laws as evidence for the existence of God, stating: “Life requires a specific chemistry. Our bodies are powered by chemical reactions and depend on the laws of chemistry operating in a uniform fashion. Even the information that makes up any living being is stored on a long molecule called DNA. Life as we know it would not have been possible if the laws of chemistry were different. God created the laws of chemistry in just the right way so that life would be possible.”⁽¹⁾

Dr. Lisle also pointed to the harmony between the laws of physics and those of chemistry as evidence for the Creator: “The properties of elements and compounds are not arbitrary. In fact, the elements can be logically organized into a periodic table based on their physical properties. Substances in the same column on the table tend to have similar properties. This follows because elements in a vertical column have the same outer electron structures. The outermost electrons determine the physical characteristics of the atom. The periodic table did not happen by chance. Atoms and molecules have their various properties because their electrons are bound by the laws of quantum physics. In other words, chemistry is based on physics. If the laws of quantum physics were just a bit different, atoms might not even be possible. God designed the laws of physics just right so that the laws of chemistry would come out the way He wanted them to.”⁽²⁾

This reasoning is both clear and logical. Chaos, randomness, and chance cannot produce such order, precision, and meticulousness. There must be a knowledgeable and wise Creator who has placed everything in its rightful place, including the laws of chemistry and their harmony with the laws of physics.

Part Two: The Suitability of Chemical Elements for the Existence of Life

Chemical Elements: A subset of substances in nature, each composed of atoms of a single material. These chemical elements: “Combine with one another according to the laws of chemistry to form all the highly diverse materials we are familiar with, such as granite, wood, plastic, agate, salt, proteins, hair, gasoline, penicillin, and so on.”⁽³⁾

“The two most abundant atoms in the universe are hydrogen (H) and helium (He), which form the primary material of stars. The least abundant elements are present at less than a trillionth the concentration of hydrogen. Among the 24 most abundant elements, all are either essential for life or utilized by some organisms for biological processes. Furthermore, the five most abundant

(1) A Pocket Guide to Logic & Faith (72–73).

(2) Ibid. 73.

(3) Qadr al-Ṭabī‘ah – Qawānīn al-Ḥayāh Tafṣaḥ ‘an Wujūd al-Ghāyah fī al-Kawn (133), by Dr. Michael Denton. Published by Markaz Barāhīn li-Dirāsāt al-Ilhād wa-l-Nawāzil al-‘Aqdiyyah, First Edition, 2016, translated by a team of translators.



elements—hydrogen (H), helium (He), oxygen (O), carbon (C), and nitrogen (N)—are, except for helium, integral components of the large molecules used in living organisms... Of the 92 naturally occurring atoms, 25 are considered essential for life. Of these 25 atoms, 11 are found in all living organisms, and nearly in the same proportions ... These atoms collectively constitute 99.9% of the human body.⁽¹⁾”

Dr. Michael Denton summarized this phenomenon as follows: “The reality is that the atoms in the first half of the periodic table are also the most abundant, aligning with the concept that the structure of atoms is specifically designed to produce life-essential elements. We observe that the atoms from carbon (C) to iron (Fe) are the most critical elements utilized by living organisms, and all are relatively abundant.⁽²⁾”

According to proponents of the Big Bang theory, the explosion produced hydrogen, helium, and traces of two other elements. The remaining elements were formed through nuclear reactions within stars or during stellar explosions, such as supernovae⁽³⁾. Atheists claim that the Big Bang, nuclear reactions in stars, and stellar explosions all occur without the guidance of a wise Creator, attributing them instead to random and coincidental events. Nevertheless, these so-called random events provided the chemical elements in precisely measured quantities necessary for the emergence of life on Earth. This belief is undoubtedly one of the strangest and serves as evidence of the flawed reasoning within atheistic ideologies.

Part Three: The Importance of Carbon for the Existence of Life

As previously mentioned, all created entities are built upon chemical elements, but the most crucial of these for the existence of life is carbon. Life on Earth is fundamentally based on this element. Dr. Michael Denton stated: “A house is built from components such as wood, bricks, stone, and metal; a car engine is largely constructed from metallic parts; many household items are made from plastics; computers are composed of various materials like plastics, metals, and silicon chips. In the case of living organisms, the basic chemical building blocks used in their construction are organic compounds—molecules composed of carbon (C) atoms bonded to a few other atoms, including hydrogen (H), oxygen (O), and nitrogen (N).

The living world is largely a product of carbon compounds. Every structure within the cell and all biological structures in living organisms, from the molecular to the morphological level, are

(1) Ibid. 134 – 137.

(2) Ibid. 137-

(3) See the article: How Elements are Formed?

<https://www.sciencelearn.org.nz/resources/1727-how-elements-are-formed>



formed from carbon compounds. Varied structures such as the cell membrane, antelope horns, the trunk of a redwood tree, the lens of an eye, spider silk, flower petals, the DNA helix, and the blood pigment hemoglobin are almost entirely composed of combinations of carbon atoms with hydrogen, oxygen, and nitrogen”⁽¹⁾.

Thus, carbon is the most significant chemical element for the existence of life. Several features related to this element indicate that it was created by an All-Knowing, Wise Creator. Here, three aspects are highlighted: its formation, the diversity of compounds it can form, and its abundance. These aspects are detailed as follows:

Firstly: The Formation of Carbon

Scientists believe that carbon, like most chemical elements, is formed through nuclear reactions within stars. However, the formation of carbon specifically requires extraordinarily precise fine-tuning. Professor John Lennox stated: “For life to exist on Earth, an abundant supply of carbon is needed. Carbon is formed either by combining three helium nuclei or by combining nuclei of helium and beryllium. Eminent mathematician and astronomer Sir Fred Hoyle discovered that for this process to occur, the nuclear ground-state energy levels must be fine-tuned with respect to each other. This phenomenon is called ‘resonance.’ If the variation exceeded 1% in either direction, the universe could not sustain life”⁽²⁾.

Although Fred Hoyle was a staunch atheist, he later admitted that this discovery had shaken his atheism. In fact, the degree of fine-tuning was sufficient to convince him that it was as if “a super-intellect has monkeyed with physics as well as with chemistry and biology” and that “there are no blind forces in nature worth talking about.”⁽³⁾ Thus, the creation of carbon is, in itself, a remarkable sign.

Secondly: The Diversity of Compounds Formed by Carbon

Chemical elements vary significantly in the diversity of compounds they can form. Scientists today know of over ten million compounds formed from chemical elements⁽⁴⁾, and carbon alone can form a million of these compounds⁽⁵⁾. This unparalleled capacity for compound formation

(1) Qadr al-Ṭabī‘ah – Qawānīn al-Ḥayāh Tafṣaḥ ‘an Wujūd al-Ghāyah fī al-Kawn (173 - 174),

(2) God’s Undertaker (70).

(3) Annual Reviews of Astronomy and Astrophysics (20/16), 1982.

(4) See: Carbon – Why Carbon is Special?

<http://science.jrank.org/pages/1202/Carbon-Why-carbon-special.html>

(5) See: <https://www.britannica.com/science/carbon-chemical-element/Compounds>



distinguishes carbon from other elements, making it uniquely suited as the foundation for life. Professor Nevil Sidgwick⁽¹⁾ stated: “Carbon is unique among the elements in the number and variety of the compounds it can form ... but this gives a very imperfect idea of its powers, since it is the basis of all forms of living matter. Moreover, it is the only element which could occupy such a position. We know enough now to be sure that the idea of a world in which silicon should take the place of carbon as the basis of life is impossible”⁽²⁾.

The most important elements forming the basic compounds of life alongside carbon are nitrogen, oxygen, and hydrogen. Dr. Michael Denton stated: “The combination of carbon with nitrogen, oxygen, and hydrogen results in numerous diverse compounds, including the building blocks of proteins—amino acids. This group also includes certain structural compounds known as nitrogenous bases, some of which are vital building blocks of DNA. The total potential number and diversity of chemical structures that can be derived from carbon, oxygen, hydrogen, and nitrogen are nearly limitless; virtually any chemical shape and property imaginable can be derived”⁽³⁾.

Dr. Denton summarized the diversity of compounds that carbon can form with these elements as follows: “Together, these elements constitute a comprehensive chemical toolkit, ideally equipped for constructing complex chemical machines encompassing a vast array of chemical devices and requiring numerous chemical compounds with diverse physical and chemical properties”⁽⁴⁾.

The question for atheists is as follows: You claim that carbon and other elements are produced within stars without any deliberate planning or intent, as mere accidents of chance. How, then, could blind chance provide such an ideal toolkit for constructing complex chemical machines?

Thirdly: The Abundance of Carbon

Alongside its unique properties, carbon, hydrogen, oxygen, and nitrogen are abundant in the universe. Dr. Michael Denton stated: “This great molecular abundance has a truly astonishing aspect: the atoms that compose it—namely, carbon, hydrogen, oxygen, and nitrogen—are among the few elements that were first formed in stars, and they are also among the most abundant

(1) Nevil Sidgwick: Former professor of chemistry at the University of Oxford, whose research significantly contributed to the understanding of chemical bonding. He passed away in 1952. See: <https://www.britannica.com/biography/Nevil-Vincent-Sidgwick>.

(2) The Chemical Elements and their Compounds (Vol. 1, p. 490), by N.V. Sidgwick, (Oxford University Press, 1950).

(3) Qadar al-Ṭabīʿah, p. 180.

(4) Ibid.



elements throughout the universe. Notably, two of them (hydrogen and oxygen) form water, the medium of carbon-based life”⁽¹⁾.

Dr. Denton concluded: “It seems as though, from the very first moment of creation when atoms were being formed, destiny embedded within the chemistry of life an inclination toward this goal”⁽²⁾.

Dr. Denton’s phrasing, “destiny embedded,” stems from his agnosticism, but his scientific conclusion remains valid: the existence of these life-sustaining elements in such abundance is evidence of purpose in the universe. However, how can there be purpose without will, wisdom, and planning? And how can there be will, wisdom, and planning without a willing, wise, and planning Creator?

The correct conclusion is that carbon is formed within stars with extraordinarily precise fine-tuning and possesses unique properties, such as the diversity of compounds it can form. Furthermore, carbon exists abundantly in the universe. All of this points to the existence of an All-Knowing, Wise Creator who created everything with perfect precision—namely, Allah, Glorified and Exalted.

Part Four: The Abundance of Liquid Water

Dr. Michael Denton hinted at a significant issue in his previous statement: “What is remarkable is that two atoms—hydrogen and oxygen—combine to form water, which is the medium for carbon-based life.” Water is extremely essential for life, making up a significant percentage of the human body. A group of scientists published a scientific study in the *Journal of Biological Chemistry*—a reputable American journal—on the chemical components of the human body, presenting the following results regarding the water composition in different organs:

1. **Skin:** 64.68%
2. **Skeleton:** 31.38%
3. **Striated muscles** (e.g., brain, spinal cord, and nerve trunks): 79.52%
4. **Liver:** 71.46%
5. **Heart:** 73.69%
6. **Lungs:** 83.74%
7. **Spleen:** 78.69%
8. **Kidneys:** 79.47%⁽³⁾

(1) Ibid.

(2) Ibid, (180–181).

(3) See: *Journal of Biological Chemistry* (158/ 628), 1 May, 1945, by: H.H. Mitche



Thus, the human body's organs are predominantly composed of water. Human life itself is impossible without liquid water. Approximately 70% of the human body consists of water, and most living organisms are composed of more than 50% water⁽¹⁾.

NASA's official website states that scientists have no evidence of any living organism—no matter how small—being able to survive without liquid water. The site also mentions that scientists know of no planet in the universe that contains liquid water except Earth⁽²⁾.

Dr. Jonathan Sarfati noted that temperatures in the universe range from -270°C to millions of degrees Celsius. However, liquid water exists only between 0°C and 100°C. Below 0°C, water freezes; above 100°C, it evaporates. This requires a finely tuned star of a specific size, such as the Sun, for liquid water to exist⁽³⁾.

Earth is covered with water over 71% of its surface, a remarkably high proportion that is perfectly suited for life⁽⁴⁾.

Such precise conditions cannot be attributed to mere chance; they are undoubtedly intentional. Dr. Michael Denton stated: “The establishment of life in a liquid medium was not mere chance. It is difficult to imagine any type of complex chemical system capable of self-assembly, self-replication, managing its constituent atoms and molecules, and extracting nutrients and vital components from its environment—that is, a system exhibiting the characteristics we associate with life—except in a liquid medium.”⁽⁵⁾

In conclusion, liquid water is essential for life, and its existence requires an extraordinary degree of fine-tuning. It cannot be attributed to mere chance, serving instead as evidence of the Creator, Almighty and Wise.

Allah Almighty has emphasized the necessity of liquid water for life in His statement: “**And We made from water every living thing.**” [*Al-Anbiyā: 30*]. Imam Qatadah (may Allah have mercy on

(1) Qadr al-Ṭabī'ah, (180).

(2) <https://spaceplace.nasa.gov/i-see-ice/en>

NASA noted that some scientists speculate about the potential existence of liquid water beneath the icy surface of two of Jupiter's moons. Regardless, Earth remains uniquely abundant in water on and beneath its surface.

(3) See the article: The Wonders of Water

<https://creation.com/the-wonders-of-water>

(4) See previous source.

(5) Qadr al-Ṭabī'ah, (61).



him) explained this verse by saying: “Every living thing was created from water.⁽¹⁾” This serves as a miraculous indication of what empirical science would later discover regarding the necessity of liquid water for all living organisms.

Part Five: The Chemical Composition of the Atmosphere

One of the essential requirements for life on any planet is the presence of a suitable atmosphere with a highly precise chemical composition. This precision is evident on Earth. The Earth’s atmosphere is composed of a meticulous mix of gases: 78.08% nitrogen, 20.94% oxygen, 0.93% argon, and 0.033% carbon dioxide, along with trace amounts of other gases⁽²⁾. Each of these gases has critical properties, making Earth’s atmosphere unique compared to other planets.

When examining Earth’s closest neighbors, Mars and Venus, NASA reports the following compositions:

- **Mars’ atmosphere:** 95.32% carbon dioxide, 2.7% nitrogen, 1.9% argon, and only 0.13% oxygen⁽³⁾.
- **Venus’s atmosphere:** 96.5% carbon dioxide and 3.5% nitrogen, with no detectable oxygen⁽⁴⁾.

The Importance of Oxygen in the Atmosphere

All gases in Earth’s atmosphere are vital, but oxygen is particularly critical for the survival of animals and humans. Life cannot exist without oxygen⁽⁵⁾. However, the mere presence of oxygen is insufficient—its proportion must be balanced as it is on Earth. A slight variation could render life on Earth impossible. This balance is explained as follows:

1. The Effect of Increased Oxygen Levels

As the proportion of oxygen in the atmosphere increases, the likelihood of wildfires caused by lightning also rises. The probability of such fires increases by 70% for every 1% rise in oxygen

(1) Qatādah: Abū Al-Khaṭṭāb Qatādah ibn Di‘āmah ibn Qatādah Al-Saduūsī, a prominent scholar of his time and a leading figure among Qur’anic exegetes and hadith scholars. He narrated from Anas ibn Mālik (may Allah be pleased with him) and others. He passed away in 118 AH. See: *Siyar A‘lām Al-Nubalā’* (5/269–283).

(2) See: Air – Composition and Molecular Weight

https://www.engineeringtoolbox.com/air-composition-d_212.html

(3) See: <https://nssdc.gsfc.nasa.gov/planetary/factsheet/marsfact.html>

(4) See: <https://nssdc.gsfc.nasa.gov/planetary/factsheet/venusfact.html>

(5) Scientists have identified only one organism capable of surviving without oxygen—a microscopic marine creature from the Loricifera group found in the depths of the Mediterranean Sea. See: [BBC Earth: There is One Animal that Seems to Survive Without Oxygen](http://www.bbc.com/earth/story/20170125-there-is-one-animal-that-seems-to-survive-without-oxygen). <http://www.bbc.com/earth/story/20170125-there-is-one-animal-that-seems-to-survive-without-oxygen>



levels⁽¹⁾. If the oxygen level were to reach 25%, most plant life would not survive. Dr. James Lovelock⁽²⁾ commented on this: “Above 25%, very little of our present vegetation could survive the raging conflagrations which would destroy tropical rainforests and arctic tundra alike... The present oxygen level is at a point where risk and benefit nicely balance”⁽³⁾.

2. The Impact of Reduced Oxygen Levels

Just as an increase in oxygen levels presents challenges, so does a decrease. If the proportion of oxygen were slightly lower, the existence of complex living organisms would be impossible. Dr. Denton elaborates on this matter in detail, offering a critical perspective: “The Earth’s atmosphere contains 21% oxygen, resulting in a partial pressure of oxygen at 150 mmHg (21% of atmospheric pressure at sea level). Additionally, every 100 milliliters of water in contact with the air at sea level contains 0.45 milliliters of oxygen.

This solubility of oxygen is precisely sufficient to allow organisms—especially those with high metabolic rates—to utilize oxidation for energy production. If the proportion were even slightly less, organisms would not be able to extract oxygen from aqueous solutions at a sufficient rate to meet their metabolic needs. Even under current conditions, all metabolically active organisms rely on complex physiological adaptations to extract and transport adequate oxygen to meet their energy demands.

Delivering enough oxygen to meet metabolic demands in the human body critically depends on the integrated functioning of the circulatory and respiratory systems and on a specialized oxygen-carrying pigment in the blood: hemoglobin.

One design limitation is the difficulty in enhancing blood’s oxygen-carrying capacity. Even if it were hypothetically possible to double it using some super-efficient hemoglobin, oxygen molecules would still need to diffuse through a water layer to be picked up by the carrier in the lungs and then again diffuse through another water layer when released into tissues. Since the rate of oxygen diffusion in water is directly tied to its solubility, this solubility imposes a limit on how much oxygen any circulatory system can carry or deliver.

As a result, no matter how efficient an oxygen carrier might be in the circulatory system, the amount of oxygen that tissue fluids can hold remains restricted by the constant solubility

(1) See: Qadr al-Ṭabī‘ah, p. 200.

(2) James Lovelock: A British scientist specializing in environmental science, with a doctorate in medicine. He also worked with NASA. See: <https://www.britannica.com/biography/James-Lovelock>

(3) Gaia (71), by J.E. Lovelock, (Oxford University Press, 1987).



of oxygen. If a gas does not dissolve in water, it cannot diffuse through the aqueous medium, regardless of how effective the gas carrier might be”⁽¹⁾.

Dr. Denton concluded this detailed explanation by stating: “It is evident that if the solubility or diffusion rate of oxygen in water were significantly lower, no circulatory or respiratory system could deliver sufficient oxygen to meet the metabolic needs of active, warm-blooded organisms that rely on air from an atmosphere with a partial oxygen pressure of 150 mmHg”⁽²⁾.

Thus, the presence of oxygen on Earth is a miracle in itself, but its precise quantity and balance constitute an additional layer of miraculous design.

The Fine-Tuning of Carbon Dioxide

The precision in the composition of atmospheric gases is not limited to oxygen but extends to trace gases like carbon dioxide. One of the most discussed topics in scientific, political, and media circles today is global warming or the greenhouse effect—the rise in Earth’s average temperatures due to thermal energy exchange within the environment. A primary driver of this phenomenon is the increased concentration of carbon dioxide in the atmosphere caused by industrial activities, vehicle emissions, and similar factors⁽³⁾.

While the topic is extensive and cannot be fully explored here, it is noteworthy how even minor changes in carbon dioxide levels yield significant consequences. NASA reports that during the Ice Ages, atmospheric carbon dioxide levels were approximately 200 parts per million (ppm). The melting of ice in various regions coincided with an increase to 280 ppm. In 2013, scientists recorded levels exceeding 400 ppm for the first time in documented history. They warned that if current trends persist, the concentration could rise to 1,500 ppm, rendering the atmosphere incapable of returning to pre-industrial conditions for tens of thousands of years⁽⁴⁾.

Among the adverse effects of global warming that scientists highlight are:

1. Droughts.
2. Severe hurricanes.
3. Melting of polar ice caps, leading to flooding and rising sea levels⁽⁵⁾.

(1) Qadr al-Ṭabī‘ah, (203 – 204).

(2) Ibid. (204).

(3) See: [Global Warming: A Diagram Explaining the Greenhouse Effect](http://www.uobabylon.edu.iq/uobcoleges/lecture.aspx?fid=10&lcid=38189). <http://www.uobabylon.edu.iq/uobcoleges/lecture.aspx?fid=10&lcid=38189>

(4) See: Graphic: The Relentless Rise of Carbon Dioxide

https://climate.nasa.gov/climate_resources/24/graphic-the-relentless-rise-of-carbon-dioxide

(5) See: Consequences of Greenhouse-effect Temperature Rises

<https://www.bgs.ac.uk/discoveringGeology/climateChange/CCS/consequencesOfTemperatureIncrease.html>



Although environmental scientists debate the degree of global warming's effects, 197 scientific organizations worldwide agree that global warming is real and largely a result of human mismanagement of the environment⁽¹⁾.

If human activity is negatively altering the atmosphere, it implies that the atmosphere was originally in a better, optimal state. This optimal state reflects its natural condition, created by Allah. The precise balance of atmospheric gases points to fine-tuning, further underscoring the meticulous design of our world.

Conclusion of the Chapter

What has been mentioned in this chapter represents only a small portion of the numerous arguments derived from chemistry to prove the existence of the Creator. The evidence is indeed abundant. The discourse of Western scholars on this matter is, by and large, strong and compelling. Muslims should benefit from these discussions to affirm the existence of the All-Knowing, All-Wise Creator who has created everything with perfection. Exalted is He above what the unjust atheists claim, far beyond any imperfection.

(1) See: Effects of Global Warming

<https://www.livescience.com/37057-global-warming-effects.html>



Section Five: Arguments Related to Psychology

This chapter explores arguments derived from psychology that Western scholars use to establish the existence of God and critique atheistic thought.

The Oxford Dictionary defines psychology as: “The scientific study of the human mind and its functions, especially those affecting behavior in a given context.⁽¹⁾”

Psychology relates to the functions of the human mind influencing behavior, distinguishing it from neurobiology, which focuses on the structure of the brain. This makes this chapter different from previous ones, which dealt with the precision and perfection in creation. Instead, this chapter addresses human behavior.

Earlier in this work, we discussed how scientific arguments for the Creator align with rational proofs of His existence. While previous chapters supported the argument of precision and perfection, this chapter supports the argument of *fiṭrah* (innate disposition). It is divided into three parts:

1. Evidence from psychology that supports innate principles.
2. Evidence from psychology demonstrates that humans are naturally inclined toward belief in the Creator.
3. Evidence from psychology that atheism originates as a psychological problem and behavioral deviation from the natural disposition.

(1) Oxford Dictionary: <https://www.lexico.com/definition/psychology>



Part One: Evidence from Psychology Supporting Innate Principles

In the earlier discussion on the rise of atheism in Europe, we noted that empiricism paved the way for atheism. Empiricist philosophers denied the existence of innate principles in humans, asserting that humans are born as a *tabula rasa* (blank slate) without inherent intellectual or innate principles. This contrasts with Islamic teachings and the rationalist school, led by Descartes, who affirmed that humans are born with innate principles that serve as a foundation for logical reasoning.

Modern psychologists have extensively studied these innate principles in children, discovering that they are present from an early age. Two of the most significant innate principles in children are causality and a sense of purpose⁽¹⁾.

First Principle: Causality

The principle of causality has been frequently discussed as a foundational element in proofs of God's existence. Both the argument of creation and origination (*dalīl al-Khalq wa al-ījād*) and the argument of precision and perfection (*dalīl al-itqān wa al-iḥkām*) rest on this principle.

Psychologists have conducted studies to observe causality in infants. One such study involved two-and-a-half-month-old infants watching a cylinder rolling down an incline and stopping upon colliding with fixed obstacles. Researchers noted the intensity of the infants' gaze and concluded that even at this age, infants recognize that physical contact between objects is necessary for movement. Furthermore, experiments demonstrated that infants understand that ordinary objects cannot move on their own without an external force acting upon them⁽²⁾.

Other studies have shown that by five months of age—or possibly earlier—infants comprehend that objects like blocks, balls, shoes, and toys must be touched to move, and they instinctively recognize that objects tend to move only when acted upon by something else⁽³⁾.

This scientific evidence supports the notion that children perceive causality from an early age. Remarkably, this understanding was also acknowledged by Ibn Taymiyyah nearly eight centuries ago. He stated: “It is known by innate disposition, which God has instilled in His servants, and by sound reason, that events do not occur without a cause that brought them into existence. The occurrence of something without a cause is instinctively rejected as irrational. This is a

(1) The primary source for this chapter is *Born Believers: The Science of Children's Religious Belief* by Dr. Justin Barrett, translated into Arabic by the Dalail Center as *Fitriyat al-Īmān: Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūna Mu'minīn bi-Allāh?*

(2) See: *Fitriyat al-Īmān: Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūna Mu'minīn bi-Allāh?* (35-36).

(3) *Ibid.*, (36).



truth deeply embedded in human nature, even in children. If a child were struck, he would ask, ‘Who hit me?’ If he were told, ‘No one,’ his reason would not accept that the blow happened without a cause.⁽¹⁾”

Ibn Taymiyyah further elaborated on the argument for causality: “If someone were to claim that writing, building, planting, or similar acts could occur without an agent, rational people would consider them either mad or engaging in sophistry, akin to denying self-evident truths and necessary knowledge. It is also evident that nothing creates itself. If something was non-existent before its creation, it could neither create itself nor create something else.⁽²⁾”

This demonstrates that recognizing innate knowledge, such as the principle of causality, is essential. Denying such principles either reflects madness or an extreme lack of understanding—even less than that of children. Therefore, the second premise of arguments like creation and origination, as well as precision and perfection, stands beyond dispute.

The Second Principle: The Sense of Purposefulness

This principle is another aspect of innate knowledge ingrained in human nature. Humans instinctively search for the purpose behind the existence of things. This innate sense is fundamental to the *teleological argument*, which has been discussed earlier. Everything in existence serves a purpose, and humans naturally seek these purposes. Atheists, who claim that the universe and everything in it are the result of random chance, deny this innate feeling, as has been previously noted.

Scientific experiments have explored the existence of this innate sense even in children. Among the most well-known studies are the following:

Study One: This study involved children aged four to five. The experiment exposed the children to a disagreement between two fictional characters: one insisted that an object had a purpose, while the other denied it. The children were then asked to decide which character was correct. The objects discussed ranged from living things and natural objects to manufactured items and parts of these categories.

The results showed that children consistently agreed that natural objects and living things exist for a purpose, just as man-made objects do⁽³⁾.

(1) Al-Jawāb al-Ṣaḥīḥ li-man Baddala Dīn al-Masīḥ (3/202).

(2) Ibid.

(3) The Scope of Teleological Thinking in Preschool Children, *Gram* (70), (241-273).



Study Two: This study involved children aged seven to eight. They were asked about their stance on teleological explanations for the characteristics of various animals and non-living natural objects. For example, when shown a picture of a pointed rock and asked, “Why do you think the rocks are so pointy?” the children offered functional and purposive explanations, such as, “So animals won’t sit on them and crush them,” rather than physical explanations like, “Because pieces of material piled up over a long time.” The findings revealed that children at this age preferred teleological explanations, even though they had not been taught this preference at home or school⁽¹⁾.

Study Three: This study focused on children aged six to ten in Britain. The children were asked to explain both natural and man-made phenomena. For instance, they were asked, “Why did the first flood occur?” and “Why did the first bird exist?” The results showed that children preferred teleological explanations over physical ones⁽²⁾.

These three studies agree that teleological reasoning is ingrained in children from a very young age. Researchers concluded that children tend to favor explanations based on purpose⁽³⁾.

Professor Justin Barrett summarized these findings as follows: “These foundational, early-developing intuitions assert that there is design and purpose behind everything we observe in nature. This strongly challenges the notion that evolution occurs solely through blind natural selection. Intuitively, we might sense that evolution requires intermittent assistance from an intelligent designer to make sense of its processes. On a fundamental level, assuming the existence of a designer behind the design seems reasonable—our minds have encouraged such thinking since early childhood. Even the most ardent evolutionists, who argue against design, find themselves compelled to use language of design and purpose. Our natural cognitive development compels us to ask: who or what is behind the evident design or purpose in nature? Is it nature itself? Evolution? Natural selection? Or God?⁽⁴⁾”

These two principles—causality and the sense of purpose—are innate to all humans and facilitate the acceptance of evidence for God’s existence with ease. The argument of precision and perfection (*dalīl al-itqān wa al-iḥkām*) is built upon two premises and a conclusion:

(1) Why Are Rocks Pointy? Children’s Preference for Teleological Explanations of the Natural World. *Development Psychological* 35 (1999): (1440-1453).

(2) Intuitions about Origins: Purpose and Intelligent Design in Children’s Reasoning about Nature. *Journal of Cognition and Development* 6 (2005): (3-31).

(3) The Human Function Compunction: Teleological Explanation in Adults. *Cognition* 111 (2009): (138-143).

(4) Barrett’s conclusions seem influenced by his stance on intelligent design and guided evolution. However, the studies primarily highlight the innate human sense of purpose regarding living and non-living entities. See *Fitriyat al-Īmān: Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūna Mu’minin bi-Allāh?* (77).



1. **Premise One:** The presence of precision and perfection in God's creations.
2. **Premise Two:** Everything that is precise and perfect must have a designer who created it.
3. **Conclusion:** There exists an all-knowing, wise Creator who brought creation into existence with precision and perfection.

The sense of purpose motivates humans to seek out the precision and perfection in creation, leading them to recognize that these things exist for a purpose. Meanwhile, the principle of causality forms the foundation of the second premise. Together, these principles compel humans to accept the clear and evident conclusion. Additionally, humans are inherently predisposed to believe in the Creator, as will be further explained in the next section.

Part Two: Psychological Evidence That Humans Are Naturally Disposed to Belief in a Creator

Modern psychological studies suggest that humans are naturally predisposed to principles such as causality and purpose. Further research indicates that this innate disposition extends to belief in a Creator. As previously mentioned in the discussion on the *fitrah* argument, one of the most comprehensive studies on this topic was conducted by Professor Justin Barrett in collaboration with Professor Roger Trigg and 57 researchers from 20 countries. Their findings, as summarized by Professor Trigg, state: “We have gathered a body of evidence that suggests that religion is a common fact of human nature across different societies.”⁽¹⁾

Professor Barrett also noted: “If we were to place a group of children on an island and they grew up there on their own, I believe they would believe in God.”⁽²⁾

Barrett compiled the results of his two decades of research into a book titled *Born Believers*, in which he describes what he considers the natural religion that every newborn is predisposed to. He argues that complex theological beliefs, such as the Christian doctrine of the Trinity, are not part of this innate disposition. Despite being a Christian himself, he states: “If we take the doctrine of the Trinity as an example, we see how traditional Christianity emphasizes the idea that there is one God, composed of three ‘persons’: God the Father, God the Son, and God the Holy Spirit. The precise articulation of this doctrine, including what it means and what it does not mean, has

(1) Belief in God is part of human nature – Oxford study

<https://www.telegraph.co.uk/news/politics/8510711/Belief-in-God-is-part-of-human-nature-Oxford-study.html>

(2) Children are born believers in God, academic says

<https://www.telegraph.co.uk/news/religion/3512686/Children-are-born-believers-in-God-academic-claims.html>



been the subject of many church councils and theological writings over more than a thousand years. I think this doctrine remains elusive and difficult to grasp ... Many critics of Christianity conclude—perhaps too hastily—that this doctrine is incomprehensible and, therefore, nonsense. What I want to highlight is not the correctness or incorrectness of these non-instinctive and conceptually ambiguous theological ideas but their need for significant time and effort to grasp, placing them outside the natural cognitive inclinations of children. For such ideas to spread successfully, special societal factors must be in place.⁽¹⁾

Barrett's conclusions align closely with the meaning of the prophetic statement: "Every child is born upon the *fitrah*; then his parents make him a Jew, Christian, or Magian."⁽²⁾

Perhaps this is why some Muslims contacted Professor Barrett, as he mentions in his book, citing this hadith. Barrett responded: "I appreciate this assertion, but the evidence we have so far supports the idea that humans are born with a natural disposition to believe in a powerful Creator. It does not confirm that children are born believers in Sunni Islam, Judaism, Christianity, or any other specific religion. However, children may have a general inclination toward certain religions over others—perhaps explaining the widespread prevalence of some religions. Yet, I do not know of any specific tradition that fully corresponds to the innate beliefs children seem inclined toward."⁽³⁾

This response suggests that Barrett misunderstood the true meaning of the hadith. The hadith does not imply that a child is born with complete knowledge of Islamic creed or rulings. This was clarified by Shaykh al-Islam Ibn Taymiyyah, who stated: **"If it is established that the *fitrah* inherently leads to the recognition and love of Allah, then the purpose is achieved, even if the *fitrah* of some individuals requires specific guidance or external factors to attain it. This is why Allah sent messengers and revealed scriptures, calling people to the dictates of the *fitrah*: the recognition and worship of Allah. If there is no obstacle preventing the *fitrah*, it naturally inclines to Allah and His messengers. When Allah said, 'And Allah brought you forth from the wombs of your mothers not knowing anything' [Al-Nahl: 78], we know by necessity that infants are not born with explicit knowledge of this matter. However, the *fitrah* inherently necessitates and requires it.**

As people grow stronger in knowledge and willpower, they achieve a greater understanding and love of their Creator, proportional to their capacity. Thus, the outcome of the *fitrah* may depend on external causes, but whether these causes are necessary or not, the intended result is

(1) Fitriyat al-Īmān (173-174).

(2) Agreed upon. Reported by Al-Bukhārī (1319), Book of Funerals, Chapter on What Has Been Said About the Children of Polytheists, and by Muslim (2658), Book of Divine Decree, Chapter on the Meaning of 'Every Child is Born Upon the Fitrah'.

(3) Fitriyat al-Īmān (187).



still achieved. However, in some cases, conditions for the *fiṭrah* may be absent, or obstacles may arise, preventing the realization of its purpose.⁽¹⁾”

Ibn Taymiyyah’s explanation closely aligns with Barrett’s findings, though Barrett’s conclusions are derived from his research and philosophical background rather than divine revelation. As a result, while Barrett’s overall insights are sound, they naturally exhibit some shortcomings due to the absence of prophetic guidance.

Part Three: Psychological Evidence That Atheism Originates as a Psychological Issue and a Behavioral Deviation from Innate Disposition

Previously, it was mentioned that the German philosopher Ludwig Feuerbach was one of the most prominent atheists of the 19th century. Feuerbach theorized that God is a product of human imagination, a *projection* of human desires, later given external *objectification*. According to Feuerbach, religion arose because humans could think abstractly, unlike other creatures. Consequently, religion, for Feuerbach, was nothing more than psychological projection and illusion⁽²⁾.

Sigmund Freud, one of the most renowned figures in psychology, encountered Feuerbach’s ideas on religion during his youth and was influenced by them. Freud viewed belief in God as an illusion rooted in a childlike need for a powerful father figure. He argued that religion had historically been necessary to curb violent impulses during earlier stages of societal development. However, in Freud’s view, the spread of rationality and empirical science had rendered religion obsolete⁽³⁾.

Freud is widely regarded as the “Father of Modern Psychology,⁽⁴⁾” and his prominence among materialist psychologists helped popularize his anti-religious theories, which are still taught in Western universities⁽⁵⁾. A detailed response to these objections will follow in Chapter Two of the Third Section, God willing. However, what is relevant here is that some scholars have turned atheist arguments on their heads by using psychological theories to explain atheism itself as a deviation from a sound innate disposition.

(1) Dar’ Ta’arūḍ al-‘Aql wa al-Naql (8/460–461).

(2) See: Al-Ilhād: Mushkilah Nafsiyyah (70), by Amr Sharif, New Book Publishing, 2nd ed., 1437 AH.

(3) Summary of Freud’s views in A History of God (357), by Karen Armstrong, Ballantine Books, 1993.

(4) Sigmund Freud: The Father of Modern Psychology

http://www.academia.edu/5517174/Sigmund_Freud_The_Father_of_Modern_Psychology

(5) See: Nafsiyyat al-Ilhād (24), by: Paul Vitz, (Translated to Arabic by: Markaz Dalā’il, first edition, 1437 EH).



One such scholar is Professor Paul Vitz⁽¹⁾, a leading American psychologist who initially embraced atheism during his studies but later returned to Christianity⁽²⁾. Vitz delved deeply into the psychology of atheism and authored the well-known book *Faith of the Fatherless: The Psychology of Atheism*. In this book, he argued that “defective fatherhood”—whether through the absence, death, or unworthiness of a father figure—is a significant factor leading to atheism and irreligion⁽³⁾.

Vitz examined the lives of prominent Western atheists and irreligionists, finding a clear and consistent pattern: many had complicated or troubled relationships with their fathers, which influenced their rejection of religion. To illustrate the relevance of this study, let us review a few examples from three historical periods: the Enlightenment, the 19th century, and the 20th century.

First: Enlightenment Figures

The most notable proponents of atheism and irreligion during the Enlightenment were Voltaire, David Hume, and Baron d’Holbach. Here is a summary of their lives:

1. **Voltaire (1694–1778)**: Voltaire, whose real name was François-Marie Arouet, changed his name to distance himself from his father. Voltaire claimed to be illegitimate, and his strained relationship with his father led to significant conflict, including Voltaire’s imprisonment. Additionally, his mother passed away when he was only ten years old, which contributed to his psychological challenges. Voltaire became a deist and a sharp critic of religion, profoundly influencing the secularization of France following the French Revolution⁽⁴⁾.
2. **David Hume (1711–1776)**: Hume’s father passed away when he was just two years old. His biography does not indicate that any relative or friend took on a fatherly role in his upbringing. Hume became one of the most skeptical philosophers and a leading critic of arguments for God’s existence, significantly contributing to the rise of atheism⁽⁵⁾.
3. **Baron d’Holbach (1723–1789)**: Born Paul-Henri Thiry to a modest landowning family, d’Holbach did not grow up with his father. Instead, his father sent him to live with his wealthy uncle, who later purchased aristocratic titles and lands. Paul-Henri adopted his uncle’s title, calling himself “Baron d’Holbach” and rejecting his humble familial roots. D’Holbach became one of the earliest and most vociferous advocates of atheism in France, known for his vehement opposition to religion⁽⁶⁾.

(1) Paul Vitz: Former professor of psychology at New York University, specializing in psychology’s intersection with religion and atheism. <https://divinemeracy.edu/psy-d-in-clinical-psychology/faculty-2/paul-c-vitz>

(2) See: Al-Ilhād: Mushkilah Nafsiyyah (191–192).

(3) Some deists are also included, particularly those known for their sharp criticism of religion.

(4) See: Nafsiyyat al-Ilhād (65 - 67).

(5) See: Ibid. (50–51).

(6) See: Ibid. (69–70).



Second: The 19th Century

The most prominent atheistic thinkers of the 19th century were German philosophers Arthur Schopenhauer, Ludwig Feuerbach, and Friedrich Nietzsche. Here is an overview of their lives and philosophies:

1. **Arthur Schopenhauer (1788–1860):** Schopenhauer initially had a good relationship with his father, but his father passed away when he was young, apparently by suicide. His relationship with his mother was extremely strained, as she failed to provide maternal affection. Schopenhauer blamed his mother for his father's death. These circumstances led to loneliness and fear during his youth, along with a pessimistic view of the world. Schopenhauer himself acknowledged that these experiences influenced his rejection of belief in God. He earned the title of “The Great Pessimist” and became one of the most influential atheists of the 19th century⁽¹⁾.
2. **Ludwig Feuerbach (1804–1872):** Born into a distinguished German family, Feuerbach's father was a prominent legal scholar. However, his father left the family to live with his mistress, which was a scandalous act at the time. Known for his impulsive behavior, Feuerbach's father's actions deeply affected him. Feuerbach later became a leading atheist in Germany and the architect of the projection theory of religion, which posits that belief in God arises from psychological projections of human desires⁽²⁾.
3. **Friedrich Nietzsche (1844–1900):** Nietzsche was born in a small German village as the son of a pastor, with many of his relatives also being clergymen. Nietzsche was deeply attached to his father, who died when Nietzsche was just four years old, a loss that profoundly impacted him. Raised by his mother and sister, Nietzsche developed a deep disdain for them, which extended to a general contempt for women, famously declaring, “Are you going to see a woman? Don't forget your whip!” He struggled to form natural relationships with peers during his school years and endured severe illnesses throughout his life. These personal crises led Nietzsche to embrace atheism and craft a paradoxical and perplexing philosophy, cementing his place as a major advocate of atheism in his era⁽³⁾.

Third: The 20th Century

This century differed from previous ones in that it saw the emergence of both atheist and irreligious theorists as well as political leaders who propagated atheism and irreligion through force. The most notable theorists were Sigmund Freud, Bertrand Russell, and Jean-Paul Sartre.

(1) See: Ibid. (58–60).

(2) See: Ibid. (70–71).

(3) See: Ibid. (45–50).



The most infamous political leaders were Joseph Stalin, Adolf Hitler, and Mao Zedong. Below is a summary of the leading atheist theorists:

1. **Sigmund Freud (1856–1939):** Biographers generally agree that Freud's father, Jakob, was a disappointment to his son. Jakob was weak and incapable of supporting the family, and the family relied on Freud's maternal relatives for financial sustenance. Jakob was also morally corrupt, as his sexual misconduct brought suffering to his children. Furthermore, as a Jew, Jakob faced public humiliation due to his ethnicity without standing up for himself, which contributed to Freud's psychological complex and his inclination toward atheism. These experiences also influenced Freud's theories regarding religion and belief in God⁽¹⁾.
2. **Bertrand Russell (1872–1970):** Russell's mother passed away when he was two years old, and his father died when he was four. His grandfather took over his upbringing but also died when Russell was six. Thus, Russell's early childhood was marked by the deaths of close relatives. Raised in the home of his grandmother, a devout Christian, Russell developed a strong reaction against her religiosity, leading to his atheism. Isolated and friendless, Russell lived a life filled with contradictions that were evident in his philosophy. He became the most famous British atheist philosopher of the 20th century⁽²⁾.
3. **Jean-Paul Sartre (1905–1980):** Sartre's father passed away when Sartre was only 15 months old. He was raised by his mother, whom he adored. However, when she remarried when Sartre was 12 years old, she moved to another home, leaving him to live with his grandparents. This event profoundly affected Sartre, and he never recovered from it. A year after his mother's remarriage, Sartre decided to become an atheist, rejecting belief in God. He became one of the most well-known European atheists and existentialist philosophers of the 20th century⁽³⁾.

Atheist and Irreligious Leaders

Joseph Stalin, Adolf Hitler, and Mao Zedong were among the most notorious killers in history, collectively responsible for the deaths of approximately 100 million people. They were also fierce atheists and irreligionists, actively waging war against the religions present in their respective countries by various means. Moreover, all three had troubled relationships with their parents. Below is an account of their lives:

1. **Joseph Stalin (1879–1953):** Stalin's father was described as heartless and extremely abusive, frequently beating his wife and son. He was also an absentee father who often left home for

(1) See: Ibid. (75–76).

(2) See: Ibid. (51–54).

(3) See: Ibid. (54–57).



long periods and drank excessively. These circumstances deeply affected Stalin, instilling in him a desire for vengeance against authority figures. His mother sent him to a seminary to study priesthood, where he remained for several years before forcefully rejecting it and embracing militant atheism. Stalin even renounced his family name, adopting “Stalin,” which means “steel.” Upon assuming power, he persecuted clergy and all religious adherents from various faiths, spreading atheism through force⁽¹⁾.

2. **Adolf Hitler (1889–1945):** Hitler described his father as authoritarian, selfish, and dismissive of his much younger wife’s feelings as well as those of his children. Hitler endured severe daily beatings at the hands of his father, who spared no mercy. This abuse led Hitler’s half-brother to run away from home, leaving Adolf alone to suffer. His father died when Hitler was 14 years old. Although his mother encouraged him to pursue religious studies, Hitler became a revolutionary and a staunch opponent of the Church, with even greater hostility toward Judaism. Influenced by German atheist philosophers such as Schopenhauer and Nietzsche, Hitler adopted secular Nazi ideology. As Germany’s leader for 12 years, he oppressed religious Jews and Christians on a massive scale⁽²⁾.

3. **Mao Zedong (1893–1976):** Mao’s father was described as a tyrant within the family, and Mao reportedly despised him. Their strained relationship inspired Mao’s revolutionary mindset⁽³⁾. Mao became a militant atheist and violent revolutionary, ultimately seizing power in China. His oppressive atheist regime caused the deaths of tens of millions of people.

Evaluating Paul Vitz’s Hypothesis on Atheism

Paul Vitz, a prominent psychologist, proposed the “defective father hypothesis” to explain the link between atheism and dysfunctional relationships between fathers and children. He based his hypothesis on Freud’s own theory, citing Freud’s claim: “Psychoanalysis has taught us the intimate connection between the father complex and belief in God. It has shown us that the personal god is logically nothing other than an exalted father figure, and it becomes clear daily how young people lose their religious faith as soon as the authority of the father collapses.” Vitz commented on Freud’s observation, stating: “These interesting observations do not require assumptions about unconscious sexual desires toward the mother, nor generalized competitive

(1) See: Ibid. (139–140).

(2) See: Ibid. (140–141).

(3) See: Ibid. (141–142).



hatred toward the father⁽¹⁾. Freud simply proposed a simpler claim: whenever a child or young person becomes disappointed with or loses respect for their earthly father, they find it impossible to believe in the heavenly Father. Freud theorized that a child's psychological representation of their father is closely tied to their understanding of God, a notion further examined by several psychoanalysts. It is plausible to suggest that the atheist's disappointment in or resentment toward their father justifies their rejection of God's existence.⁽²⁾"

Vitz's hypothesis is situated in the Christian theological context, where the concept of God as the "Heavenly Father" is central. In Christianity, God is depicted in churches as a paternal figure with a long white beard. This concept is unique to Christianity and does not necessarily apply to other religions, such as Islam and Judaism. Therefore, Vitz's hypothesis could be interpreted as critiquing how Christianity has distorted the concept of God by linking belief in Him to the earthly father figure. This distortion may lead some Christians to abandon their faith when their relationships with their fathers deteriorate.

A broader interpretation might view atheism as a psychological deviation from innate human nature. It often stems from familial issues, such as troubled relationships with parents or one parent in particular.

"The decisive conclusion from Paul Vitz's study is that atheism is, for the most part, a psychological condition. This is a reality that atheists often fail to recognize. They are typically unable to escape their psychological state—referred to in the Qur'an as *al-hawā* (desires)—and are unaware of their distance from reason and logic unless they manage to detach themselves from their emotions and turn to rational thought."⁽³⁾

In his book, Vitz subtly acknowledged this idea, stating: "I propose that the primary barriers to belief in God are not rational but could be described as psychological. I am fully convinced that for every person whose mind is changed by rational argument, countless others are more significantly influenced by irrational psychological factors."⁽⁴⁾

John Pasquini went even further in addressing the psychological condition of atheists in his notable book *Atheist Personality Disorder*. In it, he presented a wealth of evidence demonstrating

(1) Freud's "Oedipus complex" theory posits that a child develops strong sexual desires for the mother while simultaneously harboring intense hatred and fear of the father, along with a desire to usurp his role. Freud believed this psychological complex influences an individual's relationship with God and religion. See: Nafsiyyat al-Ilhād (31–37). Vitz's theory omits this aspect, focusing instead on the child's disappointment in or resentment toward their father.

(2) Nafsiyyat al-Ilhād (38–39).

(3) Tamulāt fī al-Bawā'ith al-Nafsiyyah li'l-Ilhād (55).

(4) Nafsiyyat al-Ilhad (25).



psychological disturbances among atheists, such as their contradictory philosophies and the prevalence of deviant behaviors within atheist circles. Some of Pasquini's points were previously mentioned in the discussion on the negative effects of atheism.

Evaluation of Psychological Arguments

The psychological arguments presented by Western scholars are valuable and compelling, particularly those supporting the notion that humans are inherently predisposed to believe in God. When these studies are combined with the rational evidence previously discussed in relation to the argument of *fiṭrah*, they form a robust and original case for the existence of God.

However, the argument that atheism is a psychological disorder does not directly serve as evidence for God's existence. Simply demonstrating that something is a psychological problem does not necessarily affirm its opposite—namely, that God exists. Nevertheless, discussing these studies as a complement to the argument of *fiṭrah* is beneficial. Scientific research shows that humans are predisposed to believe in a Creator, which is the primary point. Meanwhile, other studies reveal atheism as a psychological anomaly and deviation from natural human disposition. As such, these studies serve as supplementary evidence rather than a foundational argument.

Western scholars have provided valuable evidence, observations, and studies on this subject. However, their conclusions are often influenced by preexisting philosophical or theological biases. These biases, as previously discussed, are not without their flaws. Muslims can, therefore, benefit from their scientific research while disregarding their interpretations. By doing so, the intended goal—establishing the validity of innate belief in God—is effectively achieved.



Section Six: Arguments Related to Mathematics

This chapter explores arguments derived from mathematics used by Western scholars to infer the existence of God. According to the Oxford Dictionary, mathematics is defined as: “The abstract science of number, quantity, and space, either as abstract concepts (pure mathematics), or as applied to other disciplines such as physics and engineering (applied mathematics)”⁽¹⁾.

From this definition, it is evident that mathematics is fundamentally an abstract science. It may be applied to either abstract concepts or to other disciplines concerned with tangible realities, such as physics. Thus, mathematics differs from cosmology, physics, chemistry, and biology, which directly study creation. Mathematics, by contrast, serves as a tool to understand these other sciences.

As a result, the nature of arguments derived from mathematics to prove the existence of God differs from those based on the natural sciences. The primary arguments from mathematics for God’s existence can be summarized in two key points:

1. The Consistency Between Mathematics and the Natural World as Evidence of the Creator.
2. The Mathematical Patterns in Nature as Evidence of the Creator.

Point One: The Consistency Between Mathematics and the Natural World as Evidence of the Creator

As discussed in earlier chapters, all of creation is marked by precision and perfection, pointing to the existence of the Creator. But there is another remarkable phenomenon: the human mind’s ability to comprehend and unravel the mysteries of the universe. As the renowned physicist

(1) Oxford Dictionary entry for Mathematics: <https://en.oxforddictionaries.com/definition/mathematics>



Albert Einstein⁽¹⁾ famously stated: “The most incomprehensible thing about the universe is that it is at all comprehensible.”⁽²⁾

The universe is, on the whole, comprehensible, and its scientific principles in cosmology, physics, chemistry, and biology can be explained mathematically—even though mathematics is an abstract discipline.

The alignment of this abstract science with the natural laws governing the universe is extraordinarily fascinating. Dr. Jason Lisle explains: “Notice that the laws of physics are highly mathematical in nature. They would not work if there were not also laws of mathematics. Mathematical laws and principles include the rules of addition, the transitive property, the commutative properties of addition and multiplication, the binomial theorem, and many others. Like the laws of physics, some laws and properties of mathematics can be derived from other mathematical principles. But unlike the laws of physics, the laws of mathematics are abstract; they are not ‘attached’ to any specific part of the universe. It is possible to imagine a universe where the laws of physics are different, but it is difficult to imagine a (consistent) universe where the laws of mathematics are different. The laws of mathematics are an example of a ‘transcendent truth.’ They must be true regardless of what kind of universe God created.”⁽³⁾

The human mind can uncover mathematical laws but does not invent them independently. Even if humanity had never discovered mathematics, the universe would still follow defined patterns governed by mathematical laws. This phenomenon has led some Western scholars to describe mathematics as the “language of creation.” Dr. Jason Lisle explains: “Some have supposed that mathematics is a human invention. It is said that if human history had been different, an entirely different form of math would have been constructed—one with alternate laws, theorems, axioms, etc. But such thinking is not consistent. Are we to believe that the universe did not obey mathematical laws before people discovered them? Did the planets orbit differently before Kepler discovered that $p^2=a^3$? Clearly, mathematical laws are something that human beings have discovered, not invented. The only thing that might have been different (had human history taken a different course) is the notation—the way in which we choose to express mathematical truths through symbols. But these truths exist regardless of how they are expressed. Mathematics could rightly be called the ‘language of creation.’”⁽⁴⁾

(1) Albert Einstein (1879–1955): A German physicist who later settled in the United States. Considered one of the greatest physicists of the 20th century, he won the Nobel Prize in Physics in 1921. See: <https://www.britannica.com/biography/Albert-Einstein>

(2) God’s Undertaker (59).

(3) A Pocket Guide to Logic & Faith, (75–76). By: Jason Lisle.

(4) Ibid. (76).



This extraordinary alignment cannot be attributed to blind chance because it is too precise to be explained by coincidence. Dean Overman notes: “Mathematics is a language, *une langue bien faite*, which fits extraordinarily well with the physical world. Einstein proposed the general theory of relativity from a strictly mathematical exercise years before it was demonstrated actually to work in the physical world. The agreement between the theory of relativity and the physical world has been confirmed to more than a trillionth percent precision. Precision to this remarkable degree between counterintuitive abstract mathematical reasoning and the physical world cannot be explained by chance alone.⁽¹⁾”

Modern atheists often attempt to explain human cognition through evolutionary theory, which is centered on the notion of the “struggle for survival.” Consequently, they strive to interpret every phenomenon in living beings as serving this purpose. However, the human mind’s ability to grasp an abstract discipline like mathematics has no apparent survival benefit. Dr. Paul Davies highlights this inconsistency: “If mathematical ability has evolved by accident rather than in response to environmental pressures, then it is a truly astonishing coincidence that mathematics finds such ready application to the physical universe. If, on the other hand, mathematical ability does have some obscure survival value and has evolved by natural selection, we are still faced with the mystery of why the laws of nature are mathematical. After all, surviving ‘in the jungle’ does not require knowledge of the laws of nature, only on their manifestations.⁽²⁾”

The challenge becomes even greater when considering the human ability to comprehend the subatomic world, an area unknown to the supposed ancestors of humanity according to evolutionary theory. Subatomic physics, only understood in recent centuries, can be described with precise mathematical formulations. Dr. John Polkinghorne reflects on this phenomenon: “Our ability to understand the physical world immensely exceeds anything that is required for the relatively banal purpose of survival. Think of the strange, counterintuitive subatomic world of quantum theory. If you know where an electron is, you cannot know what it is doing. That is Heisenberg’s uncertainty principle in a nutshell. The quantum world is totally unpicturable for us, but it is not totally unintelligible. I cannot believe that our ability to understand its strange character is a curious spin-off from our ancestors having had to dodge saber-toothed tigers. That seems even clearer when we recognize that it is mathematics which gives us the key to unlock secrets of nature. Mathematical beauty is a recognizable quality... Time and again we have found that it is equations with that indispensable character of mathematical beauty which describe the nature of the physical world. If you stop to think about it, that is a very significant thing to have discovered. After all, mathematics arises from the free rational exploration of the human

(1) A Case Against Accident and Self-Organization, (143).

(2) The Unreasonable Effectiveness of Science, as cited in A Case Against Accident and Self-Organization, (144–145).



mind. Yet it seems that our minds are so finely tuned to the structure of the universe that they are capable of penetrating its deepest secrets.⁽¹⁾”

Dr. John Polkinghorne’s argument directly challenges evolutionary atheists who claim that the human mind evolved solely for survival, with no other purpose. If this were true, how can the human intellect comprehend extraordinarily intricate matters and articulate them through abstract mathematics? Such capabilities contradict the premises of evolutionary theory. Just as the universe is finely tuned with incredible precision, as previously discussed, the human mind is also meticulously designed to unravel its mysteries.

This line of reasoning is both powerful and compelling. It suggests that the human intellect was created by a wise and omnipotent Creator who endowed it with the ability to reflect, reason, and comprehend the universe, formulating its laws through mathematics. Moreover, it highlights the fallacy of evolutionary theory, effectively addressing two critical issues with a single argument.

The Second Point: Mathematical Patterns in Nature as Evidence of the Creator

It has been repeatedly emphasized that this universe and everything within it is exquisitely fine-tuned. From the smallest atom to the largest galaxy, creation testifies to the argument of precision and order. Beyond mere perfection, however, scientists have uncovered an extraordinary feature of creation: intricate mathematical patterns that recur in the universe and in living organisms in astonishing ways. Among the most famous of these patterns is the Golden Ratio.

Understanding the significance of the Golden Ratio involves addressing three key questions:

1. What is the Golden Ratio?
2. Where does the Golden Ratio appear in creation?
3. How does the Golden Ratio point to the existence of the Creator?

The First Question: What is the Golden Ratio?

In mathematics, two quantities are said to be in the Golden Ratio (denoted by the Greek letter ϕ) if the ratio of their sum to the larger quantity is equal to the ratio of the larger quantity to the smaller one. Algebraically, it is expressed as follows:

Where the Greek letter phi (ϕ) represents the golden ratio. Its value is:

(1) Beyond Science: The Wider Human Context, (79–80). By: John Polkinghorne.

Or that it appears like this:

This golden ratio has been used by architects and artists for thousands of years. Archaeologists have discovered that the builders of the pyramids apparently designed them according to this ratio.

However, the most famous scholar who detailed this ratio was Leonardo Fibonacci⁽¹⁾, who wrote extensively about it and discovered what later became known as the “Fibonacci Sequence,” which is closely related to the golden ratio. This sequence is formed by each number being the sum of the two preceding ones. The sequence is as follows:

1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, 1597, 2584, 4181, 6765

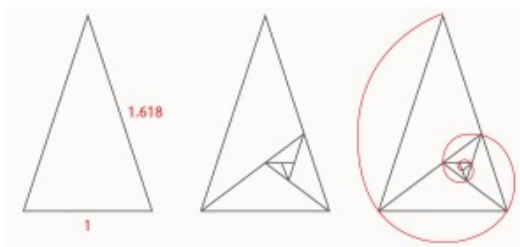
Scientists have found that this sequence relates to the golden ratio because $5 \div 3 = 1.6666$, $8 \div 5 = 1.6$, $13 \div 8 = 1.625$, $21 \div 13 = 1.61538$, and as the numbers in the sequence increase, they approach the golden ratio, especially after 40 iterations, where it becomes very close to this ratio.

This sequence, which approaches the golden ratio, can be observed in various geometric forms. Here are some examples of this:

The Golden Rectangle



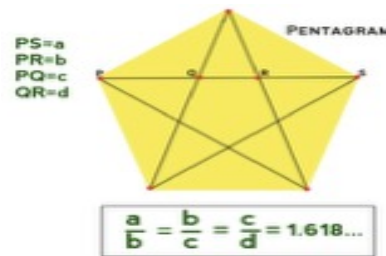
The Golden Triangle



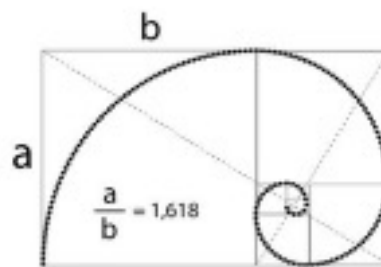
(1) Leonardo Fibonacci: an Italian mathematician of the Middle Ages, renowned as one of the most prominent mathematicians of his era. He passed away around the year 1250. For more details, see: <https://www.britannica.com/biography/Fibonacci>.



The Golden Pentagon



The Golden Spiral



Fibonacci's sequence can be applied to all these shapes, as utilized by engineers and artists throughout the centuries.

Question Two: Where Does the Golden Ratio Appear in Creatures?

What is remarkable is not only that engineers and artists use Fibonacci's sequence and the Golden Ratio but also that these patterns repeatedly appear in nature in a vast array of entities. Even more astonishing is their presence in some of the largest entities in the universe, as well as the smallest living organisms in biology. Since this phenomenon is among the most extraordinary aspects of the universe, it is worth delving into with visual illustrations and references to reliable scientific sources.

Firstly: Cosmology

A group of researchers, all of whom are professors of physics, published a scientific paper in the *Global Journal of Science Research*⁽¹⁾ titled: *Is Spacetime*⁽²⁾ *Fractal and Quantum Coherent*

(1) Global Journal of Science Research: A peer-reviewed American scientific journal that has published over 10,000 research articles.

(2) Spacetime: In physical sciences, a concept recognizing the union of space and time as a single entity. See the article Space-time in Britannica Encyclopedia: <https://www.britannica.com/science/space-time>



in the Golden Mean? They demonstrated in this paper that spacetime appears to be fractal and quantum-coherent in alignment with the Golden Mean⁽¹⁾.

Secondly: Astronomy

Professor Jan Boeyens⁽²⁾ authored a study titled *Commensurability in the Solar System* in the journal *Physics Essays*⁽³⁾. He highlighted how the Golden Ratio appears in the structure of certain spiral galaxies, such as galaxy M51. This was illustrated in his research with images captured by NASA of this galaxy.

It was also mentioned that the golden ratio appears in our solar system as well.

Thirdly: Chemistry

Professor Jan Boeyens, along with another scientist, co-authored a book titled *Number Theory and Periodicity of Matter*, a 374-page work discussing the appearance of the golden ratio and other mathematical patterns in chemistry.

Additionally, Professor Boeyens authored a scientific paper in collaboration with a colleague titled *Chemistry by Number Theory*, published in the journal *Structure and Bonding*⁽⁴⁾. In this book and paper, it was demonstrated that the golden ratio and the golden spiral appear in numerous chemical phenomena, such as atomic structures, electronegativity, bond order, and the theory of covalent bonding, among other aspects of chemistry. Since chemistry deals with the smallest types of creation, such as atoms and the molecules they form, it is astonishing that the golden ratio is found even in these incredibly minute creations.

(1) See: https://www.researchgate.net/profile/Mae-Wan_Ho/publication/272498624_Is_Spacetime_Fractal_and_Quantum_Coherent_in_the_Golden_Mean/links/54e723d90cf277664ff79bc0/Is-Spacetime-Fractal-and-Quantum-Coherent-in-the-Golden-Mean.pdf

(2) Jan Boeyens: A professor of chemistry from South Africa who authored or co-authored over 600 research papers. He passed away in 2015. See: https://www.up.ac.za/media/shared/Legacy/sitefiles/file/publications/2013/cas/cvprof_jan_boeyens.pdf

(3) Physics Essays: A peer-reviewed international journal publishing research articles in physics. See: <https://physicsessays.org/about.html>

(4) It is a scientific journal that publishes critical reviews of research related to chemical structures and their relationships.

https://www.researchgate.net/journal/0081-5993_Structure_and_Bonding

This is a link to the study:

<https://pdfs.semanticscholar.org/ba19/b33b3b9a01dd96ac551c72d2df3cdc7c2806.pdf>



Fourthly: The Human Heart

A master's thesis presented in the Department of Biology at the renowned Duke University in the United States, titled *The Golden Relationships: An Exploration of Fibonacci Numbers and Phi*, examined the appearance of the golden ratio in various creations, including the human body. One of the most notable findings, as cited by other scientists, was the presence of the golden ratio in the ventricles of the human heart.

Studies conducted on 30 Swedes and 30 Chinese revealed a mathematical relationship between the vertical and transverse dimensions of the left ventricle. The studies showed that the ratio is approximately 1.618. It was found that the absolute dimensions of a healthy heart are less significant than the ratio between these dimensions.

Moreover, the researcher highlighted scientific studies proving the presence of the golden angle in the optimal pump structure between the ascending aorta and the pulmonary trunk.

This same angular relationship is also found between the inflow and outflow axes of the right ventricular pathways of the heart.

These are some of the manifestations of the golden ratio in the human heart, as mentioned by Watson in his master's thesis⁽¹⁾.

Fifthly: DNA⁽²⁾

The researcher mentioned in his thesis the appearance of the golden ratio in DNA as well, specifically in its double helix structure.

The size of the DNA molecule is 21 Ångströms⁽³⁾ wide and 34 Ångströms long. The numbers 21 and 34 are part of the Fibonacci sequence, and their ratio, $34 \div 21 = 1.619$, approximates the golden ratio. This is illustrated in the following image:

The double helix also forms two wave troughs. The first wave measures 13 Ångströms, and the second measures 21 Ångströms. Both 13 and 21 are numbers from the Fibonacci sequence and $21 \div 13 = 1.615$. This is illustrated in the following image:

(1) See: *The Golden Relationships: An Exploration of Fibonacci Numbers and Phi* (32-33), by: Anthony Rayvon Watson, Duke University Biology Department, Master Thesis, 2017.

(2) See: *Ibid.* (35).

(3) The unit Ångström equals 10^{-10} meters. See: <https://www.britannica.com/science/angstrom>



This demonstrates the presence of the golden ratio even in the exceedingly small DNA structure, as explained by Watson in his research⁽¹⁾.

Sixth: The Plant World

The golden ratio appears abundantly in the plant world. Several mathematicians authored a scientific paper in the *International Journal of Mathematics Trends and Technology*⁽²⁾. This paper highlights the manifestation of the golden ratio in the structures of various plants. Among these are sunflowers, aloe vera, and pinecones. Details are as follows:

Sunflower: The arrangement of florets in the sunflower's head forms spirals based on the Fibonacci sequence, as illustrated in the image⁽³⁾.

Aloe Vera: Some species of cacti, such as Aloe Vera, exhibit clearly defined spirals. It has been observed that the numbers of these spirals follow the Fibonacci sequence, as shown in the image⁽⁴⁾.

Pine Cone: All pine cones grow in a spiral pattern from the base to the top, observed both clockwise and counterclockwise in pine trees. The pine cone is one of the clearest examples of the golden spiral, where it can be easily predicted to have eight spirals in a clockwise direction and thirteen spirals in a counterclockwise direction. Counting the spirals in both directions leads to two numbers from the Fibonacci sequence (0, 1, 1, 2, 3, 5, 8, 13 ...), as shown in the image⁽⁵⁾.

Seventhly: The Quantum World

Scientists have also discovered the golden ratio in the quantum world. German scientists, in collaboration with British universities such as Oxford, identified a coherence at the nanoscale in solid-state matter that demonstrates the golden ratio. Their findings were published in the esteemed journal *Science* in 2010. Professor Alan Tennant⁽⁶⁾, one of the contributors to this study, commented on this discovery: "Such discoveries are leading physicists to speculate that the

(1) See: The Golden Relationships: An Exploration of Fibonacci Numbers and Phi, by: Anthony Rayvon Watson, Duke University Biology Department, Master Thesis, 2017, (34-35)

(2) It is an international journal that publishes peer-reviewed research in mathematics and technology. See: <http://www.ijmttjournal.org>

(3) See: Fibonacci Number, Golden Ratio and their Connection to Different Floras, International Journal of Mathematics Trends and Technology (IJMTT) (September 2018)-Volume 61 Number 2 – (96-97)

(4) See: Ibid. (97 – 98).

(5) See: Ibid. (98).

(6) Alan Tennant: A professor of applied electromagnetics at the University of Sheffield in the UK. See: <https://www.sheffield.ac.uk/eee/people/academic-staff/alan-tennant>



quantum, atomic scale world may have its own underlying order. Similar surprises may await researchers in other materials in the quantum critical state”⁽¹⁾. This study not only confirmed the presence of order in the quantum world but also highlighted its alignment with the golden ratio, a truly astonishing phenomenon. It demonstrates that the golden ratio appears in vastly different creations, ranging from galaxies to atoms, as revealed by repeated scientific studies. The critical question that arises is: What best explains this order? Is it randomness or intentional creation?

Scientists in the West have used the presence of the golden ratio in nature as evidence of the existence of the Creator. For example, Fred Willson wrote an article titled *Shapes, Numbers, Patterns, and the Divine Proportion in God’s Creation*, in which he explored various mathematical patterns. He concluded the article with the following statement: “These shapes, numbers, spirals, and the divine proportion are ubiquitous in their presence throughout all of creation. They are found in living and nonliving phenomena. Their symmetry, beauty, and mathematical preciseness are evident in every aspect of nature... The only rational conclusion is that the Creator of the universe is a personal, intelligent Being, who created these things as a visible fingerprint of His invisible, yet personal existence”⁽²⁾. This conclusion is sound, though it incorporates terminology common in Christian theology, such as referring to the Creator as a “personal, intelligent Being,” which implies an entity with will, knowledge, and wisdom.

Dr. Carl Wieland⁽³⁾ and Russel M. Grigg⁽⁴⁾ co-authored an article titled *Golden Numbers*, concluding with a critique of those who dismiss the golden ratio’s implications for intelligent design: “Unfortunately, our young people are being indoctrinated in humanist/evolutionary fallacies which try to deny the logical conclusion of intelligent design. For example, it is commonly claimed that nature (chance) invented man’s mind, which invented mathematics. How then is it that we find the same mathematical patterns in nature as in that which appeals to our sense of beauty? Surely it is more logical to conclude that the connections exist because nature, mathematics, and the human mind, with its subtle sense of beauty, have one supreme link—they are all the created products of God”⁽⁵⁾.

(1) Article: Golden Ratio Discovered in a Quantum World, available at: https://www.eurekalert.org/pub_releases/2010-01/haog-grd010510.php

(2) Article: Shapes, Numbers, Patterns, and the Divine Proportion in God’s Creation, available at: <https://www.icr.org/article/shapes-numbers-patterns-divine-proportion-gods-cre>

(3) Carl Wieland: An Australian doctor and former director of the Creation Science Association. See: <https://creation.com/dr-carl-wieland-cv>

(4) Russel M. Grigg: An Australian chemist and researcher specializing in creation theory. See: <https://creation.com/russell-grigg>

(5) Article: Golden Numbers, available at: <https://creation.com/golden-numbers>



In summary, the recurring appearance of the golden ratio in nature cannot be attributed to chance or randomness. Instead, it must be the result of intentional creation driven by will, knowledge, and wisdom. This argument is remarkably strong and clear. Muslims should master its use to demonstrate the existence of God, especially in an era that places great emphasis on experimental science and mathematics. This argument is highly persuasive and nearly impossible for atheists to refute by attributing such phenomena to randomness.

Most discussions by Western scientists on this topic focus on purely scientific aspects, which can be utilized as they represent specialized expertise. While their theological conclusions are often correct in essence, they frequently include ambiguous or potentially misleading language. Muslims benefiting from their works should avoid such terminology and adhere strictly to clear and precise expressions grounded in Islamic teachings.



Part Three:

Their Empirical Arguments for the Existence of God

This chapter includes an introduction and two sections:

- **Section One:** The Argument of Answered Prayers.
- **Section Two:** The Argument of Miracles and Extraordinary Events



Introduction

This is the third chapter of the second section, discussing the arguments presented by Western scholars for the existence of God. This chapter focuses on empirical arguments for God’s existence. The title might seem unusual, as it is commonly understood that humans cannot perceive God with their five senses in this worldly life. Certain prophets, like Moses (peace be upon him) and Muhammad (r), directly heard the words of God during their lives, though such experiences were unique to them. Moreover, believers will see their Lord in the Hereafter, but seeing God is not possible in this life.

Thus, the “empirical arguments” referred to in this chapter do not involve directly perceiving God with the five senses but rather perceiving His tangible effects in creation, often referred to as *Divine providence*. Believers—whether Jews, Christians, or Muslims—believe that God did not create the universe and abandon it, as Deists claim. Instead, they hold that God manages His creation, answers prayers, performs miracles through His prophets and grants extraordinary acts (*karāmāt*) through His saints. Furthermore, there are real religious experiences and truths that can be sensed. The focus of this chapter is on using such empirical observations as evidence.

This chapter may resemble the previous chapter, which discussed scientific arguments for the existence of the Creator, as both involve using creation to infer the Creator’s existence. However, there are two key distinctions between the two chapters:

The First Distinction: The previous chapter addressed arguments derived from empirical science. A hallmark of empirical science is its *objectivity*. In other words, if one individual arrives at a conclusion, another should reach the same conclusion under the same circumstances. As a result, scientists often agree on numerous scientific matters despite their diverse cultures and backgrounds. Moreover, modern empirical science adheres to specific criteria, such as following the naturalistic methodology, as previously discussed. This approach excludes discussions about divine existence. Consequently, scientific arguments do not directly demonstrate the existence of the Creator but do so indirectly through logical proofs such as the cosmological argument or the argument from design.



In contrast, empirical arguments such as answered prayers and miracles are *subjective*, not objective. These arguments cannot be subjected to the standards of empirical science, which is built upon a naturalistic methodology.

The Second Distinction: Empirical arguments provide stronger evidence for Theism (*al-ulūhiyya*) than some scientific arguments, which may be used by both Theists and Deists alike. Empirical arguments like answered prayers and miracles demonstrate that the Creator directly manages human affairs. This is affirmed by the Qur'an and the Bible. On the other hand, some scientific arguments, such as the cosmological argument, only demonstrate the existence of a *First Cause* of the universe, something acknowledged by both Theists and Deists.

Thus, while scientific arguments are more universally accepted by both atheists and believers due to their empirical nature, empirical arguments are more compelling in establishing Theism than some scientific arguments.

The empirical arguments to be discussed in this chapter are answered prayers, miracles, and the confirmation of religious truths.



Section One: The Argument of Answered Prayers

The argument of answered prayers serves as empirical evidence for the existence, oneness, and lordship of the Creator. Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa’dī summarized this argument by stating: “Among the proofs of His Lordship and Oneness is His answering of prayers at all times. Creation cannot encompass all that He grants to supplicants and the responses He provides to those who call upon Him, whether they are virtuous or sinful, Muslim or non-Muslim. People often achieve countless desires without any apparent causes other than prayer, hope in Allah’s grace, and anticipation of His mercy. This is an observable proof at all times, denied only by the most obstinate and defiant.⁽¹⁾”

This argument appeals to both emotions and reason. How many individuals throughout history have raised their hands to the heavens, prayed to God, and found their prayers answered? This includes Muslims, non-Muslims, and even atheists. One famous saying in the West is, “There are no atheists in foxholes.”⁽²⁾ This saying implies not only belief in God during times of hardship but also that even atheists turn to God in moments of war and adversity, seeking His aid and calling upon Him.

Despite the clarity of this argument and the numerous examples of answered prayers, it does not appear to be a widely used argument among Western scholars. Their focus seems to lie more on addressing the objection regarding unanswered prayers than on presenting the argument of answered prayers.

(1) Al-Barāhīn al-‘Aqliyya ‘ala Waḥdāniyyat al-Rabb wa Wujūh Kamālīh (25).

(2) This phrase—“There are no atheists in foxholes”—is widely attributed to various individuals and remains common in Western countries. See: [There Are No Atheists in Foxholes](https://quoteinvestigator.com/2016/11/02/foxhole/).

<https://quoteinvestigator.com/2016/11/02/foxhole/>



Some indications of this argument can be found in the writings of figures such as Stanley Sjöberg⁽¹⁾. He mentioned the benefits of prayer and examples of answered prayers, urging atheists to try praying for a month to see the results for themselves⁽²⁾. He proposed that inviting atheists to faith could be achieved through the experience of prayer, which would ultimately lead them to believe in God. However, this approach is not a scientific use of the argument of answered prayers; it is more emotional in nature.

Professor John Polkinghorne addressed significant points related to this argument in his book *Science and Providence: God's Interaction with the World*. His most notable observations can be summarized in three points:

First Point: One does not imagine supplicating the Deist god or asking such a god for anything. Deists may glorify the Creator for the wonders of His creation but are unlikely to turn to Him in prayer⁽³⁾. Thus, the argument of prayer is distinct from some rational or scientific arguments, which may be used by both Deists and Theists alike. His observation is accurate because it is inconceivable for someone to pray to a being they do not believe intervenes in the universe or answers prayers. Nevertheless, seeking the Creator is innate, as previously mentioned, which implicitly highlights the incompatibility of Deism with human nature.

Second Point: Prayer is only conceivable if the supplicant exists in a universe with certain properties. Polkinghorne argued that prayer could not be effective in a mechanical world governed solely by deterministic conditions⁽⁴⁾. This was the prevalent scientific belief during the Enlightenment when Deism was widespread. However, Polkinghorne noted that modern empirical science has shown otherwise, demonstrating that this universe is compatible with answered prayers.

Third Point: He cautioned against conducting scientific experiments to measure the efficacy of prayer. Polkinghorne emphasized that prayer is not a mechanical process with predictable outcomes but rather a personal relationship between the supplicant and God. Only the one who prays truly understands how their prayer is answered. Moreover, prayer is a personal experience subject to individual interpretation, making general scientific studies on prayer challenging⁽⁵⁾.

(1) Stanley Sjöberg: A prominent Swedish pastor and missionary. See: <https://www.imdb.com/title/tt11041086/>

(2) See: *Tro och Vetskap* (14), by Stanley Sjöberg (Gospel Media, 2010).

(3) See: *Science and Providence: God's Interaction with the World* (80), by John Polkinghorne (Templeton Foundation Press, 2005).

(4) See: *Ibid.* (84).

(5) See: *Ibid.* (85, 87).

Polkinghorne's insights are generally valid. The argument of answered prayers not only supports the existence of a Creator but also affirms a Creator characterized by greatness, will, and wisdom—a Creator who designed a universe suited for such interaction. However, regarding his third point, further discussion will follow in addressing the objection concerning unanswered prayers later in this section.

Rational Formulation of the Argument of Answered Prayers

The argument of answered prayers can be rationally formulated as follows:

- **Premise 1:** The servant calls upon his Lord, and his supplication is answered.
- **Premise 2:** The answering of prayers necessitates the existence of a responder.
- **Conclusion:** Allah exists and answers the prayers of His believing servant.

Evidence for the First Premise: Sensory Experience and Mutawātir Reports

This premise is substantiated through sensory experience and reports of widespread and recurrent transmission (*mutawātir*). The details are as follows:

Sensory Experience: A person may directly perceive that their supplication has been answered or witness the supplications of others being answered. This phenomenon occurs frequently. Shaykh 'Abd al-Raḥmān al-Sa'dī, as previously mentioned, stated: "This is an observable proof at all times, denied only by the most obstinate and defiant.⁽¹⁾" This is a well-documented occurrence that countless individuals have witnessed for themselves or others.

Mutawātir Reports: Even if an individual neither prays nor witnesses the answering of prayers, the *mutawātir* reports—providing certainty—regarding the occurrence of answered prayers remain compelling.

For example, during the time of the Prophet ﷺ, Anas ibn Mālik (may Allah be pleased with him) reported: "People suffered a drought during the Prophet's ﷺ time. While he was delivering the Friday sermon, a Bedouin stood up and said, 'O Messenger of Allah, our wealth has perished, and our children are hungry. Pray to Allah for us.' The Prophet ﷺ raised his hands in supplication, and there was no cloud in the sky. By Him in whose hand is my soul, he had not lowered his hands before clouds like mountains formed and rain poured down. He did not descend from the pulpit until his beard was dripping with rain. It rained throughout that day, the next, and the following until the next Friday. Then that same Bedouin—or someone else—stood and said, 'O Messenger of Allah, buildings have collapsed, and wealth has drowned. Pray to Allah for us.' The Prophet ﷺ raised his hands and said, 'O Allah, around us and not upon us.' He gestured toward

(1) Al-Barāhīn al-'Aqliyya 'alā Waḥdāniyyat al-Rabb wa Wujūh Kamālihi (25).



the clouds, and they parted. The city became like a hollow, and the valley of Qanāh flowed for a month. No one came from any direction except to speak of the abundant rain.⁽¹⁾”

The events in this ḥadīth can be summarized as follows:

1. People were suffering from drought and hardship, and the sky was not producing rain.
2. A Bedouin requested the Prophet ﷺ to pray for rain, and rain immediately descended.
3. The rain continued for an entire week, which is uncommon in Medina.
4. The same Bedouin—or another person—returned the following week, asking the Prophet ﷺ to pray for the rain to stop, which he did, and the rain ceased over Medina.
5. Both incidents occurred during the Friday sermon in front of hundreds or thousands of witnesses.

These two incidents cannot be attributed to chance or natural phenomena because they are extraordinary occurrences. A skeptic might argue that these were isolated events in the Prophet’s ﷺ life and thus could, however unlikely, be coincidences. The response is that these are not isolated occurrences. Numerous examples of the Prophet’s ﷺ answered prayers exist. One researcher compiled 127 examples of answered prayers by the Prophet ﷺ in his work on the signs of prophethood⁽²⁾. Thus, there is no doubt that the ḥadīths concerning the Prophet’s ﷺ answered prayers have reached the level of *mutawātir*, providing necessary knowledge of their occurrence.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) remarked about the miracles of the Prophet ﷺ, including answered prayers and others: “These reports are found in the Qur’an and are also transmitted through *tawātur* (mass transmission), known to both the general public and the elite, such as the gushing of water from between his fingers, the multiplication of food, the groaning of the tree trunk, and so on. Reports of these events are *mutawātir* and widespread, passed down through generations by the ummah, one generation after another. In every generation, these miracles have been transmitted widely and are well-known. They have been narrated by more people than those who have narrated many parts of the Qur’an itself. Indeed, they have been reported and heard by more people than those who reported and transmitted many aspects of the Qur’an, such as the prostrations of forgetfulness in prayer or the details of *zakāh* and its obligations. Even the timing and numbers of prayers—although widely practiced—are not as extensively narrated as these miracles. For instance, the prostrations for

(1) Reported by Ṣaḥīḥ al-Bukhārī (933), Kitāb al-Jumu‘ah, Chapter on Asking for Rain During the Friday Sermon (2/12), and Ṣaḥīḥ Muslim (897), Kitāb Ṣalāt al-Istisqā’, Chapter on Supplication During Rain Prayer (2/612).

(2) See: *Dalā’il al-Nubuwwah* (1/355-480), by Sa‘īd ibn ‘Abd al-Qādir Bāshanfar (Dār Ibn Ḥazm, 1st ed., 1424 AH).



forgetfulness occurred only a few times and were witnessed only by those who prayed behind him on those occasions. Similarly, the rulings related to *zakāh* were heard and transmitted by only a limited group. However, these miracles were witnessed and narrated widely, with some who observed them directly conveying them to others. Therefore, the widespread and *mutawātir* transmission of the Prophet's ﷺ miracles is even greater than the transmission of prostrations of forgetfulness in prayer, which occurred only occasionally, or the rules of *zakāh*, which were heard by fewer people.⁽¹⁾

Anyone who denies *mutawātir* knowledge of historical events must reject most of human history, as many historical reports do not reach the level of *tawātur*. This would sever the present from the past.

This applies specifically to the answered prayers of the Prophet ﷺ. What then when we add the prayers of others, from Adam (peace be upon him) until today? Shaykh Ibn 'Uthaymīn (may Allah have mercy on him) commented on the ḥadīth of the Friday rain prayer: "Answered prayers have remained observable until today for those who sincerely turn to Allah and fulfill the conditions for acceptance."⁽²⁾

This phenomenon is not limited to Muslims; it also includes non-Muslims. As previously cited from al-Sa'dī: "Among the proofs of His Lordship and Oneness is that He answers prayers at all times. People cannot even enumerate what He grants to those who ask Him, nor how He responds to the supplications of the petitioners—be they righteous or sinful, Muslim or disbeliever."⁽³⁾

An article titled "*Is there evidence for answered prayer? Does God answer prayer?*" mentioned testimonies from millions of Christians throughout history claiming their prayers were answered⁽⁴⁾.

A person cannot reject the first premise of the argument unless they deny either sensory evidence or the *mutawātir* reports.

The second premise is supported by rational necessity: answered prayers cannot occur without an entity that responds. Therefore, the inevitable conclusion is as Allah says: **"Who answers the distressed when he calls upon Him, and removes evil, and makes you inheritors of the earth? Is there a deity with Allah? Little do you reflect!"** [*al-Naml*: 62].

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained: "That such great requests are answered by none but Him, Glory be to Him, indicates His Oneness, refutes any

(1) Al-Jawāb al-Ṣaḥīḥ li-Man Baddala Dīn al-Masīḥ (6/324–326).

(2) Sharḥ Uṣūl al-Īmān (18) by Muḥammad ibn Ṣāliḥ al-'Uthaymīn, (Dār al-Waṭan lil-Nashr, 1st ed., 1410 AH).

(3) Al-Barāhīn al-'Aqliyya 'alā Waḥdāniyyat al-Rabb wa Wujūh Kamālihi (25).

(4) See: <https://www.compellingtruth.org/evidence-answered-prayer.html>



argument for associating others with Him, and establishes that anything less than this is also answered solely by Him, without any partner.⁽¹⁾”

The Objection Regarding Unanswered Prayer

Western scholars have relatively little to say about the argument from answered prayers, but they do address the objection of unanswered prayers with noteworthy insights. This objection is ancient, with its roots going back 2,500 years to the philosopher Diagoras of Melos. He recounted how he had prayed to the supposed gods of Greece for the recovery of a lost manuscript but received no response, leading him to doubt their existence⁽²⁾. The lack of response from these alleged gods is not surprising, as Allah says: **“If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association.”** [Fāṭir: 14]

The issue, however, lies in the atheists’ skepticism toward unanswered prayers directed at the true Lord. Richard Dawkins, for instance, raised this objection in his book *The God Delusion*. In a chapter titled *The Great Prayer Experiment*, Dawkins discussed a study supported by the Templeton Foundation with a budget of \$2.4 million. Researchers conducted an experiment involving groups from various churches praying for the recovery of the sick. Dawkins, in his characteristic tone of derision, claimed that the study demonstrated no benefit from prayer, thereby rendering the expenditure futile⁽³⁾.

Response to Dawkins’ “Great Prayer Experiment”

Dawkins sought to scientifically establish that prayer is ineffective, arguing that this invalidates the existence of a God who answers prayers. However, Western scholars have responded to this objection from multiple perspectives:

First Perspective: It is inappropriate to subject prayer to scientific experiments. As noted earlier by Professor Polkinghorne, prayer is not a mechanical process with predictable outcomes but a personal relationship between the supplicant and God. Only the one praying truly knows how their prayer is answered. Furthermore, prayer is a deeply personal experience and subject to individual interpretation, making it difficult to conduct general scientific studies on the subject.

(1) Iqtiḍā’ al-Şirāṭ al-Mustaḳīm li-Mukhālafat Aşhāb al-Jahīm (2/225) by Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah (Dār ‘Ālam al-Kitāb, 7th ed., 1419 AH, ed. Dr. Nāṣir al-‘Aql).

(2) See: Western Atheism: A Short Story (32), James Thrower, (Amherst, NY: Prometheus, 2000).

(3) See: The God Delusion (85–90).



The author of the article *Is There Evidence for Answered Prayer?* noted that it is impossible to verify whether individuals in such studies genuinely prayed to God or how they prayed. Therefore, the absence of prayer's effect in some cases does not prove that prayer is ineffective⁽¹⁾.

Second Perspective: While studies may be used to explore prayer, they have demonstrated its benefits. Dawkins focused solely on one study, disregarding a broader body of research. Richard Deem⁽²⁾ summarized this broader evidence: “The newest prayer study is a meta-analysis that takes into account the entire body of empirical research on intercessory prayer (17 major studies). The new study showed that, according to American Psychological Association Division 12 criteria, intercessory prayer is classified as an experimental intervention that, overall, shows a small, but significant, positive effect.”⁽³⁾

Third Perspective: Dawkins' conclusion that God does not exist based on this study arises from his failure to distinguish between a necessary causal link and a personal causal link. Professors Scott Hahn and Benjamin Wiker explain: “There are two related errors in this type of reasoning. First, it confuses a necessary causal link with a personal causal link. For instance, if the pressure and temperature of a gas are proportional, increasing the pressure will necessarily increase the temperature. This is a necessary causal link. However, a personal causal link is different but no less real. For example, the existence of a benefactor and obtaining a grant from them are causally linked, but this does not mean that a benefactor's existence depends on fulfilling more than 50% of requests.

The error of the double-blind prayer experiment is that it treats God as a natural cause rather than a personal, rational being⁽⁴⁾. This is an unjust and manipulative approach, subjecting God to an experiment in a humiliating way⁽⁵⁾. While praying for healing is not an insult, framing such prayers within a manipulative experimental context is.⁽⁶⁾

(1) See: *Is There Evidence for Answered Prayer? Does God Answer Prayer?* Available at: <https://www.compellingtruth.org/evidence-answered-prayer.html>

(2) Richard Deem: An American medical microbiologist and missionary interested in critiquing atheism. See: <http://www.godandscience.org/apologetics/work.html>

(3) Scientific Evidence for Answered Prayer and the Existence of God: <http://www.godandscience.org/apologetics/prayer.html>

(4) Meaning that Allah is characterized by knowledge, wisdom, and will.

(5) It is correct to describe the method as humiliating; however, Allah, exalted be He, is not affected by the injustice of His servants—exalted is He above that—as He says: And they did not wrong Us but they wronged themselves. [Al-Baqarah: 57].

(6) Answering the New Atheism (57).



This response demonstrates that unanswered prayers in such experiments do not negate God's existence. On the contrary, answered prayers are a clear indication of a responsive Lord, while unanswered prayers may result from various reasons.

Obstacles to Answered Prayers

Western scholars have attempted to address reasons why prayers may not be answered. Among these efforts is what Professor William Lane Craig mentions in his book *Hard Questions, Real Answers*. He outlines five reasons why God might not answer a prayer:

1. **The supplicant is immersed in sin:** Being engulfed in sins can be a barrier to having one's prayers answered.
2. **Improper intentions:** Prayers aimed at fulfilling base or unworthy desires are less likely to be accepted.
3. **Weak faith:** Belief in God, reliance on Him, and hope for His response are crucial factors.
4. **Lack of sincerity:** Some individuals pray absentmindedly, indifferent to whether their prayers are answered or not.
5. **Impatience:** A supplicant may abandon prayer prematurely if they do not see an immediate response⁽¹⁾.

These points are valid, as the Qur'an and Sunnah provide evidence for these causes alongside others. However, Craig's foundation for discussing answered prayers is flawed. He begins his argument by citing statements⁽²⁾ attributed to Jesus (peace be upon him) in their altered scripture, such as:

- "Whatever you ask in My name, that I will do, so that the Father may be glorified in the Son" [John 14:13].
- "You did not choose Me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in My name the Father will give you" [John 15:16].
- "Very truly I tell you, my Father will give you whatever you ask in My name" [John 16:23].

Thus, in Christianity, the primary condition for answered prayer is invoking the name of Jesus, which constitutes *shirk* (idolatry). Allah informs us that shirk is a barrier to answered prayers, as stated: **"And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware?"** [Al-Ahqāf: 5].

(1) See *Hard Questions, Real Answers* (47–50).

(2) See: *Ibid.*, (43).



It is unsurprising, then, that prayers go unanswered among Christians, who are among the most polytheistic people. This is particularly evident among Catholics, as even Richard Dawkins mocked Catholics for calling themselves monotheists despite their belief in the Trinity, their claim that Mary is the mother of God, and their veneration of 5,120 saints, whom they invoke for all kinds of needs⁽¹⁾.

Nevertheless, Allah may answer the prayer of a distressed Christian, as He says: **“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil?”** [*An-Naml*: 62].

Similarly, Allah may answer the prayer of a sinner as a form of gradual punishment. The Prophet ﷺ said: “When you see Allah granting people what they ask for while they persist in disobedience, it is but a means of drawing them into destruction”⁽²⁾.

The argument from answered prayer is a strong sensory-based proof for the existence of Allah, overlooked by most Western scholars. While they have offered valuable critiques of objections to answered prayer, their discussions are often intertwined with their polytheistic and idolatrous beliefs, which diminish their value.

(1) See *The God Delusion* (55–56).

(2) Reported by Aḥmad, authenticated by Al-Albānī in *As-Silsilah As-Saḥīḥah*, no. 413).



Section Two: The Argument from Miracles

Miracles in Christianity

Miracles⁽¹⁾ hold a central position in Christian theology, and hence, Western scholars have paid more attention to this topic than to the argument of answered prayers. Due to the significant importance of miracles in Christianity, this discussion requires a detailed examination of the subject. Over time, Christian theologians have gone through various phases in their attitudes toward miracles, adopting differing definitions and interpretations of their implications for the existence of God. This section will provide a chronological overview of the Christian perspective on miracles, integrating the varying definitions based on historical stages and theological trends.

The Historical Context of Miracles

Miracles in the Christian Holy Scriptures

Christians divide their Holy Scriptures into two parts: the Old Testament and the New Testament. Both sections contain mentions of miracles. Examples from the Old Testament include the ten

(1) The term “miracles” in this chapter follows the Christian convention, encompassing both miracles attributed to prophets and the extraordinary feats of righteous people. Unlike in Islam, Christianity does not distinguish between “miracles” (mu’jizāt) and “karāmāt” (supernatural acts of pious individuals). This convention was sometimes adopted by early Islamic scholars as well. For example, Ibn Taymiyyah stated: “Many scholars of kalām do not call anything a miracle unless it is performed by prophets alone. They classify extraordinary acts of righteous people as ‘karāmāt.’ However, early scholars like Aḥmad and others used to call both prophets’ and saints’ extraordinary acts miracles, as long as the term did not specifically denote signs exclusive to prophets.” (Al-Jawāb Al-Ṣaḥīḥ, 5/419). Nonetheless, it is more appropriate to use Quranic terminology, such as ayah (sign), bayyinah (clear proof), and burhān (evidence). However, since this section examines the writings of Western scholars who frequently use the term “miracles,” this convention is retained. See: Al-Jawāb Al-Ṣaḥīḥ, (5/412).



plagues that Moses brought upon Pharaoh⁽¹⁾, the parting of the sea for the Israelites as Pharaoh and his soldiers pursued them⁽²⁾, Moses's miracles during the Israelites' wanderings⁽³⁾, and the collapse of the walls during the Israelites' conquest of Canaan⁽⁴⁾. Numerous other miracles are also mentioned⁽⁵⁾.

The New Testament places a much greater emphasis on miracles, many of which are attributed to Jesus Christ. Examples include raising the dead⁽⁶⁾, healing the sick⁽⁷⁾, and walking on water⁽⁸⁾. Additional miracles performed by the apostles are recorded in the *Book of Acts*⁽⁹⁾.

Miracles in Early Christianity and the Middle Ages

Miracles were vital in the early propagation of Christianity, with Christian preachers citing them as evidence of their faith's truthfulness (allegedly)⁽¹⁰⁾. Early church fathers, such as Origen⁽¹¹⁾ in the third century, claimed that miracles continued to occur even after the time of Christ and his apostles⁽¹²⁾. This position was later adopted by the Catholic Church, which attributed many miracles to saints⁽¹³⁾.

Augustine, one of the most influential theologians of early Christianity, devoted significant attention to miracles. He defined them as “anything that appears extraordinary and beyond the capability of human comprehension.” He also laid a theological foundation for understanding miracles, asserting that miracles do not contradict the regularity of nature. According to Augustine, what humans call “nature” refers to the regular patterns they observe, while what God does beyond these patterns is labeled a miracle. However, this does not mean that God acts

(1) See: Exodus, chapters 7–12.

(2) See: Exodus 14:6.

(3) See: Exodus 15:23–25 and 16:14–35.

(4) See: Joshua 6:6–25.

(5) See: <https://www.bible-history.com/old-testament/miracles.html>.

(6) See: John 11:38–44 and Luke 7:11–18.

(7) See: Luke 17:11–19 and Matthew 9:27–31.

(8) See: Matthew 14:24–27, Mark 6:47–50, and John 6:18–21.

(9) See: Acts 3:2–11, 5:1–10, 9:34, and 9:36–42.

(10) See: *Miracles and the Critical Mind*, by Colin Brown, (Fully Seminary Press, 2006), 4. This book is an excellent resource for understanding the perspectives of both proponents and critics of miracles.

(11) Origen was a Christian theologian from Egypt and one of the early influential figures in Christianity. He died in 254 CE. See: <https://www.britannica.com/biography/Origen>.

(12) See: *Origen: Contra Celsum* (63), by H. Chadwick, (Cambridge University Press, 1953).

(13) See: <https://www.catholic.com/tract/do-miracles-still-occur>.



contrary to a supreme law of nature, which surpasses human understanding. Thus, miracles are part of God's creation, distinguished from natural patterns only by their rarity. All phenomena, in Augustine's view, originate from God⁽¹⁾.

Thomas Aquinas, the second most prominent Christian theologian after Augustine, also discussed miracles extensively. While he generally agreed with Augustine's definition, he differed on certain specific points. Nevertheless, Augustine's perspective on miracles prevailed during the Middle Ages, where they held a high status within Christian theology⁽²⁾.

Discussion on Miracles During the Protestant Reformation

During the Protestant Reformation, Martin Luther and John Calvin strongly opposed many of the beliefs and rituals of the Catholic Church, including its excessive veneration of saints. Consequently, they diminished the significance of miracles, claiming that miracles ceased after the time of Christ's apostles and had no real impact on people's faith. While they did not deny the occurrence of prophetic miracles, they downplayed their importance⁽³⁾.

Spinoza's Objection to Miracles

In the Renaissance era, significant objections to miracles began to emerge, with Baruch Spinoza, a Jewish philosopher, becoming one of the first to publicly challenge them. In his 1670 book *Theological-Political Treatise (Tractatus Theologico-Politicus)*, Spinoza launched a vigorous critique of miracles and their implication for the existence of God. His primary argument was that the consistent laws of nature are among the strongest proofs of God's existence. He argued that if a miracle that defies these laws were to occur, it would undermine this consistency, thereby weakening the argument for God.

Spinoza maintained that the miraculous events described in the Christian Bible should not be taken literally. Instead, he viewed these accounts as stemming from the naïve thinking of ancient Jewish tradition and suggested that such extraordinary events could be explained through natural phenomena. For example, he argued that the ten plagues brought by Moses against Pharaoh were natural disasters, not divine miracles. Similarly, he pointed to the strong wind mentioned in the story of the parting of the sea, interpreting it as a natural occurrence. Thus, Spinoza concluded that miracles did not occur and could not serve as evidence for God's existence⁽⁴⁾.

(1) See: Miracles and the Critical Mind, (7–9).

(2) See: Ibid., (12).

(3) See: Ibid., (13 - 17).

(4) See: Theological-Political Treatise by Spinoza in The Portable Atheist, (21–25).



Christopher Hitchens revived Spinoza's arguments in his book *The Portable Atheist*, showcasing the enduring influence of Spinoza's critique to the present day⁽¹⁾.

When Isaac Newton published his groundbreaking work *Mathematical Principles of Natural Philosophy* (*Philosophiæ Naturalis Principia Mathematica*) in 1687, he reinforced the concept of the immutability of natural laws. He proposed a theory that we live in a mechanistic universe governed by fixed, unchanging laws. This view became widely accepted and significantly contributed to the rise of deism in the 18th century.

Deists rejected the notion of miracles, arguing that God created the universe and then left it to function autonomously, like a clock running without further intervention. This perspective dealt a severe blow to the belief in miracles⁽²⁾.

David Hume's Objection to Miracles

Despite the successive blows to the belief in miracles in the Western world, none was more significant than the critique by the skeptic philosopher David Hume. In 1748, Hume published his book *An Enquiry Concerning Human Understanding*, which focused on epistemology. He dedicated the tenth chapter of the book to miracles, later published separately under the title *Of Miracles*. Although he only wrote a few dozen pages on the topic, his work became the most famous critique of miracles in history⁽³⁾.

Hume's argument against miracles can be summarized as follows:

- He defined miracles as violations of the laws of nature.
- He argued that the laws of nature are consistent and have been attested by countless witnesses. In contrast, miracles are anomalies reported by only a few individuals. Therefore, consistent and universal testimony should be trusted over isolated exceptions.
- He maintained that supernatural events require extraordinary evidence to prove their occurrence. In the absence of such evidence, one must default to the assumption that the laws of nature remain constant.

Hume also provided two main reasons for rejecting belief in miracles:

First Reason: Hume observed that reports of miracles were more prevalent in less advanced societies and less common in more developed nations. This, he argued, indicated a connection between such claims and the naïveté of those reporting them.

(1) See: Ibid.

(2) See: Miracles and the Critical Mind, (47–55).

(3) See: Ibid., (79 – 80).



Second Reason: Hume argued that if miracles validate the truth of a specific religion, then miracles attributed to multiple religions are mutually exclusive. Since accounts of miracles exist across various faiths, these testimonies cancel each other out⁽¹⁾.

Hume's critique of miracles has been highly influential. Professor Antony Flew wrote an introduction to Hume's essay⁽²⁾. Christopher Hitchens included Hume's essay in his book *The Portable Atheist*⁽³⁾, and Richard Dawkins referenced it in his work *The God Delusion*⁽⁴⁾, demonstrating the enduring weight of Hume's argument among atheists to this day.

Contemporary Western Scholars' Assertions on Miracles

Several Christian philosophers of the 20th century offered a robust defense of miracles, establishing foundational principles to better understand them and to shield them from criticism by skeptics⁽⁵⁾. Their key contributions can be summarized in five main points:

First Point: Professor Roy Holland⁽⁶⁾ divided miracles into two categories: unexpected events and violations of natural law. Unexpected events, such as surviving what seems like certain death, can be explained naturally but are still considered miracles by the religious. Holland noted that some miracles in the Bible fall under this category⁽⁷⁾. This perspective aligns with Islamic teachings, where the signs (āyāt) of prophets encompass more than just supernatural occurrences. As Shaykh al-Islām Ibn Taymiyyah stated: “The conduct, morals, sayings, and actions of the Messenger ﷺ, his followers, the knowledge and religion of his nation, and the miracles of his pious followers are among his signs.⁽⁸⁾” These aspects are not violations of natural law, yet they are considered prophetic signs. Thus, David Hume's notion that miracles must involve breaches of natural laws is not a comprehensive definition.

Second Point: Professor Holland outlined two conditions for miracles that defy natural laws:

First Condition: Miracles must be events that are ordinarily impossible.

(1) See: Of Miracles, available at: <https://davidhume.org/texts/e/10>.

(2) See: Of Miracles, Introduction by Antony Flew, (Open Court Classic, 1985).

(3) See: Of Miracles by Hume in *The Portable Atheist*, (32–45).

(4) See: *The God Delusion*, (116–117).

(5) See: *Miracles and the Critical Mind* (174).

(6) Roy Holland: Professor of Philosophy at the University of Leeds, UK, specializing in the philosophy of religion, particularly miracles. He passed away in 2013. See: https://www.leeds.ac.uk/secretariat/obituaries/2013/holland_roy.html.

(7) See: *Miracles and the Critical Mind* (174 - 175).

(8) *Al-Jawāb al-Ṣaḥīḥ* (5/437).



Second Condition: Such miracles must have occurred. Holland emphasized that while miracles are not intellectually impossible, like the union of contradictions, they are naturally impossible. Their occurrence, therefore, points to a being beyond nature who caused them⁽¹⁾.

This is consistent with Islamic principles, which hold that miracles challenge human understanding but do not contradict reason⁽²⁾.

Third Point: Professor Ninian Smart⁽³⁾ explained that natural laws are generally fixed and unchanging, while miracles are isolated, non-repeating events. Thus, belief in miracles does not negate the stability of natural laws⁽⁴⁾. The atheist claim that belief in miracles invalidates natural science is unfounded.

Islam similarly upholds the existence of natural laws established by Allah, as demonstrated in verses like: **“It is He who created the night and the day and the sun and the moon; all (heavenly bodies) swim along, each in its orbit.”** [Al-Anbiyā: 33]. Acknowledging Allah as the creator of these laws also includes belief in His ability to suspend or override them to produce miracles for His prophets or saints as He wills. Dr. Jason Lisle pointed out the logical fallacy of a false dichotomy often employed by atheists: the claim that one must choose between believing in fixed natural laws or in miracles. He argued for a third possibility: nature operates under consistent laws, yet God can occasionally perform miracles that supersede these laws⁽⁵⁾.

Rejecting miracles on the basis that they violate natural laws is not a scientific claim but a philosophical one rooted in materialistic naturalism. Materialists view the physical universe as a closed system governed by immutable laws. However, for those who believe in a Creator, the occurrence of miracles poses no contradiction. As Professor John Lennox explained: “However, if, in order to account for the uniformity of nature, one admits the existence of a Creator, then that inevitably opens the door for the possibility of a miracle in which the same Creator intervenes in the course of nature. There is no such thing as a tame Creator who cannot, or must not, or dare not intervene in the universe he has created. So, miracles may occur ... I conclude, therefore, that there is no scientific, in-principle objection to the possibility of miracles. Surely, then, the open-minded attitude demanded by reason is now to proceed to investigate the evidence, to establish

(1) See: Miracles and the Critical Mind (175).

(2) See: Dar’ Ta’arūḍ al-‘Aql wa-l-Naql (1/83).

(3) Ninian Smart: Scottish professor of theology and comparative religion, renowned as one of the most significant scholars of religion in the 20th century. He passed away in 2001. See: <https://senate.universityofcalifornia.edu/files/inmemoriam/html/roderickniniansmart.htm>.

(4) See: Miracles and the Critical Mind (176–177).

(5) See: A Pocket Guide to Logic & Faith, (35).



the facts, and to be prepared to follow where that process leads, even if it entails alterations to our a priori views”⁽¹⁾.

The existence of precise and consistent natural laws serves as evidence of a knowledgeable and wise Creator who established these laws. Precision and perfection are indicators of the existence of the Creator. For one who believes in the Creator, the existence of miracles poses no issue. The matter rests on following the evidence: if evidence indicates the occurrence of miracles, then they have indeed occurred; if there is no evidence, the default assumption is that they have not occurred. But what is the nature of the evidence that points to the occurrence of specific miracles? Is it evidence derived from empirical science or from historical studies? The answer to this lies in the fourth point.

Fourth Point: Professor Ian Ramsey⁽²⁾ stated that miracles cannot be subjected to empirical science because empirical science deals with abstract and general concepts that nature operates under. Natural laws are general, while miracles belong to the realm of history, which addresses specific, defined, and personal events⁽³⁾. Therefore, anyone wishing to discuss miracles must use the historical method rather than the scientific method, as there are significant differences between the two approaches.

This argument is precise and valid, as atheists, due to their disproportionate veneration of empirical science, attempt to subject all events to this framework despite the fact that not all matters can be examined through empirical methods, including history. Miracles attributed to prophets and messengers are historical events, not scientific phenomena. Thus, for someone who intellectually and scientifically accepts the possibility of miracles, as outlined in the fourth point, their belief is based on historical methodology rather than scientific methodology. But what are the types of historical evidence? This is addressed in the fifth point:

Fifth point: Professor Richard Swinburne classified types of historical evidence into four categories:

1. Personal memories.
2. Testimonies of others.
3. Sensory artifacts.
4. Our understanding of what is considered possible.

(1) God’s Undertaker (206).

(2) Ian Ramsey: Anglican Bishop and Professor of Philosophy of Religion at the University of Oxford. He passed away in 1972. See: <https://www.darlingtonandstocktontimes.co.uk/weekend/features/8849280.print/>

(3) See: Miracles and the Critical Mind (186–187).



He explained that David Hume's critique primarily targeted the second and fourth categories. Hume's concept of possibility was tied to events conforming to natural laws, and when historical testimonies conflicted with this notion, he dismissed the testimonies. However, Professor Swinburne pointed out that if we personally witnessed supernatural events (the first category), it would influence our understanding of what is possible (the fourth category) and, consequently, our evaluation of historical testimonies. Additionally, physical remnants of certain miracles (the third category) might support the occurrence of such events⁽¹⁾.

Thus, Hume's lack of personal experience with supernatural phenomena and his subsequent position on all such occurrences does not necessarily make his stance correct. Further elaboration on these proofs will be provided when discussing the use of miracles as evidence for God's existence.

These five points are valuable and essential for understanding the reality of miracles and addressing atheist objections, which often involve the straw man fallacy⁽²⁾. They attribute beliefs or claims to theists that they neither make nor hold, undermining their arguments. This framework aids in using miracles as evidence for the existence of God.

C.S. Lewis's Argument for the Occurrence of Miracles

Professor C.S. Lewis presented a compelling argument for miracles and successfully brought the topic back into popular discourse. Lewis, one of Britain's most famous literary figures, sold over 100 million copies of his literary works⁽³⁾. Beyond this, he was a staunch defender of Christianity, particularly in his book *Miracles*, published in 1947. In this book, he skillfully addressed the subject of miracles in a manner accessible to the general public, avoiding overly complex philosophical and theological language. He also established a strong foundation for the possibility of miracles, making his perspective worthy of closer examination.

Lewis began his book by emphasizing the importance of first establishing the possibility of miracles before discussing specific instances. He argued that if someone fundamentally believes miracles to be impossible, they will not accept any miraculous event, even if it happens before their eyes. Instead, they will seek a natural explanation. This skeptical stance makes it even harder to convince such individuals of miracles in the past based on historical evidence. Thus, Lewis maintained that one must first convince others of the general possibility of miracles before providing evidence for any particular miracle⁽⁴⁾.

(1) See: *Miracles and the Critical Mind* (181–182).

(2) See the definition of this fallacy in the section dedicated to critiquing atheists' logical fallacies.

(3) See the article: "About C.S. Lewis," available at: <http://www.cslewis.com/us/about-cs-lewis/>.

(4) See: *Miracles* (1–4).



This reasoning is valid and aligns with what Allah states about those who rejected the messengers: “And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples. And no messenger would come to them except that they ridiculed him. Thus, we insert denial into the hearts of the criminals. They will not believe in it, even though the precedent of the former people has already occurred. And [even] if We opened to them a gate from the heaven and they continued therein to ascend, they would say, ‘Our eyes have only been dazzled. Rather, we are a people affected by magic.’” [Al-Hijr: 10-15]. Similarly, the disbelievers responded to the splitting of the moon with denial: “The Hour has come near, and the moon has split [in two]. But if they see a sign, they turn away and say, ‘[This is] passing magic.’” [Al-Qamar: 1-2].

Lewis then addressed the objection of skeptics that miracles contradict the immutable laws of nature. He emphasized the need for believers to clarify the nature of miracles, what nature itself entails, and what its laws represent. In his book, he divided people into two main groups:

1. **Naturalists** believe in naturalism, which is the view that nothing exists beyond nature and that it operates as a closed system.
2. **Supernaturalists** believe in supernaturalism—the view that nature is not a closed system and that other entities exist beyond it⁽¹⁾.

Lewis employed an effective method of challenging naturalism by highlighting its limitations and inability to explain everything. He provided two examples:

1. The inability to explain consciousness within naturalism.
2. The inability to account for objective morality that transcends the material world⁽²⁾.

By avoiding direct discussion of God at the outset, Lewis sought to lead atheists to acknowledge the existence of non-material phenomena. If they conceded this, it would pave the way for accepting the concept of miracles, as their source lies outside the material world. Lewis then proceeded to provide evidence for miracles and how they point to the existence of God.

This approach is effective with open-minded atheists, as they may accept the existence of non-material realities, which can lead them to believe in miracles. Many atheists, in fact, acknowledge that consciousness and objective morality are non-material. However, with obstinate atheists, such arguments may fail, as they often interpret consciousness in purely material terms—merely

(1) See: Ibid., (5–9).

(2) See: Ibid., (17–60).

the result of chemical processes in the brain—and hold alternative explanations for objective morality, as discussed in earlier sections⁽¹⁾.

Miracles as Evidence for God's Existence

Some Western scholars have used miracles as evidence of God's existence. Professor William Lane Craig mentioned that most Christian theologians do not use miracles as a primary argument for God's existence but rely instead on rational proofs. Miracles, according to them, serve as evidence for the validity of Christian theology⁽²⁾. For instance, miracles were seen in the Old Testament as proof of the truth of the prophets and messengers, and in the New Testament, they are emphasized as evidence of Christ's divinity. The resurrection of Christ is considered the most significant miracle, forming the foundation of the Christian faith. As Paul stated in his first epistle to the Corinthians: "And if Christ has not been raised, then our preaching is in vain, and your faith is also in vain." [1 Corinthians 15:14].

However, some Western scholars have indeed used miracles as evidence for God's existence, including Professor Daniel Bonevac⁽³⁾ and Professor Peter Kreeft.

Professor Bonevac authored an academic article titled *The Argument from Miracles*, where he used the following logical formulation to argue for God's existence:

1. By definition, miracles are events best explained by the existence of a supernatural power.
2. Certain possible events qualify as miracles.
3. Events of this kind have indeed occurred.

Conclusion: Therefore, a supernatural power exists⁽⁴⁾.

Professor Kreeft included the argument from miracles among his twenty arguments for God's existence, presenting a similar formulation with minor differences:

1. A miracle is an event whose only sufficient explanation is the extraordinary and direct intervention of God.
2. There are numerous well-attested miracles.

(1) Refer to earlier discussions on materialism, the argument from consciousness, and the argument from morality for further exploration of atheists' inconsistent stances on non-material realities, consciousness, and objective morality.

(2) Lecture: Doctrine of Creation Part 16: Rebutting Spinoza's Objections to Miracles, available at: <https://www.youtube.com/watch?v=Zn3Uv8hOkns>

(3) Daniel Bonevac: Professor of Philosophy at the University of Texas, specializing in metaphysics, logic, and literature. See: http://philosophical.space/Daniel_Bonevac/Welcome.html

(4) Article: 20 Arguments for God's Existence, available at: <https://strangenotions.com/god-exists/#9>



3. Therefore, there are several events whose only sufficient explanation is the extraordinary and direct intervention of God. Conclusion: Thus, God exists.

This second formulation is superior for two reasons:

1. The use of “God”: Unlike Bonevac’s reference to a “supernatural power,” Kreeft explicitly mentions God, which more directly aligns with the intended conclusion. Referring to a “supernatural power” could include entities other than God.
2. “Only sufficient explanation”: Kreeft’s wording implies greater certainty compared to Bonevac’s phrase “best explanation,” which leaves room for alternative interpretations.

While Kreeft’s formulation is stronger, both approaches share a drawback: their structure involves three premises and a conclusion, along with extended explanations of miracles within the argument itself. This lengthiness detracts from the conciseness and impact of the argument.

The Islamic Formulation of the Argument from Miracles

Miracles, or the signs and proofs of prophethood, primarily serve to confirm the authenticity of the prophets. However, they also provide evidence for the existence of the Creator and some of His attributes. In fact, they are among the strongest proofs of these truths. Imam Ibn al-Qayyim (may Allah have mercy on him) stated: “This method of inference is among the most robust, accurate, and indicative of the Creator, His attributes, and His actions. The connection between the proofs and their implications in this method is stronger than the connection between explicit rational proofs and their implications, as this method combines sensory and rational evidence. Its indication is inherently self-evident, which is why Allah refers to them as clear signs.⁽¹⁾”

As previously mentioned, the signs of the prophets are broader than just the supernatural phenomena; they include anything that demonstrates the truthfulness of a prophet. Thus, these signs can be categorized into two types:

1. Supernatural events that defy natural laws.
2. Other types of signs and proofs.

“Although the signs of prophethood are primarily directed at proving the claim of prophethood and messengership, they also—without doubt—indicate the existence of their originator and creator in two ways:

First: Among these signs are events that defy natural norms, which only the Creator of the heavens and earth, who governs the order of the world, can accomplish. The breaking of these

(1) Al-Şawā’iq al-Mursalāh (3/1197), By: Muḥammad ibn Abī Bakr, Ibn Qayyim al-Jawziyyah, (Dār al-‘Āşimah, al-ṭab‘ah al-ūlā, 1408 H. taḥqīq: ‘Alī ibn Muḥammad al-Dakhīl Allāh).



norms alongside the claim of messengership indicates the existence of a Lord capable of all things, who sent this messenger and validated him with these signs. This is in addition to their indication of the messenger's truthfulness.

Second: Other signs of prophethood confirm the truthfulness of the messenger, who informs us about the Great Creator and His majestic and perfect attributes. This leaves no doubt about His absolute lordship and greatness, let alone His existence.⁽¹⁾

It is important to differentiate between these two categories when using them as evidence for the existence of God, as they differ in their implications.

Formulation of the First Category

The first category can be articulated as follows⁽²⁾:

1. **Premise 1:** Miracles have indeed occurred.
2. **Premise 2:** If miracles have occurred, they serve as evidence of the existence of a Creator who caused them.
3. **Conclusion:** Therefore, the Creator exists.

This formulation is concise and straightforward, avoiding unnecessary complexity or ambiguous language. The evidence for the two premises is as follows:

Evidence for the First Premise

This includes sensory evidence and *mutawātir* (mass-transmitted) reports. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated: "These wonders and signs given to the prophets can sometimes be known through mutawātir reports, even if we do not observe any of their remnants, and at other times, through direct observation of their remnants. As Allah said: 'And Aad and Thamud—it has become clear to you from their ruins...' [Al-'Ankabūt: 38], and He also said: 'So those are their houses desolate because of the wrong they had done.' [Al-Naml: 52]."⁽³⁾

From this statement, we derive that sensory evidence is divided into two types:

1. **Direct observation of the supernatural events:** This is for those who were present during the time of the prophets or witnessed the miracles of the righteous. Saints' miracles are also considered signs of prophethood. Shaykh al-Islam stated: "As for the miracles of the saints, they too are among the signs of the prophets, as they testify to the prophethood of those they

(1) Al-Adillah al-'Aqliyyah wa al-Naqliyyah 'alā Uṣūl al-I'tiqād (281–282).

(2) This formulation is useful but not in line with the approach of logicians.

(3) Al-Nubuwwāt (1/514).



follow.⁽¹⁾”

2. Observation of the remnants of these miracles: This aligns with what Professor Richard Swinburne discussed regarding the four types of historical evidence. Shaykh al-Islam supported this by referring to the visible remnants of ‘Aad and Thamud. Further discussion on historical evidence will follow in the next section, God willing.

Those who have not personally witnessed these supernatural events or their remnants cannot reject the evidence of *mutawātir* reports, as they constitute definitive knowledge that must be accepted. Many of the reports of the Prophet Muhammad’s (ﷺ) miracles fall into this category. Shaykh al-Islam Ibn Taymiyyah stated regarding the multitude of witnesses to the Prophet’s miracles: “The manifestation of these signs, which are proofs and indications of prophethood, was well-known among the general and specific members of the Ummah in every era, more so than the well-known *mutawātir* reports. These signs are more deserving of being considered *mutawātir* than those reports. The transmitters of these signs include the scholars, and they are recorded in books of hadith, tafsir, biographies, and jurisprudence. These accounts are agreed upon by rational and knowledgeable individuals to be more authentic than other transmitted reports.”⁽²⁾

He further said about the multitude of those who witnessed the Prophet’s miracles: “These signs, some of which we have mentioned, occurred in the presence of large groups of people. For example, the multiplication of food during the Battle of the Trench was witnessed by thousands of men and women at the trench.”⁽³⁾

This phenomenon is not limited to the Muslim Ummah alone; reports of extraordinary occurrences are also *mutawātir* in other nations. Professor William Lane Craig mentioned that one of the best books addressing this subject is *Miracles: The Credibility of the New Testament Accounts*. This work, spanning two volumes, focuses on documented and widely transmitted reports of miracles and extraordinary events across the world⁽⁴⁾.

Interestingly, David Hume himself acknowledged that testimonies of miracles exist in all religions and nations. From this, he derived one of his objections, arguing that these religions contradict one another, making it impossible to accept all testimonies, thus invalidating them collectively. However, this objection is flawed, as the reports of such miracles fall into two categories:

(1) Ibid., (2/801–802).

(2) Al-Jawāb al-Ṣaḥīḥ (6/334).

(3) Ibid., (6/355).

(4) See the lecture: Doctrine of Creation Part 16: Rebutting Spinoza’s Objections to Miracles

<https://www.youtube.com/watch?v=Zn3Uv8hOkns>



1. **Reports attributed to prophets and messengers in earlier scriptures:** These present no issue for verification, as the Qur'an narrates numerous miracles of previous prophets.
2. **Reports attributed to individuals after the prophets and messengers, such as extraordinary feats performed by certain saints:** If such events are witnessed or reliably transmitted, they can be explained as resulting from demonic influences. Muslims do not deny the occurrence of phenomena that contradict natural laws at the hands of non-Muslims, but these extraordinary events are always within the capabilities of humans or jinn. Shaykh al-Islam Ibn Taymiyyah stated, "The feats of magicians, soothsayers, polytheists, and innovators from among the followers of religions never exceed what is within the power of humans and jinn. The miracles of the prophets cannot be replicated by either humans or jinn.⁽¹⁾" For example, a religious figure from another faith might fly through the air with the help of jinn, defying gravity, but this act relies on their assistance.

Therefore, reports of such extraordinary occurrences in various religions are not evidence that all such reports are invalid. Instead, they demonstrate the fallacy of naturalism. Naturalism denies the existence of anything supernatural, while Hume and those like him claim that human experience consistently supports the unbroken nature of natural laws. Yet, Hume himself admits to testimonies from different religions and nations of their violation. What contradiction could be greater than this?

Evidence for the second premise: This lies in the rational necessity of inferring the Creator from creation. In fact, the evidence provided by miracles for the existence of the Creator is stronger than the evidence provided by ordinary creation. Shaykh al-Islam Ibn Taymiyyah said, "The miracle, which is an act that defies natural laws, in itself indicates the existence of the Creator, just as ordinary phenomena do. However, it is more specific in its indication. Ordinary events do not demonstrate the Creator as profoundly as extraordinary ones do. Hence, extraordinary signs invoke unparalleled glorification, praise, and awe of the Creator. They instill a humility in people's hearts that surpasses what is invoked by ordinary occurrences. These are fresh signs, deserving their due recognition, which not only establish the truthfulness of the messenger but also confirm the Lordship and messengership of God.⁽²⁾" He also said, "The signs used to prove the existence of the Creator affirm miracles equally, if not more. If the truth of the messenger is necessarily established by these miracles, then one who disputes the existence of a Creator who disrupts natural laws and alters the world's order must acknowledge the Creator's existence through the extraordinary miracle performed by the claimant of prophethood. The transformation of the staff into a serpent demonstrates the existence of an all-powerful, all-

(1) Al-Nubuwwāt (2/1081).

(2) Majmū' al-Fatāwā (11/379).



knowing, and wise Creator more emphatically than the re-creation of a human from a sperm-drop. If the latter is evidence of the Creator, the former is even more so.⁽¹⁾

The conclusion derived from the two premises is the undeniable existence of the Creator, Glorified and Exalted be He.

The Second Formulation

The formulation for this section can be presented as follows:

1. **Premise One:** There is evidence for the truthfulness of the Messenger ﷺ.
2. **Premise Two:** The truthful and trustworthy one states that the One who sent him is Allah.
3. **Conclusion:** His claim to be a Messenger of Allah is truthful and accurate, which is evidence for the existence of Allah⁽²⁾.

This approach is effective and beneficial and can be used in relation to many of the signs of the prophets that are not supernatural in nature. These premises do not require extensive evidence but rather the presentation of examples demonstrating the truthfulness of the Messenger ﷺ and his claim to prophethood. Islamic scholars' works on *Dalā'il al-Nubuwwah* (Proofs of Prophethood) are replete with such examples.

“Prophethood is claimed either by the most truthful of the truthful or the most deceitful of the deceitful and discerning between the two is not difficult except for the most ignorant of the ignorant. The circumstances surrounding each of them reveal the truth, as their conditions are apparent in what they say, command, and do. A false claimant of prophethood manifests ignorance, immorality, and the influence of devils to such an extent that even a basic observer can distinguish between them. A true prophet, on the other hand, demonstrates in their statements, actions, and commands clear indicators of truthfulness”⁽³⁾.

Anyone who examines the life of the Prophet ﷺ and the signs of his truthfulness with an open heart will be compelled to acknowledge his truthfulness. And once his truthfulness is affirmed, it becomes necessary to accept his statements about being sent by Allah. Thus, evidence for the existence of the Creator is established. Shaykh al-Islām Ibn Taymiyyah explained: “This is the method of the *salaf* (righteous predecessors) among the imams of Islam in arguing for the knowledge of the Creator and the origination of the world. If the Prophet's truthfulness is proven

(1) Dar' Ta'āruḍ al-'Aql wa al-Naql (9/43–44).

(2) Dalā'il al-Rubūbiyyah (65).

(3) Sharḥ al-'Aqīdah al-Ṭahāwiyyah (140–141), by Ibn Abī al-'Izz al-Ḥanafī.



through miraculous signs, it becomes obligatory to accept his reports about the unseen and his invitation to *tawḥīd* (monotheism) and belief in the attributes and speech of Allah”⁽¹⁾.

The Conclusion of the Argument from Miracles

The argument from miracles is among the strongest proofs for the existence of Allah, as highlighted by Islamic scholars. Western scholars have extensively discussed miracles, blending rigorous foundations and useful refutations of skeptics with their theological deviations. Their valuable insights often stem from their prolonged struggle against those denying miracles, enabling them to develop expertise in certain foundations and objections.

However, their erroneous views in this field are vast, especially since many Christians view the miracles of Jesus ﷺ—on which they focus the most—not as evidence for a Creator but as proof of Jesus’s divinity. Furthermore, those who rely on miracles as evidence for the existence of God often use arguments laden with numerous premises and ambiguous expressions.

A Muslim can benefit from their expertise but must exercise great caution when engaging with their works in this domain

(1) Dar’ Ta’āruḍ al-‘Aql wa al-Naql (8/352).



Chapter Three:

Responses of Western Scholars to Atheist Objections

This part comprises three parts:

1. **Part One:** Responses of Western scholars to the intellectual objections of atheists.
2. **Part Two:** Responses of Western scholars to the scientific objections of atheists.
3. **Part Three:** Responses of Western scholars to the emotional objections of atheists.



Introduction

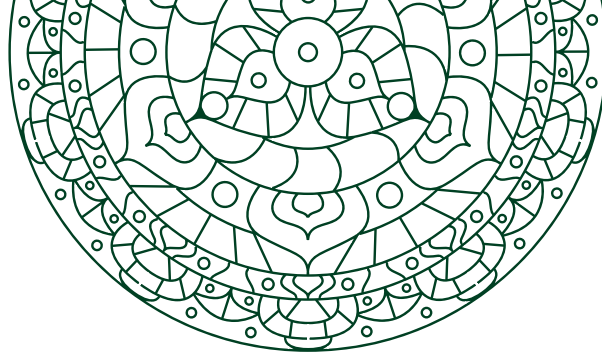
This section addresses the responses of Western scholars to the objections raised by atheists. Given that the primary goal of the New Atheists is to eradicate religions and undermine the faith of believers through various means, their objections are numerous and nearly impossible to comprehensively enumerate. They leave no aspect of religion untouched in their efforts to sow doubt.

Accordingly, it is not feasible to cover all atheist objections in this section. Instead, it focuses on the most prominent and well-known objections, presenting the responses of Western scholars to these.

The section is divided into three parts:

1. **Part One:** Responses of Western scholars to the intellectual objections of atheists.
2. **Part Two:** Responses of Western scholars to the scientific objections of atheists.
3. **Part Three:** Responses of Western scholars to the emotional objections of atheists.

This categorization is approximate since some intellectual objections also encompass scientific aspects, while others may involve emotional dimensions as well.

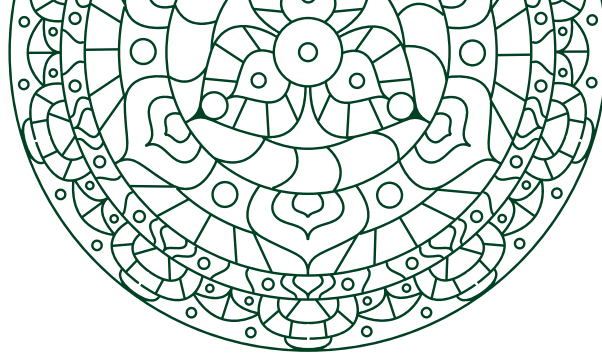


Part One:

Responses of Western Scholars to the Intellectual Objections of Atheists

This chapter includes an introduction and nine sections:

1. **Section One:** Responses to the objection of incompatible attributes.
2. **Section Two:** Responses to the objection: “Who created God?”
3. **Section Three:** Responses to the objection of the impossibility of seeing God.
4. **Section Four:** Responses to the objection of the contradiction of omnipotence.
5. **Section Five:** Responses to the objection of inconsistent revelation.
6. **Section Six:** Responses to the objection of the incomprehensibility of God.
7. **Section Seven:** Responses to the Objection of Russell’s Teapot.
8. **Section Eight:** Responses to the objection of non-belief.
9. **Section Nine:** Responses to the objection of poor design.



Introduction

This part addresses the intellectual objections of atheists, which are numerous and varied. Western scholars have provided strong and well-reasoned responses to many of these objections. However, some of these responses are intertwined with their theological and philosophical stances, necessitating evaluation and correction. This part will explore and refine these responses, God willing.



Section One:

Responses to the Objection of Incompatible Properties

It was previously mentioned in the introduction to this book that there is disagreement among researchers regarding the definition of atheism in English. Some define it as “the absence of belief in the existence of the Creator,” while others define it as “the absence of belief in the deity upheld by theists.” Theists adopt a worldview known as *Theism*, which “rests on the belief in a being with perfect attributes, whose nonexistence is intellectually impossible because its absence entails logical impossibilities. Since logical impossibilities are unrealizable in reality... When theism is invoked in contemporary debates, it generally refers to Judaism, Christianity, and Islam, although it is broader and includes explicitly pluralistic religions.⁽¹⁾”

Theists believe the Creator possesses attributes of perfection—although they differ among themselves regarding which attributes to affirm. Atheists, on the other hand, raise numerous objections to divine attributes, referring to these as the *Incompatible-properties argument* or *Impossibility arguments*⁽²⁾. Their aim is to argue that it is intellectually impossible for the Creator to possess one or more attributes. The objections in this regard are numerous, with detailed examples discussed in this and the next chapter.

This section addresses the root of the objection concerning incompatible properties and is divided into four subsections:

1. The stance of Jews and Christians on divine attributes.
2. Explanation of the incompatible-properties objection.
3. Responses by Western scholars to the objection.
4. Evaluation of these responses.

(1) Barāhīn Wujūd Allāh (59).

(2) See: “Impossibility Arguments” by Patrick Grim, in *The Cambridge Companion to Atheism* (199).



First Subsection: The Stance of Jews and Christians on Divine Attributes

The positions of Jews and Christians regarding divine attributes are inconsistent. While their sacred scriptures ascribe imperfections to the Creator, most of their later sects and prominent scholars lean toward denying attributes altogether. The explanation is as follows:

Jews and Christians revere the scriptures attributed to Moses (peace be upon him). “The Torah speaks in various places about the greatness of God, befitting His majesty and magnificence. Among such passages is: ‘Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart’ [*Deuteronomy 6:4–5*]. ... God Almighty is incomparable, as Moses [as they attribute to him] states: ‘There is none like God’ [*Deuteronomy 34:36*]. However, in numerous passages—too many to count—the Torah portrays God as a human-like being, attributing to Him human qualities, deficiencies, and even errors and misguidance, exalted is He far above that. In the largest Catholic church in Rome, St. Peter’s Basilica, Michelangelo painted an image of God resembling a human.

The descriptions of God, as depicted by the authors of the Old Testament, extend to depictions like those in Daniel’s vision, portraying Him with a head and white hair: ‘The Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was like wool. His throne was flaming with fire’ [*Daniel 7:9*].⁽¹⁾”

In summary, the scriptures held sacred by Jews and Christians describe the Creator as possessing human-like qualities, resembling an extraordinarily powerful man.

This also applies to the rabbis who authored the Talmud. In their depiction of the divine, they “attribute many contradictory qualities to God, likening Him to creation and ascribing attributes that do not befit divinity or lordship. According to them, God eats, drinks, rests, weeps, regrets His actions, forgets, remembers, studies the Talmud with the rabbis, shares His views on legal matters with them, and rejoices when they prevail over Him. He is described as the father of the Israelites, angered when they are angry, and bound by a covenant that designates them as His chosen people. He walks before them as a father does with his children, visits their sick, and mourns the calamities and hardships that befall them. Exalted is He above what they attribute to Him.”⁽²⁾

While such descriptions, which evoke revulsion, are present in Jewish sacred texts, many Jews were influenced by Greek philosophy and adopted the doctrine of negation of attributes (*ta’ṭīl*).

(1) Hal al-‘Ahd al-Qadīm Kalimat Allāh? (89–91), by Dr. Munqidh Maḥmūd al-Ṣaqqār, (Dār al-Islām li-l-Nashr wa-l-Tawzī’, 1st ed., 1428 AH).

(2) Al-Talmūd wa-Mawqifuhu min al-Ilāhiyyāt – ‘Arḍ wa-Naqd (2/862–863), by Abū Bakr Muḥammad Thānī, (Al-Jāmi‘ah al-Islāmiyyah, 1433 AH).



Philo of Alexandria, a first-century Jewish philosopher, was the first Jew to attempt to systematize Jewish beliefs, allegorizing the Torah's texts⁽¹⁾.

Philo lived before the compilation of the Talmud, and the rabbis who authored it did not adopt his views on negation and allegorization; instead, recording the aforementioned grotesque descriptions.

However, when Jews lived among Muslims, some adopted the views of Muslim philosophers and *mutakallimūn*. Among the most notable was Moses Maimonides, who denied many divine attributes in his book *Dalālat al-Ḥā'irīn* (*Guide for the Perplexed*), which he wrote in Arabic⁽²⁾.

Maimonides formulated thirteen principles of faith for Jews, making them the pillars of their belief. The third principle states: "I believe with complete faith that the Creator, blessed is His name, is not a body, nor is He affected by physical properties, nor does He resemble anything at all."⁽³⁾ This statement reflects the influence of theologians who negated divine attributes. Maimonides' thirteen principles have since become foundational for Orthodox Jews up to the present day, indicating the dominance of the doctrine of negation among them⁽⁴⁾.

The Christians also include the Torah's books in what they call the Old Testament of their Bible. Hence, the previously mentioned texts in the first section are also sacred to them. It was noted earlier that some depict God in human-like images in their churches. At the same time, however, major theologians among them have adopted the doctrine of negation.

The early Church Fathers, in the first centuries following the emergence of Christianity, were influenced by Greek philosophies through the Jewish philosopher Philo. Apophatic theology—negative theology—became prominent, emphasizing the description of God through negative attributes⁽⁵⁾. Among such theologians advocating negation were Saint Augustine and Thomas Aquinas, who interpreted the texts of their sacred scripture accordingly⁽⁶⁾.

(1) See: *Al-Talmūd wa-Mawqifuhu min al-Ilāhiyyāt* (2/846–847).

(2) See: *Dalālat al-Ḥā'irīn* (116–125, 136–144), by Mūsā bin Maymūn, (Maktabat al-Thaqāfah al-Dīniyyah, 2nd ed., 1429 AH).

(3) *Dalālat al-Ḥā'irīn* (2/852).

(4) See: *The Limits of Orthodox Theology: Maimonides' Thirteen Principles Reappraised* (1–14), by Marc B. Shapiro, (Littman Library of Jewish Civilization, 2011).

(5) See: *Hidden God and Hidden Self*, by Bernard McGinn, in *Histories of the Hidden God: Concealment and Revelation in Western Gnostic, Esoteric, and Mystical Traditions* (87–88), ed. April DeConick and Grant Adamson, (Routledge, 2014).

(6) See the same source (91, 93–94).



The Catholic Church regards Thomas Aquinas as the most significant theologian of all time, with Augustine ranked second⁽¹⁾. Thomas Aquinas was among the staunchest proponents of apophatic theology, embracing the concept of divine simplicity. According to this doctrine, God is a simple being devoid of affirmative attributes and described instead through negations. Positive attributes can only be ascribed to God analogically⁽²⁾.

Some contemporary Christian theologians have rejected divine simplicity, asserting instead that God is a personal being with affirmative attributes. While some of these attributes may be shared with humans, they maintain that these attributes are infinitely greater and more perfect in God⁽³⁾.

Professors William Lane Craig and J. P. Moreland, two prominent contemporary Christian philosophers and theologians, advocate interpreting divine attributes in the Bible through perfect being theology⁽⁴⁾, which posits that God is the greatest and most perfect conceivable being. They affirm certain divine attributes within this framework, including eternity, omniscience, omnipotence, and goodness⁽⁵⁾. At the same time, they maintain that God is spiritual, incorporeal, and immaterial⁽⁶⁾, thereby rejecting literal interpretations of anthropomorphic descriptions in their scripture, such as face and hands.

Thus, Christians exhibit a spectrum of negation when describing divine attributes. How, then, do they reconcile negation with their depictions of God? Representations of their deity began to appear in the fourth century CE. Many theologians opposed these images, adhering to the doctrine of negation, while others tolerated them, arguing that God had revealed Himself in such forms through dreams and visions⁽⁷⁾. Examples include the visions of Daniel in the Old Testament.

In summary, Jews and Christians demonstrate inconsistency in their beliefs about divine attributes. While their scriptures attribute deficiencies to God and Christians depict God in their churches, their prominent theologians and later sects lean toward negation and reinterpretation. Nevertheless, some Christians affirm certain divine attributes, which atheists have critiqued, as discussed in the following section.

(1) See *Atheism: A Short Introduction* (48).

(2) See *Philosophical Foundations for a Christian Worldview* (524–526), by William Lane Craig and J. P. Moreland, (IVP Academic, 2003).

(3) See *Atheism: A Short Introduction* (57).

(4) *Philosophical Foundations for a Christian Worldview* (501).

(5) See the same source (511 - 532).

(6) See the same source (507).

(7) See: “The Invisible Christian God in Christian Art,” by Robin M. Jensen, in *Histories of the Hidden God* (218–231).



Subsection Two: The Formulation of the Incompatible Properties Argument

Professor Gavin Hyman, in his book *A Short History of Atheism*, dedicated a chapter titled “The God that Modern Atheism Rejects” to discuss the dominance of apophatic theology among Christians in the Middle Ages. He explains how modern philosophy, led by thinkers such as Descartes, reshaped Western epistemology, with subsequent philosophies like those of Immanuel Kant and David Hume contributing to the rejection of analogical descriptions of God. The critiques of philosophers from the seventeenth to the nineteenth centuries significantly weakened apophatic theology.

Professor Hyman notes that when contemporary theologians revised their stance on divine attributes, describing God as a personal being with affirmative attributes, it invited criticism from modern atheists⁽¹⁾. Whereas Enlightenment philosophers concentrated on critiquing apophatic theology, modern atheists have targeted the second theological stance prevalent among Christians.

The study of divine attributes gained significant traction among philosophers in the latter half of the twentieth century⁽²⁾. Some of these philosophers, being religious, wrote in defense of these attributes, while atheist philosophers critiqued and rebutted them.

From these studies emerged the incompatible properties argument, formulated by some atheists as a case for positive atheism. For instance, Professor Michael Martin, in his renowned book *Atheism: A Philosophical Justification*, devoted a chapter titled “Divine Attributes and Incoherence” to this argument⁽³⁾.

Professor Kerry Walters⁽⁴⁾ authored a book titled *Atheism: A Guide for the Perplexed*, which contains a chapter named *Why God Can’t Exist*, subdivided into sections including *Divine Impossibility*⁽⁵⁾.

Additionally, in 2007, Cambridge University published *The Cambridge Companion to Atheism*, comprising essays both for and against atheism. Among these is a contribution titled *Arguments from Impossibility*, which is dedicated to this argument⁽⁶⁾.

The atheist objections in this area are summarized into two categories:

(1) See: *A Short History of Atheism* (47–55), by Gavin Hyman, (I. B. Tauris, 2010).

(2) See: “The Possibility of God,” by Charles Taliaferro, in *Rationality of Theism* (248).

(3) See: *Atheism: A Philosophical Justification* (287–316).

(4) Kerry Walters: Professor of Philosophy at Gettysburg College in the United States. See: <https://www.bloomsbury.com/author/kerry-walters>

(5) See: *Atheism: A Guide for the Perplexed* (79–81).

(6) See: *Impossibility Arguments* by Patrick Grim in *The Cambridge Companion to Atheism* (199–214).



Category One: The General Argument

Atheists claim that *Theism* is logically incoherent, arguing that a being with the attributes ascribed to God by theists cannot exist. Professor Kerry Walters noted that many atheists frame their arguments based on three steps:

1. Identifying two divine attributes considered essential for belief.
2. Demonstrating that the possession of one attribute logically contradicts the other.
3. Concluding that it is impossible for a being to possess such attributes⁽¹⁾.

Nonetheless, some atheists argue this incoherence is based on a single attribute without juxtaposing it with another.

Category Two: Specific Objections

Atheists focus on specific divine attributes and raise philosophical objections. The most famous examples are:

1. **The Eternity Objection:** Arguing that belief in God as eternal conflicts with Him being the creator of everything. This leads to the question: “If God created everything, who created God?” Chapter two of this section addresses this objection.
2. **The Omnipotence Paradox:** Claiming that omnipotence leads to contradictions, such as the question: “Can God create a rock so heavy that He cannot lift it?” Chapter three is dedicated to refuting this paradox.
3. **The Problem of Evil:** Suggesting that belief in an omniscient, omnipotent, and wholly good God contradicts the existence of evil in the world. Chapter three is devoted to addressing this and related objections.

Since later chapters tackle these specific objections, this section focuses solely on refuting the general argument regarding divine attributes.

Subsection Three: Refutations by Western Scholars of the Argument from Incompatible Properties

Professor William Lane Craig noted that he has specialized in defending the coherence of Theism and refuting atheist objections for approximately forty years. He observed a significant shift in the philosophical and religious landscape during this time: while atheists focused heavily on the incoherence of Theism in the 1970s, their strategy backfired as theologians and philosophers

(1) See: *Atheism: A Guide for the Perplexed* (79).



authored numerous works addressing and overturning these objections, tipping the scales in favor of Theism⁽¹⁾.

Among the most influential works in this field is *The Coherence of Theism* by Professor Richard Swinburne, first published in 1977. Since this book is foundational, I will present two arguments from it and then introduce three additional responses as follows:

Response One: Understanding Logical Possibility

Atheists argue that Theism is logically incoherent. However, they fail to adequately define logical impossibility. Professor Swinburne devoted an entire chapter to explaining the differences between logical possibility and impossibility, addressing atheist misconceptions.

Swinburne introduced distinctions between three types of sentences:

1. **Logically Impossible Sentences:** Statements that are inherently false due to their internal contradictions. For example, “Zayd exists and does not exist at the same time” is a logically impossible sentence because it involves an inherent contradiction.
2. **Logically Possible Sentences:** Statements that do not contain contradictions. For example, “Zayd is elderly and generous” is logically possible because there is no contradiction between being elderly and being generous.
3. **Logically Necessary Sentences:** Statements that must be true due to their inherent definitions. For example, “All bachelors are unmarried” is logically necessary because the definition of a bachelor inherently excludes marriage⁽²⁾.

Professor Richard Swinburne identified two primary philosophical errors in contemporary discussions about divine attributes:

Error One: David Hume’s *empiricism* posited that all general ideas are derived from simple sensory impressions. For example, if one states, “There is a mountain made of gold,” this combines two simple ideas based on sensory impressions: the concept of a mountain and the concept of gold. Hume argued that a statement is logically possible only if it comprises ideas grounded in sensory impressions. Otherwise, it is logically impossible⁽³⁾.

(1) See: The Coherence of Theism article at: <https://www.biola.edu/blogs/good-book-blog/2014/the-coherence-of-theism>

(2) See: The Coherence of Theism (11), (24) by Richard Swinburne (Oxford University Press, Second Edition, 2016). Note: The definitions are from Professor Swinburne, while the illustrative examples are from the author.

(3) See: Ibid., (37–38).



Swinburne criticized this view, arguing that Hume’s sensory impressions were limited to what an 18th-century European could observe. By Hume’s logic, anything outside that scope would be deemed logically impossible—an obviously flawed assumption⁽¹⁾.

For instance, inventions from the 20th and 21st centuries, such as cars, airplanes, rockets, and the internet, would be considered logically impossible under Hume’s framework. Yet these are not only possible but actual realities, exposing the weakness of Hume’s claim.

Error Two: The “Verification Principle,” prominent in the mid-20th century, asserted that a statement is meaningful or logically possible only if it can be empirically verified.

Swinburne refuted this principle, demonstrating that countless logically possible statements cannot be empirically verified. For example, the statement “All crows are black” is logically possible, but it cannot be fully verified because observing every crow is impossible, and the existence of a non-black crow remains logically conceivable⁽²⁾. A more detailed response to this principle is provided in the discussion of God’s incomprehensibility later in this chapter, God willing.

The conclusion from this first point is that atheists often misuse terms such as “logically possible” or “logically impossible.” This becomes evident in their logical framing of the Problem of Evil, where they assert a logical contradiction between the following statements:

1. God is all-knowing, all-powerful, and merciful.
2. Evil exists in the world.

In truth, no inherent contradiction exists between these statements. A Creator might allow evil in the world for many wisdoms. A detailed rebuttal of this argument is provided in the next chapter’s discussion on the Problem of Evil. For now, it suffices to note that atheists’ claims of impossibility regarding God’s attributes often rely on misused terminology.

Point Two: Metaphysical Possibility

Swinburne explained that a statement might be logically possible—containing no internal contradictions—while being metaphysically necessary or impossible. Unlike logical necessity or impossibility, which can be discerned from the statement itself, metaphysical evaluations depend on external factors and require empirical or historical investigation⁽³⁾.

(1) See: Ibid., (39).

(2) See: Ibid., (40).

(3) See: Ibid., (47).



For example, water's chemical composition as H₂O is a metaphysical necessity. Any liquid lacking this composition is not water. However, humans before the 19th century could not verify this chemical composition, demonstrating that metaphysical evaluations require appropriate tools⁽¹⁾.

Summary of the Two Points

An atheist who claims that belief in divine attributes is impossible faces two challenges:

1. If the claim is one of *logical impossibility*, they must demonstrate an explicit logical contradiction.
2. If the claim is one of *metaphysical impossibility*, they must identify the tools necessary to verify such impossibility. However, current scientific methods cannot determine such metaphysical claims, leading to the next point:

Point Three: Influence of Preconceived Assumptions

Professor Charles Taliaferro⁽²⁾ noted that preconceived notions significantly influence discussions about the coherence of Theism. While understanding Theism's coherence does not require adherence to it, those who embrace materialism—believing that physical reality is the sole existence—are predisposed to reject divine attributes⁽³⁾.

This observation highlights a central problem with atheists' treatment of divine attributes: they often treat these attributes as if they belong to a created being. Based on this principle, they claim that it is impossible for a Creator to possess specific attributes. However, their tools for verifying the possibility or impossibility of such attributes are purely materialistic, leading to two critical flaws:

1. **God is unlike created beings:** As Allah says, “**There is nothing like unto Him**” [*al-Shūrā: 11*], meaning that He does not resemble His creation in essence, names, attributes, or actions. His names are the most beautiful. His attributes denote perfection and grandeur, and His actions manifest unparalleled creativity and sovereignty⁽⁴⁾.
2. **Divine attributes are defined through revelation:** Knowledge of God's attributes is derived from the Qur'an and Sunnah, not from the imagination of atheists about what God can or cannot be. Ibn Taymiyyah stated, “The attributes of Allah are established only by what Allah has affirmed for Himself or what His Messenger (r) affirmed for Him. Likewise, only what

(1) See: Ibid., (49).

(2) Charles Taliaferro: Professor of Philosophy at St. Olaf College, USA. See: *The Rationality of God* (xi).

(3) See: “The Possibility of God”, by: Charles Taliaferro, in: “Rationality of Theism” (252).

(4) See: *Taysir al-Karim al-Rahman* (754).



Allah or His Messenger denied about Him can be denied”⁽¹⁾.

Every person who uses their intellect correctly will see that the divine attributes established in the Qur’an and Sunnah do not conflict with sound reason. However, the problem arises from one of two directions:

1. **The attribute itself is not established for God.** As mentioned earlier, the scriptures of Jews and Christians attribute deficiencies to God and affirming such attributes would certainly contradict reason.
2. **The attribute is established for God, but the atheist claims that affirming it conflicts with reason.** In this case, the issue lies with the atheist’s intellect and methodology in dealing with divine attributes, not in the Creator being characterized by such an attribute.

Fourth Approach: The Creator is Absolutely Perfect

Professor Charles Taliaferro also referenced this approach in his response to the “incompatible properties” objection. His argument is that the theist believes that the Creator is characterized by absolute perfection in His attributes, while the critic measures divine attributes using the imperfect attributes of human beings. He provided the example of omniscience: the theist believes that God’s knowledge is perfect and cannot be compared to human knowledge. Meanwhile, the critic discusses types of human knowledge and then claims that if the Creator possesses this type of knowledge, it would lead to contradictions. Clearly, the foundation of this objection is flawed⁽²⁾.

Atheists often try to impose conditions that theists are not obligated to meet. If the Creator were characterized by human attributes—which He is far above—then the atheist could impose logical conclusions based on that premise. However, the theist asserts that creation is imperfect while the Creator is characterized by perfection. Thus, the atheist commits a strawman fallacy by imposing conditions unrelated to the theistic perspective.

The correct stance on this issue is that it is not permissible to use analogical deduction or analogical generalization concerning God. Instead, argument a fortiori is used. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated: “Allah, the Exalted, is not likened to His creation in analogies where there is parity. Allah has no equal, but He has the highest example. It is impermissible to group Him and His creation under analogies of deduction or generalization. Instead, He is compared by the highest example: everything that the creation possesses of perfection, the Creator is worthier of it, and everything from which creation is free of deficiency,

(1) Majmū‘ al-Fatāwā (5/26).

(2) See: “The Possibility of God,” by Charles Taliaferro, in *Rationality of Theism* (248–249).



the Creator is worthier of being absolved from it. If the creation is absolved of being like creation while sharing in name, then the Creator is even more absolved of resembling creation.⁽¹⁾”

Thus, God is characterized by attributes of perfection, and analogy of greater priority can be applied to Him based on sound and correct principles. Atheists, however, engage with this topic using analogies of generalization or representation, leading them to incorrectly assume contradictions in divine attributes.

Fifth Approach: Turning the Argument Against the Atheists

Atheists claim that the theistic framework is inconsistent and that affirming certain attributes of the Creator is contradictory. While this claim has been proven false, some Western scholars have turned the argument against the atheists and demonstrated that materialistic atheism itself is riddled with contradictions⁽²⁾.

For instance, Mark Shea⁽³⁾ authored an article titled “The Incoherence of Atheism,” in which he highlighted several contradictions among atheists:

1. Their insistence that religion is purely a natural phenomenon and the result of genetic errors, coupled with their intense hatred for religion. If religion is merely a natural phenomenon, why harbor such hatred for it?⁽⁴⁾
2. Their claim that our thoughts are not free but merely the result of molecular movements in the brain while simultaneously asserting that religious thought is the greatest evil in existence. If humans are compelled to hold certain beliefs and cannot change them, why do atheists assign blame?⁽⁵⁾
3. Their denial of God’s existence while simultaneously harboring hatred for Him⁽⁶⁾.

Additionally, Jordan Cooper⁽⁷⁾ wrote another article titled “The Incoherence of Atheism,” stating: “One thing that I have always found particularly odd is the so-called ‘new atheists’ insistence that

(1) Majmū‘ al-Fatāwā (3/30).

(2) See the section titled “Contradictions of Atheists” in Chapter One of this book for further examples.

(3) Mark Shea: American Catholic author who has written numerous books and articles, particularly critiquing atheism. See: <https://catholicexchange.com/author/mark-shea>

(4) This issue is explored further in the following section on the psychology of atheism.

(5) For more detail, see the section on “Negation of Free Will” in Section Three.

(6) The Incoherence of Atheism, Part 1, available at:

<https://catholicexchange.com/the-incoherence-of-atheism-part-1>

(7) Jordan Cooper: American Lutheran priest who authored some books with a specific focus on Atheism. See: <https://www.patheos.com/blogs/justandsinner/author/jcooper>



they need to convert everyone else to their ideology... This leads me to a particular question: why do atheists care about the truth? The assumption, for atheists, seems to be that truth is necessarily better than falsehood. However, in a non-theistic system, there is no inherent value in anything, only attributed value. Thus, there is no inherent value in truth. Thus, why does it matter? Why does it matter if Richard Dawkins is right about his views of the universe? Why is that necessarily better than believing that the earth is flat and lies on the back of a giant turtle, and that when we die, we all become turtles with our own worlds on our backs? In a consistent atheist worldview, it is not and cannot be better.⁽¹⁾

The correlation between atheism and nihilism mentioned here is accurate. The renowned atheist professor Susan Blackmore⁽²⁾ was once asked, “What is the most important thing you have learned in life?” She answered: “That, in the end, nothing matters and everything is transient... If you really think about evolution and why we human beings are here, you have to come to the conclusion that we are here for absolutely no reason at all.”⁽³⁾

If this is the inevitable conclusion of atheism, it is puzzling that some atheists devote their lives to studying divine attributes and raising objections to them, even while denying the existence of the Creator.

Subsection Four: Evaluation of Western Scholars’ Responses to the “Incompatible Properties” Objection

Western scholars have presented several strong responses and intellectual arguments against the “incompatible properties” objection. Through these responses, it has become evident that the foundational premises upon which atheists build this objection are fundamentally flawed. More detailed responses to specific objections regarding particular attributes will follow.

While Western scholars’ responses in this area are commendable, their position remains weak for two primary reasons:

First Reason: Jews and Christians have significantly deviated in their understanding of divine attributes. While their scripture attributes flaws and deficiencies to the Creator and likens Him to His creation, later Jewish rabbis and Christian theologians leaned towards extreme negation, adopting negative theology due to their influence from philosophy.

(1) Article: The Incoherence of Atheism, Part 1, available at: <https://www.patheos.com/blogs/justandsinner/the-incoherence-of-atheism>

(2) Susan Blackmore: Professor of parapsychology at the University of Plymouth, UK, and advisor to several journals and associations. See: <https://www.susanblackmore.uk/cv>

(3) Article: The World According to... Dr. Susan Blackmore, available at: <https://www.susanblackmore.uk/journalism/the-world-according-to-dr-susan-blackmore>



However, reliance on their altered scripture or Greek philosophical negation is invalid. The correct understanding of divine attributes must be based on the divine revelation found in the Qur'an and Sunnah: "Indeed, the messengers came with detailed affirmation regarding the attributes of Allah and with general negation.⁽¹⁾" "It should be known that negation, by itself, does not entail praise or perfection unless it implies affirmation. Pure negation is pure nothingness, and pure nothingness cannot entail anything, let alone praise or perfection. Moreover, pure negation is applicable to non-existent or impossible entities, which cannot be described with praise or perfection.⁽²⁾" The People of the Sunnah affirm: "What Allah has described Himself with and what His Messenger ﷺ described Him with, without distortion, negation, delving into the how, or comparison.⁽³⁾"

In contrast, Jews and Christians fell into all four errors. They rely on a corrupted scripture that distorts divine revelation and misrepresents the words of earlier prophets. This scripture portrays the Creator as resembling His creation. Later, theologians fled from this anthropomorphism to adopt negation theology, yet their philosophical discourse on attributes led them into defining the "how" of these attributes.

Second Reason: The doctrine of the Trinity is central to Christian belief about God, yet it is fraught with contradictions. The Nicene Creed states: "We believe in one God... the Father Almighty, Maker of all things visible and invisible... And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God... And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified..."⁽⁴⁾

The creed begins by asserting the existence of one God but then states, "God of God," implying two gods. Then, a third lord is added. How can they claim that God is one? This is a clear contradiction. No matter how much Professor Richard Swinburne tries to rationalize divine attributes through logical and metaphysical possibility, Christians remain entangled in both logical and metaphysical contradictions. Since the Trinity is one of the most important Christian doctrines related to belief in divine attributes, it has opened the door for atheists to formulate the "incompatible properties" objection. However, this objection does not apply to the pure Islamic creed.

(1) Majmū' al-Fatāwā (12/432).

(2) Ibid., (3/35).

(3) Ibid., (3/162).

(4) Creeds of Christendom (1/27–28), by Philip Schaff, (Harper & Brothers, 1877)



Section Two: Responses to the Objection “Who Created God?”

The first section discussed the “incompatible properties” objection and how atheists raise doubts about divine attributes. Among these objections are those related to the eternity of the Creator, often formulated as the following question: “If God created everything, then who created God?”

This objection is one of the oldest and most frequently raised, appearing in various forms and renewed through different methods, although its essence remains unchanged. Western scholars have responded to this objection with strong arguments from various angles. However, some of their responses are intertwined with flawed philosophical and theological concepts, necessitating a correction and evaluation of these responses based on the Qur’an and Sunnah. Accordingly, this section will be divided into four parts:

1. The history of this objection.
2. The nature of this objection.
3. Responses from Western scholars.
4. An evaluation of these responses.



Part One: The History of This Objection

The Prophet ﷺ referred to this objection when he said: “Satan comes to one of you and says: ‘Who created this?’ and ‘Who created that?’ until he says: ‘Who created your Lord?’...”⁽¹⁾

This indicates that this objection existed during his time and that it originates from the whispers of Satan.

I have not found explicit references to this objection in the writings of ancient philosophers, unlike the problem of evil, which they explicitly discussed. However, I did encounter this objection in the philosophical discourse opposing religion during the Enlightenment era.

In his final work, *Dialogues Concerning Natural Religion*, David Hume implicitly presents this objection through a dialogue among symbolic characters discussing the evidence for God’s existence. One of these characters, Philo, is portrayed as a skeptical philosopher who casts doubt on such evidence. In the fourth chapter of the dialogue, Philo says: “How, therefore, shall we satisfy ourselves concerning the cause of that Being whom you suppose the Author of Nature, or, according to your system of anthropomorphism, the Ideal World into which you trace the material? Have we not the same reason to trace that ideal world into another ideal world or new intelligent principle? But if we stop and go no farther, why go so far? Why not stop at the material world? How can we satisfy ourselves without going on ad infinitum?”⁽²⁾

Some researchers in Humean philosophy suggest that the character Philo symbolizes Hume himself⁽³⁾. In this way, Hume subtly presented this objection in a complex philosophical manner without explicitly claiming it as his own.

Another figure who mentioned this objection was the philosopher John Stuart Mill⁽⁴⁾ in his autobiography, where he states that he learned it from his father. The atheist philosopher Bertrand Russell, who was influenced by this objection, wrote: “I for a long time accepted the argument of

(1) Narrated by al-Bukhārī in his *Ṣaḥīḥ* (3102), Book of Creation, Chapter: The Characteristics of Iblis and His Soldiers (3/1194); and Muslim in his *Ṣaḥīḥ* (214), Book of Faith, Chapter: The Statement on Whispers in Faith and What to Say When They Occur (1/120), from the ḥadīth of Abu Hurayrah (may Allah be pleased with him).

(2) *Dialogues Concerning Natural Religion*, Part VII, by David Hume. See: <https://www3.nd.edu/~jspeaks/courses/mcgill/201/winter2005/Hume-Dialogues.html>

(3) See the article: Which Character is Hume in the “*Dialogues Concerning Natural Religion*”?, by Will Crouch, available at: https://web.archive.org/web/20071205192218/http://www.onphilosophy.co.uk/natural_religion.html.

(4) John Stuart Mill: British philosopher and economist, a pioneer of classical liberalism. His philosophy significantly influenced Western thought. He passed away in 1873 CE. See: <https://www.britannica.com/biography/John-Stuart-Mill>.



the First Cause until one day, at the age of eighteen, I read John Stuart Mill's Autobiography, and I there found this sentence: 'My father taught me that the question, "Who made me?" cannot be answered, since it immediately suggests the further question, "Who made God?"' That very simple sentence showed me, as I still think, the fallacy in the argument of the First Cause. If everything must have a cause, then God must have a cause. If there can be anything without a cause, it may just as well be the world as God, so that there cannot be any validity in that argument.⁽¹⁾

In this superficial manner, this so-called "great philosopher," as atheists regard him, presented the objection and concluded that the argument for creation and existence holds no value because of it.

The atheist cosmologist Carl Sagan also mentioned this objection when discussing the Big Bang theory: "If the general picture of a big bang followed by an expanding universe is correct, what happened before that? Was the universe devoid of all matter and then the matter suddenly somehow created? How did that happen? In many cultures, the customary answer is that a God or gods created the universe out of nothing. But if we wish to pursue this question courageously, we must of course ask the next question: Where did God come from?⁽²⁾"

However, the most prominent contemporary writer on this objection is Richard Dawkins in his book *The God Delusion*. He even made this objection part of his main argument in the book, dedicating the fourth chapter to this central argument. This is what he says: "This chapter has contained the central argument of my book, and so, at the risk of sounding repetitive, I shall summarize it as a series of six numbered points.

1. One of the greatest challenges to the human intellect, over the centuries, has been to explain how the complex, improbable appearance of design in the universe arises.
2. The natural temptation is to attribute the appearance of design to the actual design itself. In the case of a man-made artefact such as a watch, the designer really was an intelligent engineer. It is tempting to apply the same logic to an eye or a wing, a spider or a person
3. The temptation is a false one, because the designer hypothesis immediately raises the larger problem of who designed the designer. The whole problem we started out with was the problem of explaining statistical improbability. It is obviously no solution to postulate something even more improbable. We need a 'crane', not a 'skyhook', for only a crane can do the business of working up gradually and plausibly from simplicity to otherwise improbable complexity.
4. The most ingenious and powerful crane so far discovered is Darwinian evolution by natural

(1) Why I Am Not a Christian, available at: <https://users.drew.edu/jlenz/whynot.html>

(2) Cosmos (212), by Carl Sagan, Random House (1980)



selection. Darwin and his successors have shown how living creatures, with their spectacular statistical improbability and appearance of design, have evolved by slow, gradual degrees from simple beginnings. We can now safely say that the illusion of design in living creatures is just that - an illusion.

5. We don't yet have an equivalent crane for physics. Some kind of multiverse theory could in principle do for physics the same explanatory work as Darwinism does for biology. This kind of explanation is superficially less satisfying than the biological version of Darwinism, because it makes heavier demands on luck. But the anthropic principle entitles us to postulate far more luck than our limited human intuition is comfortable with.
6. We should not give up hope of a better crane arising in physics, something as powerful as Darwinism is for biology. But even in the absence of a strongly satisfying crane to match the biological one, the relatively weak cranes we have at present are, when abetted by the anthropic principle, self-evidently better than the self-defeating skyhook hypothesis of an intelligent designer.⁽¹⁾

And then he said after all that: "If the argument of this chapter is accepted, the factual premise of religion - the God Hypothesis - is untenable. God almost certainly does not exist."⁽²⁾

In summary, the objection posed by the question "Who designed the designer?" is included as part of the central argument in Richard Dawkins's *The God Delusion*, which is the most prominent contemporary atheistic book. Dawkins incorporates this objection along with the argument that the theory of evolution explains the existence of complexity and design in the biological world and that the multiverse theory and the anthropic principle might explain the presence of precision and fine-tuning in the physical world. He argues that the theological explanation for the existence of complexity and fine-tuning is weak because it leads to this objection, which we are addressing in this section.

Part Two: The Nature of This Objection

This objection can be categorized into three types:

First Type: Satanic Whispers

This type is referenced in the hadith of the Prophet ﷺ mentioned earlier.

This is not a philosophical objection to an argument for God's existence but rather a whispering from Satan, which is repelled as the Sunnah instructs, as will be discussed later.

(1) *The God Delusion* (157 – 158).

(2) *Ibid.*, (158).



Second Type: An Objection to the Argument of Creation and Causation

The Argument of Creation and Causation is structured as follows:

1. **Premise One:** Everything that begins to exist must have a cause.
2. **Premise Two:** The universe began to exist.
3. **Conclusion:** God brought the universe into existence out of nothing.

The objection to this argument takes the form of the question: “If everything must have a cause or creator, then who created God?” This is the objection raised by Bertrand Russell and Carl Sagan.

Third Type: An Objection to the Argument of Design and Fine-Tuning

This argument is similarly structured:

1. **Premise One:** We observe design, precision, and complexity in the universe and nature.
2. **Premise Two:** Design, precision, and complexity necessitate an intelligent and wise agent.
3. **Conclusion:** God, the All-Knowing and Wise, is the one who created the world in this precise, intricate, and complex manner.

The objection to this argument is as follows: “If everything complex requires a designer, then surely God, being more complex than His creations, must also require a designer.” This is the objection posed by Richard Dawkins.

The objections in the second and third types ultimately converge into one underlying principle: applying the principle of causality to God and claiming that the Creator, like creation, requires a cause or explanation for His existence.

Part Three: Responses by Western Scholars to This Objection

Given that this objection features prominently in contemporary atheistic discourse and is discussed by leading atheists in their works—most notably by Richard Dawkins as part of his main argument in *The God Delusion*—Western scholars have paid significant attention to critiquing it. Several strong responses have been articulated, which can be categorized into nine points:

First Point: The Question “Who Created God?” Is Flawed

The question is based on a misunderstanding of what theists believe about God. Theists—Muslims, Jews, and Christians alike—believe in an eternal, uncreated God. Hence, asking, “Who created God?” demonstrates a fundamental misconception. It implies the atheist imagines a created god and then questions that god’s origin.



Professor John Lennox explains this point as follows: “Just think about the question: Who made God? The very asking of it shows that the questioner has a created God in mind. It is then scarcely surprising that one calls one’s book *The God Delusion*. For that is precisely what a created god is, a delusion, virtually by definition ... A more informative title might have been *The Created God Delusion*, which might have been reduced to a pamphlet—but sales would have suffered. Now Dawkins candidly tells us that he does not like people telling him that they also do not believe in the God in which he does not believe ... Well, several billion of us would share his disbelief in such a god. He needn’t have bothered. Most of us have long since been convinced of what he is trying to tell us. Certainly, no Christian would ever dream of suggesting that God is created. Nor, indeed, would Jews or Muslims.⁽¹⁾”

Second Point: The Question Contains an Implied Contradiction

Building on the first point, the question itself presupposes a hidden contradiction. Attorney Dean Overman explains this issue as follows: “Assumed contradictions are often hidden premises in arguments. For example, the question, ‘If a designer designed the universe, who designed the designer?’ assumes the contradiction by asserting that the designer was designed. Such an assertion is an assumed contradiction hidden in the question. This is similar to asking the question: ‘Who or what made triangles circular?’”⁽²⁾.

Just as triangles cannot be circular—because being circular negates the essence of being a triangle—an eternal Creator cannot have a creator. If the eternal Creator were assumed to have been created, He would cease to be the uncreated, eternal Creator.

Dr. Jonathan Sarfati provides a similar example: “To whom is the bachelor married?”⁽³⁾. If a bachelor were married, he would no longer be a bachelor but instead a married man. Thus, the question is inherently flawed and contradictory.

Third Point: Explaining the Best Explanation Does Not Require Another Explanation

This principle, well-known in the philosophy of science, states that providing the best explanation for a phenomenon does not necessitate explaining the explanation itself. Professor William Lane Craig frequently references this principle when responding to this objection. He illustrates it as follows:

(1) God’s Undertaker: Has Science Buried God? (183).

(2) A Case Against Accident and Self-Organization (18).

(3) Article: If God created the universe, then who created God? by Jonathan Sarfati, available at: https://creation.com/images/pdfs/tj/j12_1/j12_1_20-22.pdf



If archaeologists were to dig and uncover objects resembling spearheads, axe heads, or shards of pottery, they would reasonably conclude that these artifacts were the products of intelligent beings, not random natural processes, even if they lacked any knowledge of who these people were or where they came from. Similarly, if astronauts discovered a pile of machines on the far side of the moon, it would be reasonable to conclude that intelligent extraterrestrial beings were responsible, even if their identity and origin were entirely unknown.

In Craig's words: "To achieve the best explanation, we do not need an explanation for the explanation. Requiring an explanation for the explanation leads to an infinite regress, rendering all explanations impossible and ultimately destroying empirical science"⁽¹⁾.

Craig concludes that understanding intelligent design as the best explanation for the apparent design in the universe does not require further explanation for the designer.

Fourth Point: Misunderstanding the Cosmological Argument

Those who object to the cosmological argument with this question often misunderstand its premises. Instead of correctly phrasing the first premise as: "Everything that begins to exist must have a cause," they reframe it incorrectly as: "Everything must have a cause."⁽²⁾ This misrepresentation is erroneous and not supported by theists.

Dean Overman clarifies that if the premise is phrased as "Everything that begins to exist must have a cause," the question does not apply to an eternal designer who has no beginning. Properly formulated, the cosmological argument appears as follows:

1. Everything that begins to exist must have a cause.
2. The universe began to exist.
3. Therefore, the universe has a cause⁽³⁾.

This formulation aligns with the correct understanding of the argument of creation and causation.

(1) Article: Dawkins' Delusion, available at: <https://www.reasonablefaith.org/writings/popular-writings/existence-nature-of-god/dawkins-delusion>

(2) Al-Fiziyā wa Wujūd al-Khāliq (119 – 120).

(3) A Case Against Accident and Self-Organization (18).



Fifth Point: Responding to Dawkins' Assertion that a Creator Must Be More Complex than His Creation

One of Richard Dawkins' key claims is that the designer of complexity must himself be even more complex than what he designed. In response, Christian theologians who deny divine attributes object by asserting that God is not complex but simple, as He has no body or physical parts.

This line of reasoning is employed by both Professor William Lane Craig and Professor Alvin Plantinga. In Plantinga's essay, "*Science or Naturalism? The Contradictions of Richard Dawkins*," he writes: "To begin with, is God complex? According to much classical theology (Thomas Aquinas, for example), God is simple, and simple in a very strong sense ... More remarkable, perhaps, is that according to Dawkins's own definition of complexity, God is not complex. According to his definition (set out in *The Blind Watchmaker*), something is complex if it has parts that are 'arranged in a way that is unlikely to have arisen by chance alone.' But of course God isn't a material object at all and hence has no parts. God is a spirit, an immaterial spiritual being, and therefore has no parts at all. A fortiori (as philosophers like to say) God doesn't have parts arranged in ways unlikely to have arisen by chance. Therefore, given the definition of complexity Dawkins himself proposes, God is not complex"⁽¹⁾.

This response, however, is problematic and stems from the belief in negating divine attributes, a view held by theologians such as Plantinga and Craig. Speaking about God's essence as "simple" or "complex" is a claim made without true knowledge. Denying parts of God is one of the ambiguous expressions used by those who negate attributes to reject physical traits like a face or hands.

Nevertheless, Plantinga's point about Dawkins' own definition of complexity has some validity, as it employs Dawkins' criteria against him—a method often used in debates. It is more appropriate to respond to Dawkins by stating: "There is no rational proof that the cause must be less complex than its effect. Effects may very well originate from causes more complex than themselves. In fact, this is often the case in the realm of ideas and crafts. Consider that the written word or manufactured object is always simpler than the brain that conceived or created it"⁽²⁾.

Sixth Point: Highlighting a Contradiction in Dawkins' Own Argument

This point draws on a response by the atheist philosopher Thomas Nagel, who is renowned for his critiques of New Atheism. In his book *Secular Philosophy and Religious Temperament*, Nagel presents a compelling critique of Dawkins' reasoning: "Dawkins attributes all aspects of

(1) Science or Naturalism? The Contradictions of Richard Dawkins, available at: <https://www.abc.net.au/religion/science-or-naturalism-the-contradictions-of-richard-dawkins/10100636>

(2) Barāhīn Wujūd Allāh (418).



life on Earth to the mechanism of natural selection. However, living organisms cannot evolve without the existence of primitive life in its earliest form. Evolution cannot occur without genetic material, where mutations can take place. Yet the first genetic material is vastly more complex than the subsequent evolutionary processes it facilitated, which implies that explaining the origin of evolution is more complex than explaining evolution itself⁽¹⁾.

Materialist scientists have failed to provide a coherent explanation for the origin of life on Earth. This is why Dawkins entertained the idea—previously discussed—of extraterrestrial beings planting life on this planet. Yet, this explanation leads back to Dawkins’ own objection: “Who created the extraterrestrial beings that seeded life on Earth?” If Dawkins asserts that they evolved independently, he has not resolved the core issue of how the first life forms capable of evolution arose.

Seventh Point: The Doubt is Based on the Atheists’ Inability to Accept the Concept of Eternity

This objection often stems from atheists’ unwillingness to accept the existence of anything eternal. However, atheists face two primary dilemmas regarding this issue:

First Point: Historically, many atheists believed the universe itself was eternal. Philosopher Abraham Varghese writes: “Now, clearly, theists and atheists can agree on one thing: if anything at all exists, there must be something proceeding it that always existed. How did this eternally existing reality come to be? The answer is that it never came to be. It always existed. Take your pick: God or universe. Something always existed”⁽²⁾.

At the very least, many atheists acknowledge the eternity of matter and energy, even if they deny the eternity of the universe as a whole. Thus, the concept of eternity does not fundamentally conflict with the beliefs of most atheists, as Professor John Lennox highlights in his response to them⁽³⁾.

Second Point: If an atheist denies the existence of anything eternal and asserts that the universe came from nothing in the traditional sense⁽⁴⁾, they violate the well-known rational principle: *Ex Nihilo Nihil Fit* (From nothing, nothing comes). How can “nothing” bring the universe into existence? This is a clear contradiction that defies basic rational intuition.

(1) Secular Philosophy and Religious Temperament (24–25), by Thomas Nagel, Oxford University Press (2009).

(2) Appendix of: There is a God: How the World’s Most Notorious Atheist Changed His Mind (165).

(3) See the video: Who Created God? Available at: <https://www.youtube.com/watch?v=LxL8AwT7ObY>

(4) A detailed refutation of atheists’ deceptive redefinitions of “nothing” (e.g., quantum vacuums) will follow later in this discussion.



Eighth Argument: Infinite Regress Must End with a Necessary Being

Building on the previous argument, the sequence of causes must ultimately terminate in something: either the universe is eternal, or it was created by an eternal Creator. If one assumes the universe is eternal, the chain of causation must still end with a *Necessary Being*. Otherwise, infinite regress would ensue, which is logically impossible. As John Pasquini explains: “Either the world always existed, or the world had a source for its being. Richard Dawkins sarcastically snarls, ‘Who created God?’ If Y were God and X created Y, then Y would no longer be God—X would! And if X were created by W, then X would no longer be God—W would. This is what is called infinite regress. The problem with infinite regress is twofold: 1) It is contrary to our experience of reality, for all things that exist in our sphere of comprehension exist because someone or something put them into existence; 2) An infinite regress can only be stopped by that which is existence itself, subsistent existence—God. (Richard Dawkins fails to comprehend infinite regress)”⁽¹⁾.

Shaykh al-Islam Ibn Taymiyyah (may Allah be merciful to him) also affirmed the impossibility of infinite regress, stating: “An infinite regress of contingent beings is impossible, wherein each created thing depends on another created thing, which depends on another, ad infinitum. This is called a regress of causes and agents, and it is universally rejected by rational minds”⁽²⁾.

Ninth Point: The Weakness of this Doubt Highlights Atheists’ Intellectual Bankruptcy

This objection—framed as “Who created God?”—was a primary cause of atheism for prominent figures like Bertrand Russell in the 20th century and Richard Dawkins in the 21st. Despite its apparent popularity, the argument is fragile, as has been demonstrated throughout this discussion. This weakness reveals the intellectual bankruptcy of modern atheistic discourse.

Professor John Lennox expresses this insight with poignant clarity: “Is this really the best that the Brights can do? I can hear an Irish friend saying: ‘Well, it proves one thing—if they had a stronger argument, they would use it’”⁽³⁾.

Fourth Part: Evaluating Western Scholars’ Responses to the Question: Who Created God?

The responses of Western scholars to this objection are generally strong and beneficial, providing sound intellectual and scientific critiques. However, they falter when addressing the concept of

(1) Atheist Personality Disorder (171–172).

(2) Majmū‘ al-Fatāwā (16/444–445).

(3) God’s Undertaker (183).



“divine complexity,” employing ambiguous terms that are inappropriate for the majesty of Allah. Muslims must exercise caution and avoid using such terms in reference to Allah.

Shaykh al-Islam Ibn Taymiyyah (may Allah be merciful to him) outlined the position of *Ahl al-Sunnah* regarding terms used in relation to Allah, stating: **“Among the fundamental principles is the recognition that terms are of two kinds. The first are those established in the Qur’an and Sunnah. Every believer must affirm what Allah and His Messenger have affirmed and deny what Allah and His Messenger have denied. The terms affirmed or denied by Allah are truthful, for Allah speaks the truth and guides to the straight path. Scriptural terminology holds sacred significance. Complete knowledge requires understanding the intent of the Messenger ﷺ with these terms to affirm or deny the meanings indicated. We must believe everything he conveyed and obey every command he issued. Greater knowledge of such details leads to increased faith, as Allah says: “Allah raises those who have believed among you and those who were given knowledge, in degrees.” [al-Mujādilah: 11].**

As for terms not found in the Qur’an or Sunnah, nor universally agreed upon by the Salaf to affirm or deny, no one is obligated to agree or disagree with them until their intended meaning is clarified. If the term refers to something consistent with the Messenger’s teachings, it is affirmed. If it contradicts the Messenger’s teachings, it is rejected. When the term’s meaning is ambiguous or equivocal, it should either be clarified or substituted with clearer terms, ensuring truth is conveyed in a lawful manner. Much of human conflict arises from ambiguous, novel terminology and misunderstood meanings. People may dispute and antagonize one another over the affirmation or denial of such term without fully understanding their implications, let alone their evidence. Even if evidence were known, it would not necessarily imply that the opposing party is entirely mistaken. One party may hold a partial truth, the other another aspect of the truth, or the correct position may lie in a third opinion altogether”⁽¹⁾.

The term “divine complexity” is not found in scriptural texts. Its intended meaning could imply one of two things:

1. **The affirmation of Allah’s numerous attributes**, which *Ahl al-Sunnah* uphold in opposition to the *Mu’aṭṭilah* (those who deny Allah’s attributes).
2. **Resembling Allah to complex created beings**, which is false, as Allah states: **“There is nothing like unto Him”** [*ash-Shūrā: 11*].

The Christians who use such terminology often adhere to the doctrine of *ta’ṭīl* (negation of attributes) and employ these terms as a means of denying Allah’s attributes.

(1) Majmū‘ al-Fatāwā (12/113–114).



Prophetic Guidelines for Addressing This Doubt

As noted at the beginning of the discussion, this doubt may often arise from whispers and fleeting thoughts in a person's heart without possessing any profound philosophical or scientific basis. The Prophet ﷺ provided several guidelines for dealing with such whispers, as mentioned in various narrations:

1. **First Hadith:** "Satan comes to one of you and says: 'Who created this? Who created that?' until he says: 'Who created your Lord?' If he reaches that point, let him seek refuge in Allah and stop.⁽¹⁾"
2. **Second Hadith:** "Satan will not leave one of you until he asks: 'Who created the heavens and the earth?' Then he says: 'Allah.' Then he says: 'Who created you?' Then he says: 'Allah.' Then he says: 'Who created Allah?' If one of you senses this, let him say: 'I believe in Allah and His messengers.'⁽²⁾"
3. **Third Hadith:** "People will soon start asking among themselves: 'This is Allah, the Creator of everything, so who created Allah?' If they say this, let them say: 'Allah is One, Allah is the Self-Sufficient Master. He begets not, nor was He begotten, and there is none comparable to Him.' Then, let them spit lightly to their left three times.⁽³⁾"

The Five Prophetic Guidelines

These narrations offer five essential steps to manage this doubt:

1. Seek refuge in Allah.
2. Say: "I believe in Allah and His messengers."
3. Recite: "Allah is One, Allah is the Self-Sufficient Master. He begets not, nor was He begotten, and there is none comparable to Him."
4. Spit lightly to the left three times.
5. Refrain from entertaining these whispers further.

Shaykh Al-Albani (may Allah be merciful to him) summarized these narrations, saying: "These authentic narrations indicate that one who experiences whispers from Satan saying, 'Who created

(1) Previously referenced.

(2) Ṣaḥīḥ Ibn Ḥibbān (150), Kitāb Al-Taklīf, Bāb Dhikr Al-Amr lil-Mar' bil-Iqrār lillāh Jalla wa 'Alā bil-Waḥdāniyyah wa Liṣafiyyih, 1/362, narrated by 'Ā'ishah (may Allah be pleased with her). Verified authentic by Al-Albānī in Silsilah Aḥādīth Al-Ṣaḥīḥah (116), 1/233-234.

(3) Al-Sunan Al-Kubrā (10422), Kitāb 'Amal Al-Yawm wa Al-Laylah, Bāb Al-Waswasah wa Dhikr Ikhtilāf Al-Alfāz Al-Nāqilīn Li-Khabar Abī Hurayrah Li-Dhālik, 9/245, narrated by Abū Hurayrah (may Allah be pleased with him). Verified authentic by Al-Albānī in Silsilah Aḥādīth Al-Ṣaḥīḥah (118), 1/235-236.



Allah?’ should not engage in debate but respond as instructed by the mentioned narrations. In essence, they should say: ‘I believe in Allah and His messengers. Allah is One, Allah is the Self-Sufficient Master. He begets not, nor was He begotten, and there is none comparable to Him.’ Then, spit lightly to the left three times, seek refuge in Allah from Satan, and cease entertaining these whispers.⁽¹⁾”

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) elaborated extensively on these narrations in his work *Dar’ Ta’arud Al-‘Aql wa Al-Naql*. Due to the necessity of brevity in academic writing, his commentary can be summarized into six key points:

First Point: Ibn Taymiyyah noted the discussion among some theologians regarding the Prophet’s ﷺ approach to addressing this doubt. He referenced scholars like Fakhr al-Dīn Ar-Rāzī⁽²⁾, who were questioned: “Why did the Prophet ﷺ not prescribe using rational proof to refute infinite regress or circular reasoning but instead commanded seeking refuge in Allah?”: “The response given was: ‘This is akin to someone being confronted by a barking dog trying to harm or obstruct them. At times, one might strike the dog with a stick, while at other times, one might request the dog’s owner to restrain it. The use of rational arguments is akin to the first method, which is more difficult. Seeking refuge in Allah is akin to the second, which is easier.’

Some objected to this explanation, arguing that it implies that the method of rational argumentation is superior and more complete. This is not the case. Instead, seeking refuge in Allah is both superior and more effective, as Allah’s removal of intrusive thoughts from the heart is far more perfect than a person’s efforts to repel them on their own.”⁽³⁾

Second Point: Shaykh al-Islam (may Allah have mercy on him) clarified that these individuals misunderstood the Prophetic guidance found in these narrations. He explained that the Prophet ﷺ did not merely instruct seeking refuge in Allah but also pointed to the foundations of logical reasoning in addressing this issue. He said: “The question is invalid, and both its premises are based on falsehood, rendering it inherently false. This matter is grounded on the assumption that these intrusive questions can be resolved in two ways: the first being logical reasoning, and the second being seeking refuge in Allah. They claim that the Prophet ﷺ instructed seeking refuge, while those who invalidate circular reasoning and infinite regress do so through logical

(1) Silsilah Aḥādīth Al-Ṣaḥīḥah (1/236).

(2) Fakhr al-Dīn Ar-Rāzī: Fakhr al-Dīn Muḥammad ibn ‘Umar ibn al-Ḥasan al-Qurashī al-Bakrī al-Rāzī. Known as the leader of theologians and a master of various disciplines. Among his works are *Al-Tafsīr Al-Kabīr* and *Asās Al-Taqdīs*. Al-Dhahabī stated: “His writings contain many calamities and grave errors, deviations from the Sunnah, but Allah forgave him as he passed away in a praiseworthy manner, and Allah knows best the secrets.” Died in 606 AH. See: *Siyar A‘lām Al-Nubalā’* (21/500–501) and *Ṭabaqāt Al-Shāfi‘iyyah* (8/81–82).

(3) *Dar’ Ta’arud Al-‘Aql wa Al-Naql* (3/319).



reasoning, and that logical reasoning alone can resolve these intrusive questions without what the Prophet ﷺ prescribed.

This perspective is mistaken for several reasons. The Prophet ﷺ indeed instructed logical reasoning where it was appropriate and pointed to the comprehensive proofs that underlie the ultimate insights of thinkers. He even highlighted proofs that surpass the deductions of scholars. However, what he commanded specifically to counter this intrusive misgiving was seeking refuge in Allah, while also enjoining faith and ceasing engagement with the doubt.

There is no way to attain the desired outcome of salvation and contentment except through what the Prophet ﷺ prescribed. There is no alternative path to this.⁽¹⁾

Third Point: Shaykh al-Islam Ibn Taymiyyah explained that this doubt is based on rejecting foundational necessary premises. He noted that those who reject such premises cannot engage in argumentation through logical proofs, as the ultimate goal of logical proofs is to conclude with these foundational premises. Without a shared foundation, debate becomes meaningless. He said: “A logical proof that yields certain knowledge must necessarily rely on foundational, innate premises. Every type of knowledge that is not self-evident must ultimately lead to self-evident knowledge. If theoretical premises were to be continually proven by other theoretical premises, it would result in circular reasoning or an infinite regress of causation, both of which are inherently false and rejected by rational consensus for multiple reasons...

Moreover, such self-evident knowledge can be subject to doubts and misgivings, like the sophistic doubts about sensory and axiomatic knowledge. The objections against these foundational sciences cannot be resolved through logical proof because proof ultimately relies on them. If doubt arises regarding these premises, the path of reasoning and inquiry ends. Therefore, anyone denying sensory or necessary knowledge cannot be debated but should either be corrected through reasoning, should there be a defect in their perception or intellect, or disciplined to admit the truth if their denial is willful.

If the misgivings pertain to these foundational premises, logical proof cannot eliminate them. Rather, the more one reflects on such doubts, the more entrenched they may become. This condition can overpower the mind to the point that the person cannot overcome the doubt, just as sophistic dilemmas cannot be resolved. Relief from such conditions comes through seeking refuge in Allah, as He is the One who shields the believer from misleading doubts and destructive desires.⁽²⁾

(1) Ibid.

(2) Ibid., (3/319–320).



Fourth Point: Shaykh al-Islam (may Allah have mercy on him) clarified that the Prophet ﷺ did not merely instruct to seek refuge in Allah but also emphasized ceasing to engage with such thoughts. He said: “The Prophet ﷺ did not command the servant to merely seek refuge in Allah but also instructed them to stop engaging with such thoughts alongside seeking refuge. This indicates that this question is the pinnacle of misgivings, necessitating an end to engagement with it. It is not part of initial inquiries that can be resolved by subsequent understanding. Human nature seeks the cause of every occurrence and the origin of every matter until it reaches the ultimate end.

When one reaches the ultimate truth and the final limit, one must stop. If one seeks something beyond that, one must refrain. Hence, the Prophet ﷺ instructed the believer to cease such thoughts while seeking Allah’s protection from the misgivings of infinite regress. This is akin to instructing anyone who attains their ultimate goal and desired objective to stop seeking further. This cessation is required because it is self-evidently and innately known to anyone with a sound disposition that the question itself is invalid. It is impossible for the Creator of all creation to have a creator because if He did, He would Himself be created and not the Creator of all creation. All creation must have a Creator, which is necessarily and instinctively known even without explicitly refuting circular reasoning or infinite regress.⁽¹⁾”

Fifth Point: Shaykh al-Islam (may Allah have mercy on him) noted that one of the Prophetic instructions in this matter is to proclaim: “I believe in Allah and His Messenger.” This serves as a way to counteract satanic whispers with faith in Allah. He said: “The Prophet ﷺ instructed the believer to say, ‘I believe in Allah,’ and in another narration, ‘I believe in Allah and His Messenger.’ This counters harmful misgivings with the beneficial antidote. Proclaiming, ‘I believe in Allah,’ wards off corrupt misgivings from the heart... The Prophet ﷺ instructed the believer to say, ‘I believe in Allah’ or ‘I believe in Allah and His Messenger,’ as this proclamation embodies faith and the remembrance of Allah, which counters the misgivings that undermine necessary, innate knowledge.⁽²⁾”

Sixth Point: In conclusion, Shaykh al-Islam addressed the challenge of reasoning about foundational, innate premises. He said: “It should be noted here—as we have emphasized elsewhere—that many types of knowledge are necessary and innate. When one seeks to rationalize them, they may obscure the truth and induce doubt, either due to the complexity of the reasoning or the obscurity of the premise itself, or both.

The one presenting the argument may fail to construct the proof, either due to an inability to conceptualize it or to express it verbally. Furthermore, the listener may struggle to comprehend

(1) Ibid., (3/320–321).

(2) Ibid., (3/321).



the proof. Even if the proof can be constructed and understood, there may still be an inability to resolve opposing doubts due to either the proof itself, the doubt, or both.⁽¹⁾”

These six points highlight the profound wisdom of the Prophetic guidance in addressing this misgiving as a whispering from Shaytan.

However, an important question arises: Does the statement of Shaykh al-Islam (may Allah have mercy on him) imply that we should not benefit from the responses of Western scholars to this doubt? The answer is that yes, one might infer from his words that their approach to dealing with the doubt is based on debating over fundamental axioms⁽²⁾. So, what should our stance be regarding this matter?

There is no doubt that the best way to deal with this doubt, when it arises in the heart of an individual as a whispering, is to address it according to the Prophetic guidance. This guidance provides healing for what ails the heart, by Allah’s permission. However, in the context of debating atheists, the situation is different. It is not feasible to direct them to seek refuge in Allah from Shaytan, as they do not believe in his existence. Likewise, it is not practical to instruct them to say, “I believe in Allah and His Messenger.”

Shaykh al-Islam’s statement that those who deny fundamental axioms cannot be debated is a sound principle in its essence. The challenge, however, is that contemporary atheism is built on denying such axioms. They do not deny these fundamentals based purely on abstract sophistry but instead theorize their denial through philosophical and scientific doubts. Unfortunately, many people are influenced by these doubts.

Given the state of affairs today, there is an urgent need to resist this movement, respond to it, and debate its proponents when possible. This requires employing evidence and rational arguments, which is where the responses of Western scholars become beneficial. As previously noted, much of what they have said in this area is sound and valuable.

(1) Ibid., (3/322).

(2) Al-Albānī noted: “This noble Prophetic teaching is more effective in countering doubts than intellectual debate on this issue. Debates rarely benefit in such matters. Unfortunately, most people are unaware of this noble Prophetic guidance. Be alert, Muslims, and acquaint yourselves with your Prophet’s Sunnah, for in it lies your remedy and honor.” (Silsilah Aḥādīth Al-Ṣaḥīḥah, 1/236).



Section Three: Responses to the Objection of the Impossibility of Seeing God

Allah has praised the believers in the verse: **“This is the Book about which there is no doubt, a guidance for those conscious of Allah, who believe in the unseen...”** [*Al-Baqarah: 2-3*].

He also described those who fear their Lord while He is unseen: **“Indeed, those who fear their Lord unseen...”** [*Al-Anbiya: 49*].

One of the traits of a believer is having faith in Allah despite Him being unseen to us. This belief is rooted in the innate disposition (*fiṭrah*) that Allah has instilled in His creation, as well as the clear signs He has manifested in His creation and His revelation.

However, some people pose an objection, asking: “How can we believe in Allah’s existence when we cannot see Him?” Upon review and analysis, this objection has not been widely circulated among the prominent advocates of atheism. Rather, it is a question frequently raised by common atheists and by some followers of other religions who harbor doubts in their hearts.

Since the doubt about the impossibility of seeing Allah is prevalent among common atheists, this section will address it briefly. It will be divided into three parts:

1. The Foundations of the Objection of God’s Invisibility
2. Responses of Western Scholars to the Objection of God’s Invisibility
3. Evaluating the Responses of Western Scholars to the Objection of God’s Invisibility



Part One: The Foundations of the Objection of God's Invisibility

Contemporary atheistic rhetoric is built upon several foundations and principles, many of which have been addressed earlier in this book. Three of these foundations are particularly influential in shaping the misgiving regarding the impossibility of seeing Allah:

1. **Materialism:** Atheists adopt materialism, confining existence solely to matter and denying anything beyond it.
2. **Scientism:** Atheists believe that knowledge is exclusively derived from empirical science; anything that cannot be accessed through empirical methods is not considered knowledge.
3. **Religious Skepticism:** Atheists cast doubt on all religious claims, viewing them as lacking evidence rooted in empirical science.

Each of these three foundations has been discussed in separate sections, where their fallacies were refuted. In the context of this discussion, the misgiving about God's invisibility is built upon these foundations. Atheists restrict existence to matter, limit knowledge to empirical science, and consequently doubt religious beliefs, including the belief in Allah's existence.

From this, the question arises among common atheists: "How can we believe in Allah's existence when we cannot see Him?" Meanwhile, prominent atheists may reframe the question: "How can we believe in Allah's existence when His existence cannot be proven through empirical science?" (as previously addressed in the chapter on the elevation of empirical science) or pose it as a variation of the misgiving of disbelief (to be discussed in Section Seven of this chapter).

The fact that the question of God's invisibility is not a dominant topic in debates between atheists and believers in God is evident from the in-depth critiques of atheism referenced in this work, which do not mention this objection at all. However, several Western scholars have addressed this question in articles published online and videos on YouTube.

It appears that common atheists frequently raise this question due to the foundational principles laid out by their leaders. This influence even extends to some Christians who are impacted by this objection. Moreover, some Muslims also raise this question. Therefore, addressing this objection is necessary.

Part Two: Western Scholars' Responses to the Question of God's Invisibility

Western scholars have addressed this question from various perspectives. Here, five primary responses are summarized:



First Perspective: We Do Not Only Believe in What We See

When Professor Sean McDowell⁽¹⁾ was asked, “If I cannot see God, how do I know He is real?” he responded with this point, stating: “There are many things that we believe in that we can’t see. There are certain subatomic particles that we can’t see but we believe in. There are other facts in nature that we believe in such as gravity, that we can’t see, even though we can see its effects... so we can know certain things are real even though we can’t see them.”⁽²⁾

This response serves as a strong foundational point for addressing this question. Islamic scholars have similarly responded with analogous arguments. For example, Sheikh Ibn Baz (may Allah have mercy on him) said: “Knowledge can come through vision, through definitive reports, through touch, through smell, through observation, or through hearing. There are many ways to acquire knowledge; it is not limited to touch. Touch is one of the methods, but not the only one. In fact, one of the greatest and most expansive methods is knowledge through definitive reports. You know for certain that there are lands called America, even if you have never visited them. You know this through reports, broadcasts, and other sources. You know about past caliphs and the Prophet Muhammad ﷺ, and you know of specific rivers, animals, and seas through reports—not vision. You haven’t seen them, but you have definitive knowledge of them. There is no end to this, nor can it be counted.”⁽³⁾

Thus, there are numerous diverse methods for acquiring knowledge. Perception through the five senses, such as vision, is merely one of these methods and not the sole means.

Second Perspective: We Do Not Believe in Everything We See

Even if people were to see God in this world, it would not guarantee that disbelievers would believe in Him, as seeing does not necessarily lead to faith. Anglican theologian Tom Habib⁽⁴⁾ addressed this point, stating: “First, we need to dispel the myth that seeing is believing. It isn’t and it never has been. The evidence for this is found in the people who did see Jesus. Thousands

(1) Sean McDowell: Assistant Professor of Christian Apologetics at Biola University, USA. Specializes in addressing atheistic misgivings. See: <https://www.biola.edu/directory/people/sean-mcdowell>

(2) Source: If I Can’t See God, How Do I Know He Is Real? See: <https://www.youtube.com/watch?v=u7ohWCL2QkI>

(3) Sheikh Ibn Baz’s response to the question, “How do we respond to the claim: ‘How can we believe in Allah without seeing Him?’” Available at: <https://binbaz.org.sa/fatwas/20983/%D9%85%D8%A7-%D8%A7%D9%84%D8%B1%D8%AF-%D8%B9%D9%84%D9%89-%D9%82%D9%88%D9%84-%D9%83%D9%8A%D9%81-%D9%86%D9%88%D9%85%D9%86-%D8%A8%D8%A7-%D9%84%D9%84%D9%87-%D9%88%D9%84%D8%A7-%D9%86%D8%B1%D8%A7%D9%87>

(4) Tom Habib: Anglican priest and PhD candidate at Cambridge University in Christian theology. See: <https://au.thegospelcoalition.org/profile/tom-habib/>



of people witnessed Jesus perform miracles impossible to man... Seeing is not believing: just look at those who saw Jesus and did not believe.⁽¹⁾”

This perspective is fundamentally correct, although the author uses examples related to Jesus, being a Christian theologian. However, the same situation occurred with the Prophet Muhammad (ﷺ). One notable example is the splitting of the moon. Allah says: **“The Hour has come near, and the moon has split [in two]. And if they see a sign, they turn away and say, ‘Passing magic.’ And they denied and followed their inclinations.”** [*Al-Qamar: 1-3*].

The polytheists witnessed with their own eyes the moon splitting in two, yet they turned away and claimed it was continuous magic, rejecting the sign and following their desires. Thus, seeing is not the same as believing. Believers have faith in Allah despite not seeing Him in this world, whereas disbelievers reject miracles that occur directly in front of their eyes.

Third Perspective: People Do Not Believe Because They Do Not Want to Believe

As established in the previous perspective, seeing something does not guarantee belief in it. So why do disbelievers reject the existence of God? Tom Habib continued his previous response by stating: “But this raises a question. If seeing is not believing—then what is the real reason why people don’t believe in God? People don’t believe because they simply don’t want to believe... Despite all the evidence, they refuse to believe simply because they don’t want to believe. Their unbelief is not based on reason but rebellion. They want to live life their own way.⁽²⁾”

This argument has merit. Disbelievers begin by turning away from the truth; clear signs come to them, yet they reject and follow their desires. Consequently, Allah punishes them by preventing them from receiving guidance to the truth. Allah says: **“And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, ‘The signs are only with Allah.’ And what will make you perceive that even if a sign came, they would not believe? And We will turn away their hearts and their eyes just as they refused to believe in it the first time, and We will leave them in their transgression, wandering blindly.”** [*Al-An’am: 109-110*].

In his *Tafsīr*, Sheikh Al-Sa’dī (may Allah have mercy on him) explained this verse: “This means that if they do not believe the first time the caller comes to them and the proof is established against them, then We punish them by turning their hearts and eyes away, depriving them of guidance to the straight path. This is due to Allah’s justice and wisdom toward His servants,

(1) Article: How Can I Believe in God if I Can’t See Him? Published at: <https://au.thegospelcoalition.org/article/can-believe-god-cant-see>

(2) Ibid.



for they are the ones who wronged themselves. The door was opened for them, but they did not enter; the path was shown to them, but they did not follow it. Afterward, if they were deprived of guidance, this was only befitting their condition. Additionally, their conditional belief based solely on their own will, without relying on Allah, is a grave mistake. Even if great signs were brought to them, such as angels descending to testify for the Prophet, the dead speaking to them, or everything gathered before them to testify, they would still not believe if Allah did not will it. This is because most of them are ignorant. Thus, they made their belief conditional on requesting signs that have no benefit. Rather, intelligence and knowledge require that a servant seek the truth using the means Allah has clarified and act upon it, seeking help from Allah in adhering to it without relying solely on themselves or demanding unnecessary signs.⁽¹⁾

Thus, what are these clear signs? This will be clarified in the fourth perspective.

Fourth Perspective: Evidence for God's Existence is Abundant

Those who ask, “How do we know that God exists when we cannot see Him?” turn away from the innate disposition (*fiṭrah*) upon which Allah created them, as well as the countless signs of Allah in His creation. When theologian Aaron Menikoff⁽²⁾ responded to this objection, he pointed out that all of nature is evidence of God's existence. He then elaborated with examples from observable phenomena and the fine-tuning of the universe⁽³⁾.

This reasoning is accurate. The demand of atheists to see God directly is arbitrary. They themselves do not insist that direct observation is the only means to acquire knowledge. Much of experimental science relies on evidence and indications rather than direct observation, especially in the fields of physics and cosmology. “The required proof is arbitrary in its exclusivity, as no rational evidence supports the claim that knowledge of the Creator's existence... can only come through direct sensory observation or another absolute means of verification. This contrivance contradicts what atheists accept in other areas of epistemology, as natural sciences—especially in physics and cosmology—often rely on evidence and indications rather than direct observation.”⁽⁴⁾

Sheikh Ibn Baz (may Allah have mercy on him) provided a similar explanation in his response to this question: “**This is part of belief in the unseen: ‘Who believe in the unseen...’** [*Al-Baqarah: 3*]. You believe in Allah after witnessing His signs. You yourself are one of His signs. You were created

(1) Taysīr Al-Karīm Al-Raḥmān (247).

(2) Aaron Menikoff: American pastor and PhD in Christian theology. See: <https://mvbchurch.org/about/leadership/staff/aaron-menikoff>

(3) How Do We Know There's a God When We Can't See Him? See: <https://www.christianity.com/bible/apologetics/how-do-we-know-there-s-a-god-when-we-can-t-see-him.html>

(4) Barāhīn Wujūd Allāh (76).



as one of His signs, and He granted you hearing, sight, intellect, and faculties. He created water and countless blessings for you. These are His signs that indicate His existence. ‘In everything, there is a sign that points to His oneness.’ You were not created in vain, and Allah’s signs are innumerable: rivers, seas, mountains, the heavens, the earth, and more. You are one of His signs, as Allah says: ‘**And on the earth are signs for the certain [in faith], and in yourselves. Then will you not see?**’ [Al-Dhāriyāt: 20-21].⁽¹⁾”

Sheikh Ibn Baz (may Allah have mercy on him) emphasized an essential point in his response: the human being is a sign among the signs of Allah. Humans do not need to look far to search for Allah’s signs; they themselves are one of His signs. This leads us to the fifth perspective:

Fifth Perspective: The Eye Itself Is Evidence of God’s Existence

The atheist who asks about seeing God forgets that the eye with which they see is among the greatest signs of God’s existence. Dr. Joseph Nally⁽²⁾ highlighted this in his response to this question: “The eye is absolutely amazing! All the separate subsystems must be present and performing perfectly at the same instant, or the eye will not work... So, we can see the design of the eye, that it is wondrous, and its existence is not by mere chance. It has a designer, and His name is God. So, every time you see a sunset, a sunrise, the moon, the stars, the oceans, and all the many other wonders of creation, it is God that gave you an eye to see it.”⁽³⁾

Directing the questioner to reflect on their own eyes first and then to use these eyes to observe Allah’s signs is an intelligent approach to responding to this objection and should be utilized effectively.

Part Three: Evaluating Western Scholars’ Responses to the Objection About Seeing God

As previously mentioned, the objection regarding the impossibility of seeing God is not common among atheists today. For this reason, responses from Western scholars on this matter are limited. Nonetheless, they have highlighted some important points in addressing this objection. While their responses are generally sound, two invalid perspectives have been employed, which are:

(1) Sheikh Ibn Baz’s response to the question, “How do we respond to the claim: ‘How can we believe in Allah without seeing Him?’”

(2) Joseph Nally: American theologian with a doctorate in Christian theology. See: http://reformedanswers.org/search.asp/au/jos_nally

(3) Article: “If I Cannot See God, I Cannot Believe in God.” Available at: <http://reformedanswers.org/answer.asp/file/40705>



First Perspective: Some who responded to this objection argued that God revealed Himself through Christ⁽¹⁾. This perspective is extremely weak for two reasons:

First Reason: This argument is rooted in the corrupted belief in the divinity of Christ and the union of divinity with humanity. Allah, the Exalted, refuted this claim in the following verses: **“They have certainly disbelieved who say, ‘Allah is the Messiah, the son of Mary,’ while the Messiah said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’ Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. They have certainly disbelieved who say, ‘Allah is the third of three.’ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”** [*Al-Mā'idah: 72-73*].

Allah then said: **“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”** [*Al- Mā'idah: 75*].

Allah provided two fundamental arguments against the claim of Christ's divinity:

1. Christ himself called people to worship Allah.
2. Christ and his mother used to eat food. Sheikh Al-Sa'dī (may Allah have mercy on him) commented on this second argument, stating: “This is clear evidence that they were both servants in need, requiring sustenance like the rest of humanity. If they had been divine, they would have been free from such needs. The divine is self-sufficient and praiseworthy.”⁽²⁾

Christians can be confronted with the fact that these two arguments exist in their own scriptures. Their Bible states that Satan approached Christ and asked him to prostrate to him. Christ responded: “Away from me, Satan! For it is written: ‘Worship the Lord your God and serve Him only.’”⁽³⁾

It is stated in the Acts of the Apostles: “The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is He served by human hands, as though He needed anything, since He Himself gives to all mankind life and breath and everything”⁽⁴⁾. How, then, could Christ be considered a god when he needed to eat food? This is a clear refutation of the claim of his divinity.

(1) Article: “How Do I Know God Exists, When I Cannot See Him? How Do I Know the Bible Is Truly God's Word?” Available at: <https://bible.org/seriespage/q-how-do-i-know-god-exists-when-i-cannot-see-him-how-do-i-know-bible-truly-god-s-word>

(2) Taysīr Al-Karīm Al-Rahmān (219).

(3) Luke (4:8).

(4) Acts of the Apostles (17:24-25).



Second Reason: The one posing this question is not inquiring about Christ, who walked the earth and whom Christians claim to be God and call “the Son.” Rather, the question concerns the Creator of the heavens and the earth, whom Christians refer to as “the Father.” Thus, their response about Christ’s divinity in this context deviates from answering the actual question.

Second Perspective: Professor Sean McDowell argued in response to this objection that God cannot be seen because God is spiritual⁽¹⁾.

This claim, however, is invalid. It is impermissible to describe Allah as “spiritual,” as this is an innovation of the Christians. Allah, Exalted be He, has a Sacred Essence characterized by lofty attributes. There is nothing like Him in His Essence or attributes. Furthermore, seeing Allah, Exalted be He, is possible in this world. As Imam Ibn Abī Al-‘Izz Al-Hanafī (may Allah have mercy on him) stated: “Seeing Allah in this world is possible. If it were not possible, Moses would not have asked for it.”⁽²⁾

Allah mentioned in the Qur’an that Moses requested to see Him, and this request is also noted in their scripture. However, there is a contradiction in their scripture: in one instance, God responds by saying, “You cannot see My face, for man shall not see Me and live.”⁽³⁾ Yet earlier in the same book, it is written: “Thus the Lord used to speak to Moses face to face, as a man speaks to his friend.”⁽⁴⁾

Christians are confused about this matter due to the contradictions in their scripture. The correct understanding, according to Ahl as-Sunnah, is that seeing Allah is possible in this world, but our vision is too weak to bear it. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: “The reason we do not see Him in this world is due to the weakness of our sight, not because it is impossible to see Him... In the Hereafter, Allah will perfect human capacities so that they can bear seeing Him.”⁽⁵⁾

Thus, seeing Allah in this world is possible, but our sight is incapable of doing so. However, in the Hereafter, seeing Allah will be the greatest bliss. The Prophet (ﷺ) said: “When the people of Paradise enter Paradise, Allah, Blessed and Exalted be He, will say, ‘Do you wish for anything more?’ They will say, ‘Have You not brightened our faces? Have You not admitted us to Paradise?’

(1) The video mentioned earlier: If I Can’t See God, How Do I Know He Is Real?

(2) Sharḥ Al-‘Aqīdah At-Taḥāwīyyah (1/ 434), by: Ibn Abī Al-‘Izz Al-Hanafī.

(3) Exodus (33:20).

(4) Exodus (33:11).

(5) Minhāj Al-Sunnah (2/ 332–333), by: Ibn Taymiyyah



Then He will remove the veil, and nothing will have been given to them more beloved than looking at their Lord, the Mighty and Majestic.⁽¹⁾”

In conclusion, the objection regarding the impossibility of seeing Allah is extremely weak. While Western scholars provided valid responses to this objection in some respects, their responses were invalid in others. Pure truth is found only in Islam.

(1) Saḥīḥ Muslim: Book of Faith, Chapter on Affirming the Believers’ Vision of Their Lord in the Hereafter, Hadith No. 181, narrated by Ṣuḥayb Al-Rūmī (may Allah be pleased with him).



Section Four: Responses to the Paradox of Omnipotence

The first chapter of this section previously addressed the “Incompatible Properties Paradox,” which encompasses various objections. Among the most well-known is the “Omnipotence Paradox”⁽¹⁾. This paradox argues that theists believe God possesses absolute power, meaning He is capable of doing everything. However, critics contend that absolute power is inherently impossible. They claim that if one states: “God is capable of everything,” there must necessarily be exceptions to the phrase “everything.” Otherwise, this would lead to a contradiction.

This chapter will be divided into four parts:

1. The History of the Omnipotence Paradox
2. Formulations of the Omnipotence Paradox
3. Responses by Western Scholars to the Omnipotence Paradox
4. Evaluation of Western Responses to the Omnipotence Paradox

Part One: The History of the Omnipotence Paradox

The first to discuss this paradox were Christian theologians when addressing the concept of omnipotence. They raised objections not to promote doubt but in the tradition of scholastic theologians, who considered these objections as hypothetical challenges requiring resolution⁽²⁾.

(1) Patrick Grim, a professor of philosophy, noted that this paradox is more prevalent than those concerning God’s omniscience in Impossibility Arguments, in *The Cambridge Companion to Atheism* (204).

(2) See: *The Philosophy of Religion* (83), by Edward R. Wierenga (Wiley Blackwell, 2016).



An example is found in the writings of the renowned theologian Thomas Aquinas in his famous work *Summa Theologica*. In the first book, question 25, article 3, he titled one section: “Is God Omnipotent?⁽¹⁾” He wrote: “It seems that God is not omnipotent:

Objection 1: To be moved and acted upon is included in the scope of ‘all things.’ But God cannot be moved or acted upon because ... He is immutable. Therefore, He is not omnipotent.

Objection 2: Sinning is a type of action. However, God cannot sin or ‘deny Himself,’ as mentioned in 2 Timothy 2:13. Therefore, God is not omnipotent.⁽²⁾”

He then presented two similar objections and stated: “On the contrary, Luke 1:37 says, ‘For nothing will be impossible with God.’ I respond: Everyone acknowledges that God is omnipotent. However, formulating a precise account of omnipotence proves challenging due to potential objections about the scope of the term ‘all things’ in the statement ‘God is capable of all things.’⁽³⁾”

Aquinas then proceeded to refute this paradox, arguing that God’s omnipotence applies to all possibilities, while impossibilities fall outside the scope of “all things.” Many theologians adopted this view after him⁽⁴⁾. We will revisit these responses later, God willing.

René Descartes addressed this paradox in the 16th century but responded differently. He argued that God is capable of everything, including impossibilities. Descartes believed that God could, for instance, make a triangle square⁽⁵⁾. However, this view did not gain wide acceptance among Christian theologians and philosophers, as evidenced by subsequent critiques.

In the 20th century, discussions surrounding omnipotence resurged among Western philosophers. In 1963, George Mavrodes⁽⁶⁾ published a philosophical article titled *Some Puzzles Concerning Omnipotence* in *The Philosophical Review*⁽⁷⁾. He presented an example of the so-called contradiction, asking, “Can God create a stone so heavy that He cannot lift it?” Mavrodes refuted this alleged contradiction in his article.

(1) *Summa Theologica*, Book 1, Question 25, Article 3.

(2) *Ibid.*

(3) *Ibid.*

(4) See: *Analytic Philosophy of Religion* (78), by James Franklin Harris, (Kluwer Academic Publisher, 2002).

(5) *The Philosophical Writings of Descartes* (2:294), by René Descartes (Cambridge University Press, 1984-1991).

(6) George Mavrodes, Professor of Philosophy of Religion at the University of Michigan, passed away in 2019. See: <https://lsa.umich.edu/philosophy/news-events/all-news/search-news/in-memoriam-george-mavrodes.html>

(7) *Some Puzzles Concerning Omnipotence*, *The Philosophical Review*, Vol. 72, 1963.



Two years later, in 1965, C. Wade Savage⁽¹⁾ published a response to Mavrodes' article titled *The Paradox of the Stone* in the same journal⁽²⁾. Since then, this objection has gained popularity among atheists, who frequently cite it in debates with theists.

Several atheists have included this paradox in their writings⁽³⁾.

Part Two: Formulation of the Omnipotence Paradox

This paradox is commonly phrased as the question: “Can God create a stone so heavy that He cannot lift it?” It is also presented in a more logical structure, as formulated by Professor C. Wade Savage in his article *The Paradox of the Stone*. The structure is as follows:

1. Either God can create a stone He cannot lift, or He cannot create a stone He cannot lift.
2. If God can create a stone He cannot lift, then He is not omnipotent (since He cannot lift the aforementioned stone).
3. If God cannot create a stone He cannot lift, then He is not omnipotent (since He cannot create the aforementioned stone).
4. Therefore, God is not omnipotent⁽⁴⁾.

This is the well-known formulation of the *Stone Paradox*.

Part Three: Responses by Western Scholars to the Omnipotence Paradox

Western scholars have addressed this objection from various angles. The most prominent responses are as follows:

Response One: The foundation of responding to this paradox lies in understanding the concept of omnipotence: God is capable of all things. However, “all things” refers to *possibilities*, not *impossibilities*. Thomas Aquinas alluded to this after presenting objections to omnipotence, stating: “However, if one considers the matter correctly, then since power is said in relation to possible things, it follows that when God is said to be capable of all things, the right way to understand this is that God is capable of all possible things, and that this is why He is called omnipotent.”⁽⁵⁾

(1) C. Wade Savage, Professor of Philosophy at the University of Michigan. See: <https://www.upress.umn.edu/people/c-wade-savage>

(2) *The Paradox of the Stone*, *The Philosophical Review*, Vol. 76, 1967.

(3) See: *Atheism Explained: From Folly to Philosophy* (225–228), by David Ramsay Steele.

(4) *The Paradox of the Stone*, *The Philosophical Review*, Vol. 76, 1967, p. 74.

(5) *Summa Theologica*, Book 1, Question 25, Article 3.



He further explained that contradictions do not fall within the category of “all things”: “Therefore, whatever does not imply a contradiction is included among those possible things with respect to which God is called omnipotent.⁽¹⁾”

Thus, before an atheist poses such a question, they must first understand the believer’s conception of this divine attribute. Otherwise, their criticism is a classic straw man fallacy.

Response Two: Professor George Mavrodes pointed out that this question is inherently contradictory. He explained: “This question can be directed at a being with limited power, asking: ‘Can a limited being create something it cannot move?’ However, this question cannot apply to an omnipotent being. The question then becomes: ‘Can a being capable of moving all things not move a stone?’ Here, the contradiction becomes evident.⁽²⁾”

Response Three: Professor William Lane Craig added that the concept referenced in this question is not a “thing” at all. Instead, it is merely a set of contradictory words. Therefore, one cannot talk about something that God cannot do if that “something” is inherently self-contradictory⁽³⁾.

Response Four: The author of the article *God, Omnipotence, and the Stone Paradox* incorporated some of the previous points and introduced an additional perspective: “To further the previous point: this argument assumes that weight is an intrinsic property of the stone, whereas we know that weight is merely a gravitational force which can be cancelled out so as to be equal to zero. The intrinsic property is the stone’s inertial mass, and thus, the only legitimate question is whether or not God can accelerate the stone by applying a sufficiently large force.

A stone of infinite mass requires an infinite force to accelerate it. If God can create a stone of infinite mass, He can also create a force of infinite magnitude and thus move the stone. The same must be true of any non-infinite mass and force. But by definition, no stone can have a mass greater than infinity, so there is no possible stone that God cannot move.⁽⁴⁾”

This response is particularly clever as it engages skeptics with concepts derived from empirical science, such as the nature of weight and mass. In doing so, it demonstrates that the question itself is fundamentally flawed.

(1) Ibid.

(2) Some Puzzles Concerning Omnipotence, *The Philosophical Review*, Vol. 72, p. 221–223.

(3) Mentioned in a podcast episode titled Defenders, under the discussion Doctrine of God (Part 17), transcript available at: <https://www.reasonablefaith.org/podcasts/defenders-podcast-series-2/s2-doctrine-of-god-attributes-of-god/doctrine-of-god-part-17>

(4) *God, Omnipotence, and the Stone Paradox*. Available at:

<https://philosophicaugustine.wordpress.com/2013/05/21/god-omnipotence-and-the-stone-paradox/>



Part Four: Evaluation of Western Scholars' Responses to the Omnipotence Paradox

Western scholars' responses to the *Omnipotence Paradox* can be divided into two categories:

1. Rational and sound arguments.
2. Overly complex philosophical discussions with little practical value.

I have intentionally avoided delving into the second category of responses, as these are primarily published in specialized philosophical journals and offer minimal benefit in translation to Arabic or in countering the arguments. The responses presented earlier in this section fall under the first category—rational and sound arguments. The essence of these responses is rooted in the correct understanding of omnipotence. Namely, that impossibility is not included in the scope of omnipotence.

This principle is also affirmed by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) in his explanation of Allah's statement: **"Indeed, Allah is over all things competent"** [*Al-Baqarah: 20*].

He stated: "[This] applies to things that exist either externally or conceptually, as opposed to what cannot be encompassed by will, such as Allah the Almighty and His attributes, or things inherently impossible, as these are not included within the universal scope. Thus, it is agreed upon that what is inherently impossible is not considered 'something'.⁽¹⁾"

This response aligns closely with the explanation of Thomas Aquinas, whose argument forms the basis of Christian responses to this paradox.

"The core error in these types of questions lies in conflating what can exist in the mind with what can be actualized externally. The scope of mental conception is far broader than what can exist in reality. The human mind can conceptualize many scenarios that are impossible to actualize. Simply being able to conceive something mentally does not imply its feasibility in the external world. This is because external existence has a different nature than mental existence, and the conditions required for realization in the external world differ significantly from those required for mental existence.

However, those raising such objections overlook or are ignorant of these fundamental differences between mental and external existence. Instead, they demand others to accept the conclusions of their ignorance and misconceptions, and if others refuse, they are accused of ignorance or lack of understanding!

(1) Majmū' al-Fatāwā (8/383).



The correct way to handle such questions, which confuse mental and external realities, is to highlight the error in this conflation. It is inappropriate for the respondent to engage with the substance of such questions by affirming or negating their premises”⁽¹⁾.

This succinctly critiques the absurdity of the *Omnipotence Paradox*, demonstrating that it is built on fallacies and a misunderstanding of the true meaning of omnipotence.

(1) *Ẓāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/117–118).



Section Five:

Responses to the Argument from Inconsistent Revelations

Atheistic arguments manifest in various forms. Some target the fundamental belief in the existence of a Creator, a belief shared by both theists and deists.

Other atheistic objections specifically target theists, as previously discussed, and do not address deists. As a researcher explains: “Deists differ from theists primarily in their understanding of the relationship between the Creator and creation; deists reject revelation, oppose religions, and believe that the Creator has not communicated with humanity.⁽¹⁾”

Deists and atheists have joined forces in raising objections related to divine revelation, among which is the argument known as the *Argument from Inconsistent Revelations*.

This objection asserts that the God in whom theists believe likely does not exist because theists adhere to conflicting religions, each claiming to be based on divine revelation. Since these revelations are contradictory and inconsistent, this inconsistency suggests that revelation itself does not exist. Consequently, the Creator that the theists believe in does not exist⁽²⁾.

This chapter will be divided into three parts:

1. How Deists and Atheists Formulate the Argument from Inconsistent Revelations.
2. Western Scholars’ Responses to the Argument from Inconsistent Revelations.
3. Evaluation of Western Scholars’ Responses to the Argument from Inconsistent Revelations.

(1) Barāhīn Wujūd Allāh (59).

(2) See: Argument from Inconsistent Religion, originally at:

[Argument from Inconsistent Revelations](#).



Part One: How Deists and Atheists Formulate the Argument from Inconsistent Revelations

This argument emerged during the Enlightenment, as the voice of deism grew louder. The deist philosopher Voltaire used this argument⁽¹⁾, and it was later adopted by Denis Diderot⁽²⁾, who began as a deist but eventually transitioned to atheism. Diderot employed this argument to counter Pascal's Wager, as discussed in the section dedicated to that argument.

In contemporary times, Sam Harris uses this argument as part of his atheistic discourse. In the introduction to his book *Letter to a Christian Nation*, Harris writes: "You believe that the Bible is the word of God, that Jesus is the Son of God, and that only those who place their faith in Jesus will find salvation after death. As a Christian, you believe these propositions not because they make you feel good, but because you think they are true ... If Christianity is correct, and I persist in my unbelief, I should expect the torments of hell. Worse still, I have persuaded others, and many close to me, to reject the very idea of God ... If the basic doctrine of Christianity is correct, I have misused my life in the worst conceivable way. I admit this without a single caveat. The fact that my continuous and public rejection of Christianity does not worry me in the least should suggest to you just how inadequate I think your reasons for being Christian are ...⁽³⁾"

Harris continues this line of reasoning two pages later, stating: "Consider: every devout Muslim has the same reasons for being a Muslim that you have for being a Christian. And yet, you do not find their reasons compelling. The Quran repeatedly declares that it is the perfect word of the creator of the universe. Muslims believe this as fully as you believe the Bible's account itself ... Why don't you lose sleep over whether to convert to Islam? Can you prove that Allah is not the one true God? Can you prove that the archangel Gabriel did not visit Muhammad in his cave? Of course not. But you need not prove any of these things to reject the beliefs of Muslims as absurd. The burden is upon them to prove their beliefs about God and Muhammad valid. They have not done this. They cannot do this. Muslims are simply making claims about reality that cannot be corroborated. This is perfectly apparent to anyone who has not anesthetized himself with the dogma of Islam.

The truth is, you know exactly what it is like to be an atheist with respect to the beliefs of Muslims. Isn't it obvious that Muslims are fooling themselves? ... Yes, these things are obvious.

(1) See: Voltaire in *Candide* and *Philosophical Dictionary*, source as previously referenced.

(2) See: *Pensées philosophiques*, LIX, Volume 1 (in French), (167).

(3) *Letter to a Christian Nation* (3–4).



Understand that the way you view Islam is precisely the way devout Muslims view Christianity. And it is the way I view all religions.⁽¹⁾”

The philosopher Philip Pecorino⁽²⁾ also raises this objection while critiquing the argument from revelation as proof of God’s existence. In summary, he argues that revelation cannot be used as evidence for God’s existence because contradictory religions claim to be based on divine revelation⁽³⁾.

Part Two: Western Scholars’ Responses to This Argument

Although some atheists use the *Argument from Inconsistent Revelations*, it is not widespread in their discourse. A study conducted among more than 800 philosophers on the strongest arguments against faith ranked the *Argument from Inconsistent Revelations* sixth out of eight arguments⁽⁴⁾. This indicates that even atheist philosophers do not view this argument as particularly strong. This may explain why Western scholars have provided relatively few responses to it.

However, the primary issue with these responses is that many of them intertwine their arguments with evidence aimed at supporting Christianity—according to their claims. Consequently, quoting such responses carries significant risks. For this reason, I will limit my discussion to four responses to this argument:

Response One: This argument assumes that differences in revelation disprove all religions, and based on this premise, atheists deny the existence of a Creator. However, inferring the falsity of the core idea (i.e., revelation) based on disagreements does not necessarily follow.

Professor Alvin Plantinga highlighted this point by comparing it to politics and philosophy. He noted that politicians disagree on policies, and philosophers differ in their philosophies, but this does not invalidate political science or philosophy⁽⁵⁾.

This analogy is valid, as many atheists hold political science and philosophy in high regard. The same reasoning can be applied to other sciences and disciplines esteemed by atheists. Experimental scientists often disagree on many scientific theories, and ethicists debate what

(1) Ibid. (6).

(2) Philip Pecorino: Professor in Philosophy at Queensborough Community College in USA, and he is specialized in philosophy of religion. See: <https://www.qcc.cuny.edu/faculty-staff/bio/pecorino.html>

(3) Chapter 3: Philosophy of Religion, Proofs for the Existence of God, Argument from Revelation, available at: http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%203%20Religion/Arg_Revelation.htm

(4) See: How Do Philosophers Evaluate Natural Theological Arguments? by Helen de Cruz and Johan De Smedt. The study is available at: https://www.academia.edu/12244038/How_do_philosophers_evaluate_natural_theological_arguments_An_experimental_philosophical_investigation

(5) See the video: Can All Religions Be True? available at: <https://www.youtube.com/watch?v=3CyMlqiMqvU>



constitutes virtuous behavior. These disagreements do not undermine the validity of experimental science or ethics. Thus, the premise of the objection is fundamentally flawed.

Response Two: Professor Richard Swinburne offered an insightful response to this argument, emphasizing that multiple messages may be attributed to the same person. Some of these messages might be authentic, while others are not. To distinguish between authentic and inauthentic messages, one must examine the evidence, such as verifying the signature on a letter.

Swinburne applied this analogy to revelation, suggesting that revelation is a message from the Creator. By examining the evidence, it is possible to discern which messages genuinely originate from the Creator and which do not⁽¹⁾.

This response is fundamentally valid. Throughout history, multiple conflicting messages have been attributed to individuals, and this continues today. This does not preclude the possibility that one specific message is authentic while others are fabricated. Nor does it justify denying that the individual authored any message or denying their very existence.

If this reasoning applies to humans, why should it not also apply to the Creator? Multiple contradictory messages may be attributed to the Creator, with only one being authentic. Using this multiplicity as grounds to deny His existence is illogical.

Therefore, humans must examine the evidence supporting the content of revelation and the credibility of the messengers who convey it. This process allows them to distinguish between authentic revelations from the Creator and fabricated claims.

While Swinburne extends his reasoning to argue for the validity of Christianity, Muslims can adopt the core of his response and then present evidence supporting the authenticity of Islamic revelation, as well as proof of the prophethood of Muhammad (peace be upon him).

Response Three: Sam Harris argued that the evidence Muslims use to support their beliefs is identical to the evidence Christians use to support theirs, suggesting there is no difference between the two. Based on this claim, he raised the *Argument from Inconsistent Revelations*.

The author of the article *My Moral Intuitions Are Better Than Yours* responded to Harris's assertion effectively, distinguishing between two possible interpretations of his claim:

1. **The Epistemological Interpretation:** This suggests that an individual Muslim possesses no more evidence for their beliefs than an individual Christian possesses for theirs.
2. **The Metaphysical Interpretation:** This asserts that the evidence supporting Islam is equal to the evidence supporting Christianity.

(1) See the video: Can Many Religions All Be True? available at: <https://www.youtube.com/watch?v=t1fwwCEZrtk>



The first interpretation is irrelevant because it pertains to the knowledge or ignorance of followers of a given religion, which varies individually. The second interpretation, however, is central to this debate and amounts to a baseless claim by Harris and his fellow atheists.

Harris provided no evidence to support the idea that the evidence for Islam and Christianity is identical. His claim is merely an assertion riddled with contradictions⁽¹⁾.

This response, along with its distinction between epistemological and metaphysical aspects, is fundamentally valid. However, as the article's author is a Christian, he seeks to argue that the evidence for Christianity is correct while denying the validity of evidence for Islam. This claim is undoubtedly false.

Similarly, Harris's claim is also invalid. One cannot claim that the evidence for one belief system is identical to that of another without providing proof or rationale. Harris failed to substantiate his argument. Instead, his objection merely reflects his inability to comprehend the evidence supporting the beliefs of Muslims and Christians. His argument, therefore, serves only as proof of his ignorance.

Fourth Response: The author of the article *Argument from Inconsistent Revelations* stated that, no matter how compelling this argument may feel to some individuals, it cannot be used to deny the existence of God. At most, this argument suggests the difficulty of identifying the true intent of God or discerning authentic revelation. However, such difficulty has no bearing on whether God exists or not⁽²⁾.

Thus, the atheists' use of this argument to deny the existence of God reflects a misunderstanding of the argument's actual premise.

Given the weakness of this argument, the four responses provided are sufficient to refute it, with no significant need for additional elaboration.

Part Three: Evaluation of Western Scholars' Responses to This Argument

This argument has not gained substantial traction in atheist circles, with only Sam Harris showing notable enthusiasm for it. As a result, Western scholars have paid relatively little attention to refuting it compared to other arguments. Nevertheless, they have presented some valuable responses to this argument that can be beneficial.

(1) See the article: *My Moral Intuitions Are Better Than Yours*, available at: <https://mountcarmelapologetics.com/2018/12/10/my-moral-intuitions-are-better-than-yours>

(2) See the article: *Argument from Inconsistent Revelations*, available at: <https://philosophiesofmen.blogspot.com/2011/05/argument-from-inconsistent-revelations.html>



The primary issue with their responses, however, is the inclusion of purported evidence supporting Christianity. This poses a significant risk to the Muslim creed. Therefore, Muslims should actively engage in refuting this argument while presenting evidence, proofs, and arguments supporting the truth of the Islamic faith. This dual approach would not only dismantle the argument but also illuminate the truth. A detailed discussion of this is beyond the scope of this section.



Section Six:

Responses to the Argument of Theological Noncognitivism

One of the common objections raised by atheists is the argument of *Theological Noncognitivism*. This argument asserts that the language used in theology employs terms like “God” and “Creator,” which lack value or meaning because it is impossible to verify the truth of their implications. Thus, discussions about the existence or nonexistence of a Creator are rendered meaningless.

This argument belongs to the category of weak atheism and is not part of strong atheistic arguments. If a strong atheist attempts to argue against the existence of a Creator, they inherently acknowledge that the term “God” has meaning. However, weak atheists or agnostics use this argument to claim that discussions about the existence of God are futile since the validity of such discussions cannot be ascertained⁽¹⁾. This chapter will be divided into three parts:

1. The historical background of the argument of *Theological Noncognitivism*.
2. Western scholars’ responses to the argument of *Theological Noncognitivism*.
3. Evaluation of Western scholars’ responses to the argument of *Theological Noncognitivism*.

Part One: Historical Background of the Argument of Theological Noncognitivism

This argument is related to the *Philosophy of Language*⁽²⁾ and *Epistemology*. It revolves around two claims:

(1) See the article: Theological Noncognitivism Examined, by Steven J. Conifer, available at: <http://www.sewanee.edu/philosophy/Journal/Archives/2002/Conifer.htm>

(2) Philosophy of Language: Logical inquiry into the nature, origins, and use of language. See: https://www.newworldencyclopedia.org/entry/Philosophy_of_language



1. The language used in theology carries no real meaning.
2. The validity of the content of theological terms cannot be verified.

These two claims were addressed by philosophers from the *Analytical Philosophy* school of thought⁽¹⁾. This philosophy is an extension of the empiricist tradition prevalent in Britain during the Enlightenment. It dominates academic philosophy in Britain, the United States, and Scandinavian countries⁽²⁾.

One of the prominent figures of this school was Ludwig Wittgenstein⁽³⁾, a student of Bertrand Russell. Wittgenstein authored a work titled *Tractatus Logico-Philosophicus*, which explored the relationship between language and reality and defined the limits of empirical science. His ideas greatly influenced the *Vienna Circle*, a group of philosophers and scientists in the 1920s and 1930s at the University of Vienna, who adopted *Logical Positivism*⁽⁴⁾. During and after World War II, the philosophers of the Vienna Circle spread to Western countries, significantly impacting the philosophy of science in these regions⁽⁵⁾.

One of the core principles championed by the Vienna Circle was the *Verifiability Principle*, which posits that statements lacking empirical verification are devoid of meaning. They are neither true nor false but entirely meaningless and unworthy of consideration⁽⁶⁾.

Alfred J. Ayer⁽⁷⁾, a philosopher associated with this circle, authored *Language, Truth, and Logic* in 1936. In this book, he proposed the Verifiability Principle as the sole foundation for philosophy, dismissing all metaphysical discourse as meaningless because it cannot be empirically verified⁽⁸⁾. This work garnered significant attention at the time and contributed to the spread of this argument.

In the mid-20th century, Antony Flew, another prominent philosopher, further developed this idea in his essay *Theology and Falsification* (1950), which he presented at an Oxford University seminar. The essay was republished in 1955 and again in 2000. Flew described this work as one of

(1) Analytical Philosophy: A methodological approach emphasizing language analysis and logical concepts. See: <https://www.britannica.com/topic/analytic-philosophy>

(2) See: *The Blackwell Companion to Philosophy* (1), 2nd ed., Blackwell, 2003.

(3) Ludwig Wittgenstein: A British philosopher born in Austria, regarded as one of the greatest philosophers of the 20th century. See: <https://www.britannica.com/biography/Ludwig-Wittgenstein>

(4) Logical Positivism: A philosophical movement emphasizing empirical scientific knowledge as the sole source of real knowledge. See: <https://www.britannica.com/topic/logical-positivism>

(5) See: *Logical Positivism* (193), by Oswald Hanfling, Routledge History of Philosophy, 2003.

(6) See: Verifiability Principle, Britannica: <https://www.britannica.com/topic/verifiability-principle>

(7) Alfred J. Ayer: Professor of Philosophy at Oxford University and a key proponent of Logical Positivism. See: <https://plato.stanford.edu/entries/ayar/>

(8) See: *Language, Truth and Logic* (13–29), by A.J. Ayer, Penguin Books, 1936.



the most widely circulated philosophical essays of the latter half of the 20th century. He extended the Verifiability Principle to propose the *Falsification Principle*, asserting that a statement is meaningful only if it can be subject to falsification⁽¹⁾.

In 1955, the atheist philosopher John Smart⁽²⁾ stated in his essay *The Existence of God* that this argument was the greatest challenge facing theology in that era⁽³⁾.

However, Logical Positivism began to decline in the 1960s. In a 1970 interview, Alfred Ayer admitted that much of their philosophy was fundamentally flawed⁽⁴⁾.

In 2004, Antony Flew renounced atheism and adopted deism. He later authored *There is a God* in 2007. Nevertheless, his earlier writings left a lasting impact on proponents of New Atheism, such as Richard Dawkins and Sam Harris⁽⁵⁾.

Some modern atheists continue to use this argument. For instance, Michael Martin, in his book *Atheism: A Philosophical Justification*, attempted to maintain a middle ground. In the first part of his book, he argued that theological terms are meaningless. In the second part, however, he argued against the existence of God. This apparent contradiction drew criticism from both atheists and theologians alike⁽⁶⁾.

In summary, this argument emerged in the early 20th century, gained prominence in its second half, and has since waned in influence during the 21st century. Nonetheless, given its past prevalence, it warrants a proper response.

Part Two: Western Scholars' Responses to the Argument of Theological Noncognitivism

The argument of theological noncognitivism gained prominence in the second half of the 20th century, particularly during a period when many philosophers identified as atheists. Professor William Lane Craig mentioned that this argument was highly influential during his studies in

(1) See: *Philosophy Now*, October/November 2000, (28–29).

(2) John Smart: A British-Australian philosopher specializing in metaphysics and philosophy of religion. See: <https://www.theguardian.com/books/2012/oct/30/jjc-smart>

(3) See: *The Existence of God*, by J.J.C. Smart, in *New Essays in Philosophical Theology* (1955).

(4) See: *Logical Positivism* (193), by Oswald Hanfling, *Routledge History of Philosophy*, 2003.

(5) See Antony Flew's biography in *Britannica*: <https://www.britannica.com/biography/Antony-Flew>

(6) See the article: *Positive Atheism and the Meaninglessness of Theism*, available at: <https://infidels.org/library/modern/michael-martin-meaningless/>



philosophy, to the extent that theology students often struggled to refute it. However, over time, it gradually faded and is now rarely discussed among philosophers⁽¹⁾.

Craig also noted that while the argument has largely disappeared from philosophical discourse, it remains prevalent among natural scientists who studied philosophy during that period, as though they were unaware that philosophers had abandoned it⁽²⁾.

In its heyday, Christian philosopher Alvin Plantinga emerged as a leading figure in defending theological beliefs against prevalent philosophical challenges, including theological noncognitivism. Plantinga dedicated a full chapter to addressing the principle of verification in theology in his 1968 book *God and Other Minds* and revisited the topic of logical positivism in his 1977 work *God, Freedom, and Evil*.

In contemporary times, William Lane Craig has frequently discussed and rebutted this argument in various settings. Given their prominence in addressing this issue, this section will focus on their responses, alongside a few additional points.

First Argument: Professor Alvin Plantinga highlighted that while the principle of verification gained traction in earlier times, it has since fallen out of favor among leading philosophers. One reason for its decline is the recognition that applying the principle to theology necessitates its application to other domains, including basic axioms and empirical sciences. Many of these foundational concepts and scientific theories cannot be empirically verified, which undermines the principle itself⁽³⁾.

William Lane Craig expanded on this point, explaining that adherence to the verification principle would strip meaning not only from theology but also from fields like ethics and aesthetics. Moreover, numerous scientific theories, such as the existence of quarks or superstrings, cannot be empirically verified⁽⁴⁾.

Second Argument: Plantinga noted that theological noncognitivism rests on the assumption that the verification principle must be accepted, yet there is no compelling reason to do so. Why should theology conform to this principle without any justification?⁽⁵⁾

(1) William Lane Craig on Logical Positivism (YouTube Video). Accessible at: <https://www.youtube.com/watch?v=URknwFd2n7g>

(2) Why Did Verificationism Last So Long (YouTube Video). Accessible at: <https://www.youtube.com/watch?v=JYEVLDpmqPM>

(3) *God, Freedom and Evil* (66), by: Alvin Plantinga, William B. Eerdmans Publishing Company, 1974.

(4) Verification Theory of Meaning (YouTube Video). Accessible at: <https://www.youtube.com/watch?v=eNh75REMXMI>

(5) *God, Freedom and Evil* (66)



In *God and Other Minds*, Plantinga emphasized the confusion among logical positivists regarding a clear definition of what constitutes verifiable and unverifiable concepts, revealing a significant weakness in their argument⁽¹⁾.

Third Argument: Craig pointed out that the verification principle contradicts itself because its own validity cannot be empirically verified. This inherent self-contradiction invalidates the principle⁽²⁾. A self-contradictory doctrine collapses under its own weight, as it exposes its flawed foundation.

Fourth Argument: Anthony Flew extended the verification principle into his falsification principle in his essay *Theology and Falsification*. He introduced an illustrative analogy:

Two explorers discover a clearing in the forest filled with flowers and plants. One explorer argues that a gardener must have tended the plot, while the other denies this. Despite setting up surveillance with barbed wire, electricity, and police dogs, they find no evidence of a gardener. The believer in the gardener continues to insist: “The gardener is invisible, intangible, and impervious to all detection methods.” The skeptic responds: “What remains of your original claim? How does your invisible and intangible gardener differ from an imaginary gardener or no gardener at all?”

Flew concluded that such arguments are meaningless because the believer holds onto their assertion without any evidence, rendering their statements uninformative⁽³⁾.

Craig critiqued this analogy, arguing that it is tailored to support atheism, but fails to demonstrate that discussing God’s existence is meaningless. The analogy itself shows that the two explorers understood each other’s arguments and sought evidence to support their views, proving that the discussion was meaningful. Similarly, debates about God’s existence are meaningful because people comprehend the concepts and exchange evidence. Moreover, Craig asserted that the evidence for God’s existence is stronger than for atheism⁽⁴⁾.

Craig’s critique can be expanded further. Belief in God is an innate, self-evident truth supplemented by overwhelming evidence. Conversely, belief in or denial of a gardener’s existence in Flew’s analogy is a theoretical matter open to debate. The analogy could also be

(1) God and other minds (164 – 167)

(2) Verification Theory of Meaning (YouTube Video).

(3) Anthony Flew, *Theology and Falsification* (PDF Article). Accessible at: http://www.politik-salon.de/files/theory_of_falsification.pdf

(4) Epistemological Objection to God: Verificationism and Logical Positivism and Falsificationism (YouTube Video). Accessible at: <https://www.youtube.com/watch?v=T8XkrIKs37o>



reversed to highlight the obstinacy of atheists who reject clear evidence. Thus, the analogy is ultimately a fallacy.

Fifth Argument: Professor Alvin Plantinga highlighted an important observation: this objection specifically targets certain foundational principles in Christian theology as presented in the Bible, noting their inherent difficulty to comprehend⁽¹⁾. This acknowledgment is critical because irrational Christian doctrines have contributed to the emergence of such objections. Atheist philosophers perceived theological doctrines as inconsistent with reality, rendering them meaningless. For instance, the doctrine of the Trinity, which claims that God is simultaneously one and three persons, contradicts basic rational axioms. Despite this, Christians adhere to such illogical beliefs and invite others to accept them. By contrast, Islam is entirely free from such contradictions.

Part Three: Evaluation of Western Scholars' Responses to the Argument of Theological Noncognitivism

This objection was prevalent in the West around half a century ago but gradually declined over time. It is a purely philosophical argument, understood only by those specializing in the field. Western scholars have provided several sound intellectual rebuttals, one of the strongest being that logical positivism itself is inherently self-contradictory.

A key factor contributing to the emergence of this objection may be the tendency among late Christian theologians to describe God predominantly through negative attributes, as discussed in the first section of this chapter.

Describing God solely with negative attributes leads to the objection of theological noncognitivism because the description becomes incomprehensible. Reflecting on Antony Flew's example of this objection, it closely resembles Imam Hammad ibn Zayd's⁽²⁾ description of the Jahmiyyah sect: "The Jahmiyyah are like a group of people who say: 'There is a date palm tree in our house.' When asked: 'Does it have fronds?' They say: 'No.' 'Does it have a trunk?' They say: 'No.' 'Does it have fruit or clusters?' They say: 'No.' 'Does it have a stalk?' They say: 'No.' Finally, it is said: 'So, you don't have a palm tree in your house!'⁽³⁾"

(1) God and Other Minds, (157).

(2) Ḥammād ibn Zayd: Abū Ismā'īl Ḥammād ibn Zayd ibn Dirham al-Azdī, a renowned scholar and hadith narrator, known as the leading authority of his time. Among his students were 'Abdurrahman ibn Mahdī and 'Abdullah ibn al-Mubarak. He passed away in 179 AH. See: Siyar A'lām an-Nubalā' (7/456–466).

(3) Al-'Uluw li'l-'Aliyy al-Ghaffār fī Īdāḥ Ṣaḥīḥ al-Akhbār min Saqīmihā, (250), by: Shams al-Dīn Muhammad ibn Ahmad adh-Dhahabī. Edited by: Ashraf ibn 'Abd al-Maqṣūd. Published by: Maktabat Aḍwā' as-Salaf, 1st edition, 1416 AH.



This reveals that the Jahmiyyah's negation of tangible attributes made their claims devoid of meaning.

As previously noted in the first section of this chapter, the Qur'anic method for describing God's attributes involves detailed affirmation combined with general negation. Negative attributes in Islamic theology must be accompanied by an affirmation of the opposite, perfected attribute. Absolute negation, on its own, does not constitute praise.

The methodology of *Ahl as-Sunnah* regarding God's attributes is both clear and accurate. Adopting this methodology protects individuals from falling into objections like those that arose in the West.



Section Seven: Responses to Russell's Teapot Argument

A central question in debates about theism and atheism is: *Who bears the burden of proof?* Is it one party in the discussion or both? This question is critical in dialogues between believers in God and atheists. Many atheists assert that atheism is simply a lack of belief in God and that the default position is non-existence until proven otherwise. They argue that the burden of proof lies solely on the believer to present evidence for God's existence. In contrast, the atheist is not obligated to provide affirmative proof but merely needs to cast doubt on the believer's arguments. If successful, the atheist remains justified in holding the default position that God does not exist⁽¹⁾.

Among the analogies often cited by atheists to illustrate this point is *Russell's Teapot*. This chapter explores this analogy in three parts:

1. Explanation of the Russell's Teapot Argument.
2. Responses by Western Scholars to the Argument.
3. Evaluation of Western Responses to the Argument.

Part One: Explanation of Russell's Teapot Argument

The Russell's Teapot analogy was coined by the famous atheist philosopher Bertrand Russell in his 1952 essay *Is There a God?* published in *Illustrated* magazine. The argument is summarized as follows: "Many orthodox people speak as though it were the business of skeptics to disprove received dogmas rather than of dogmatists to prove them. This is, of course, a mistake. If I were to suggest that between the Earth and Mars there is a China teapot revolving about the sun in an elliptical orbit, nobody would be able to disprove my assertion provided I were careful to add

(1) Barāhīn Wujūd Allāh (59).



that the teapot is too small to be revealed even by our most powerful telescopes. But if I were to go on to say that, since my assertion cannot be disproved, it is intolerable presumption on the part of human reason to doubt it, I should rightly be thought to be talking nonsense. If, however, the existence of such a teapot were affirmed in ancient books, taught as the sacred truth every Sunday, and instilled into the minds of children at school, hesitation to believe in its existence would become a mark of eccentricity and entitle the doubter to the attentions of the psychiatrist in an enlightened age or of the Inquisitor in an earlier time.⁽¹⁾”

This analogy is widely cited among atheists. Richard Dawkins, a leading figure of New Atheism, praised it in his book *The God Delusion*. He described it as a brilliant and simple way to demonstrate the irrationality of religious belief⁽²⁾.

The analogy later inspired a satirical concept known as the *Flying Spaghetti Monster* in the 21st century. The *Flying Spaghetti Monster* serves as a parody deity for a fictitious religion created by atheists to critique the teaching of intelligent design in schools. Its proponents argue that if one can claim the existence of such a being—described as an invisible, noodle-like creature that created the universe—no one would take the claim seriously, let alone teach it in schools. Similarly, they argue that the idea of a designer or creator of the universe should not be considered valid or taught as science⁽³⁾.

Atheists frequently invoke the *Flying Spaghetti Monster* analogy in debates with believers. They have even gone as far as creating a mock religion called the *Church of the Flying Spaghetti Monster* (Pastafarianism), publishing *The Gospel of the Flying Spaghetti Monster*, and drawing satirical depictions of the creature to ridicule theistic belief⁽⁴⁾.

Part Two: Responses by Western Scholars to Russell’s Teapot Argument

As this argument has gained popularity, Western scholars have responded to it from several angles. Here are the most significant five responses:

First Response: Russell’s Teapot assumes that atheism is the default position. Advocates of this argument typically adhere to *positive atheism*, which explicitly denies the existence of a Creator.

(1) Is There a God? in *The Collected Papers of Bertrand Russell*, Vol. 11, pp. 547–548. By: Bertrand Russell, Edited by John G. Slater and Peter Köllner. London: Routledge, 1997.

(2) *The God Delusion*, (74–75).

(3) See: The Telegraph article on the Flying Spaghetti Monster: <http://www.telegraph.co.uk/news/worldnews/northamerica/usa/1498162/In-the-beginning-there-was-the-Flying-Spaghetti-Monster.html>

(4) See:

USA Today article: https://usatoday30.usatoday.com/tech/science/2006-03-26-spaghetti-monster_x.htm



Professor William Lane Craig highlights a critical principle in addressing this argument: “The absence of evidence is not evidence of absence.⁽¹⁾” This principle, rooted in sound reasoning, is disregarded by atheists who argue otherwise.

Islamic scholars have also emphasized this principle. For example, Shaykh al-Islam Ibn Taymiyyah remarked: “Negating without evidence is a statement made without knowledge. The absence of knowledge does not equate to knowledge of absence. Similarly, the absence of evidence does not necessitate the nonexistence of what is being sought.⁽²⁾”

He further elaborated: “No doubt, the one who negates must provide evidence unless the negation is self-evident. Just as the one affirming a claim requires evidence, so does the one negating it if the negation is not self-evident. Both positive and negative propositions, when not self-evident, require proof. Negating without knowledge is a claim made without understanding.⁽³⁾”

Professor Peter Van Inwagen⁽⁴⁾ also critiqued Russell’s argument from a logical and philosophical perspective, illustrating its failure to establish a direct connection to atheism. Van Inwagen demonstrated that Russell’s argument does not lead to atheism but rather to agnosticism at best⁽⁵⁾.

Agnostics, however, must acknowledge their ignorance and seek to learn by listening to the arguments for God’s existence, which are clear and compelling. As noted: “The existence of valid arguments is distinct from one’s persuasion by them. An individual may fail to be convinced by valid arguments due to misunderstanding or poor presentation by proponents.⁽⁶⁾”

Believers offer arguments and evidence, while atheist merely states that they are unconvinced, leaving them in a state of uncertainty.

Second Response: Russell uses the teapot analogy to argue that just as there is no evidence for the existence of the teapot, there is no evidence for the existence of God. The analogy hinges on the idea of evidence.

(1) “Theistic Critiques of Atheism”, a part of The Cambridge Companion to Atheism (70)

(2) Al-Fatāwā al-Kubrā (6/ 533).

(3) Al-Radd ‘ala al-Mantaqiyīn (7).

(4) Peter Van Inwagen: Philosophy professor at the University of Duke in USA. He was the former president of the society of Christian philosophers. See: <https://closertotruth.com/contributor/peter-van-inwagen/>

(5) Russell’s China Teapot, in The Right to Believe: Perspectives in Religious Epistemology, pp. 11–26. By: Peter Van Inwagen, edited by Dariusz Likasiewicz and Roger Pouviet, Ontos Verlag, 2012.

(6) Barāhīn Wujūd Allāh (59).



Philosopher Brian Garvey⁽¹⁾ explored this issue in his paper, *Absence of Evidence, Evidence of Absence, and Russell's Teapot*. He questioned what constitutes compelling evidence for God's existence:

- Must it be perceptible through the five senses? Even atheists acknowledge the existence of many imperceptible realities.
- Is the evidence of design sufficient to indicate a designer? Richard Dawkins himself conceded that before Darwin's theory, the design argument was a strong reason to believe in God.

Garvey concluded that Russell's analogy is flawed because it fails to recognize that the existence of a Creator is fundamentally different from the hypothetical teapot. The teapot has no impact on creation, while believers affirm that the universe and everything in it point to a Creator. Thus, Russell's analogy cannot be used to deny the existence of God⁽²⁾.

Third Response: The distinction between random phenomena and the intentional creation of an intelligent, powerful Creator is clear to both believers and atheists. Even Richard Dawkins, a leading figure in atheism, acknowledges this distinction in *The God Delusion*⁽³⁾.

Professors Scott Hahn and Benjamin Wiker critiqued Dawkins on this point, asking: "What are the characteristics of a created universe? Isn't it design?" Dawkins himself defined biology as "the study of complicated things that give the appearance of having been designed for a purpose." If the universe and living organisms exhibit such features, isn't this consistent with the notion of a designed creation?⁽⁴⁾

This argument is particularly strong. Atheists argue that the universe emerged randomly without a creator or purpose, while believers assert that it was intentionally created with wisdom and precision. Does the universe exhibit randomness or meticulous design? The previous chapter demonstrated clear evidence of precision and order in the universe, rendering Dawkins' claims baseless.

Fourth Response: Russell claimed that just as there is no evidence for the existence of the teapot, there is no evidence against it, which supposedly justifies assuming its nonexistence. However, this assertion is incorrect. Professor Alvin Plantinga addressed this by highlighting the

(1) Brian Garvey: Irish philosopher, with PhD in philosophy from the University of Dublin, and currently teaching at University of Lancaster: <https://www.lancaster.ac.uk/arts-and-social-sciences/about-us/people/brian-garvey>

(2) Brian Garvey, *Absence of Evidence, Evidence of Absence, and Russell's Teapot*: <https://www.tandfonline.com/doi/pdf/10.1080/15665399.2010.10820011?needAccess=true>

(3) *The God Delusion* (78).

(4) *Answering The New Atheism*, (54–55).



abundant evidence against the possibility of a celestial teapot: “Clearly, we have a great deal of evidence against teapotism. For instance, as far as we know, the only way a teapot could have entered into orbit around the sun is if a nation with space-launch capabilities placed it there. No such nation would waste its resources on such a trivial endeavor. Moreover, if a nation had done so, it would have made the news—and we’ve heard no such reports. Thus, we have ample evidence against teapotism.⁽¹⁾”

This demonstrates that Russell’s analogy is not only flawed but also fails to undermine the evidence for God’s existence.

Professor Alvin Plantinga critiques Russell’s analogy as fundamentally trivial. He argues that it is relatively simple to present evidence against the existence of the teapot, while no evidence supports its existence. Therefore, how can the Creator of the universe, for whom all creation bears witness, be compared to such an inconsequential hypothetical object?

Fifth Response: Professor Gary Gutting⁽²⁾ critiqued Russell’s analogy from another perspective in his article, *On Dawkin’s Atheism: A Response*. He argued that if Russell’s analogy were expanded to include reports of astronauts observing something resembling the teapot and credible astronomers providing satellite data supporting its existence, it would be unreasonable to dismiss the teapot’s existence outright. Instead, one would need to examine the evidence to ascertain its validity. Similarly, believers in God present numerous pieces of evidence for the Creator’s existence. Thus, skeptics should examine these arguments rather than dismiss them outright⁽³⁾.

While this argument effectively highlights the importance of engaging with evidence, it risks portraying belief in God as purely inferential. In reality, belief in God is innate, with evidence serving to reinforce this foundational conviction.

Part Three: Evaluating Western Scholars’ Responses to Russell’s Teapot

The responses outlined above effectively dismantle the weak analogy between a hypothetical teapot in space and the existence of a Creator. However, some additional points, primarily addressed by Muslim scholars, further clarify the inadequacies of this analogy:

(1) Is Atheism Irrational?, by: Alvin Plantinga, in The New York Times Opinionator Blog, available at: <https://opinionator.blogs.nytimes.com/2014/02/09/is-atheism-irrational/>

(2) Professor in philosophy at University of Notre Dame in USA. He is specialized in philosophy of religion and science. Died 2019. See: <https://news.nd.edu/news/in-memoriam-gary-gutting-john-a-obrien-professor-of-philosophy>

(3) On Dawkin’s Atheism: A Response, by: Gary Gutting. Available at: <https://opinionator.blogs.nytimes.com/2010/08/11/on-dawkinss-atheism-a-response/>



First Point: Muslim scholars have highlighted the fallacy underlying this analogy: “This objection equates fundamentally different categories—namely, hypothetical constructs and verifiable realities. Atheists compare belief in God to belief in a hypothetical teapot orbiting in space. This is a gross fallacy.

Belief in God is not a mere intellectual hypothesis devoid of evidence. Rather, it is a deeply ingrained recognition within human nature, supported by abundant evidence. The signs of God’s existence are manifest throughout the universe and in human consciousness, compelling the rational and intuitive faculties to acknowledge His existence and perfection. Hence, belief in God has been the default state of humanity across all historical epochs.

By contrast, the orbiting teapot is a baseless hypothesis with no supporting evidence and no observable impact on reality. This lack of evidence and relevance makes disbelief in such a teapot the natural default position for humanity.⁽¹⁾”

This argument underscores a significant distinction: while Western scholars often emphasize evidence and argumentation, Muslim scholars integrate the concept of innate human disposition (*fiṭrah*), which inherently acknowledges God’s existence.

Second Point: Muslim scholars have also flipped Russell’s analogy to expose inconsistencies in atheistic reasoning: “This analogy can be reversed against atheists to undermine many of their claims. For instance, one could argue that the theory of evolution is merely a speculative construct and is countered by another hypothesis: that life emerged through the distinct creation of each species. If both are equally speculative, neither should be accepted. However, if atheists assert that evolution is grounded in established evidence, they contradict their dismissal of God’s existence, as believers claim their faith is similarly supported by sound evidence.

Thus, the debate returns to evaluating the validity of evidence, which nullifies the objection at its core by demonstrating that belief in God is not a baseless assumption.⁽²⁾”

Third Point: Russell’s analogy centers on the question of the burden of proof. Atheists argue that the burden lies solely on believers, as atheism is merely a lack of belief. However, the existence of the universe demands an explanation: “Creation emerged after nonexistence, necessitating a cause for its emergence. The precision and intricacy evident in creation require the existence of an intelligent and powerful Creator.

(1) *Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/54).

(2) *Ibid.* (2/55–56).



Belief in God is a natural and innate conviction that asserts itself upon human consciousness. By denying this fundamental reality, atheists bear the burden of disproving intuitive knowledge and explaining the existence of creation without a Creator.

The debate over God's existence is not merely about affirming the presence of a being in some specific location. It addresses profound existential questions: What explains the nature of the universe? The existence or nonexistence of God carries implications for understanding reality. Atheists must account for the universe as much as believers. While theists posit that God directly or indirectly explains all aspects of reality, atheists attribute it to purposeless randomness. They cannot evade questions such as:

- How can the universe be eternal despite the impossibility of infinite regress? How does this align with the consensus among atheist physicists that the universe had a beginning?
- What explains the Big Bang that brought the universe into existence?
- How does an explosion result in a meticulously ordered universe?
- What accounts for the Cambrian explosion that saw the sudden emergence of complex life forms?
- How does consciousness arise from matter?
- What explains humanity's moral instincts?
- What accounts for the beauty observed in the universe?
- How can meaning exist in a universe defined by purposelessness?

Atheism must provide coherent answers to these existential questions; it cannot merely remain silent before the realities of existence.⁽¹⁾

These additional perspectives, combined with the earlier arguments, thoroughly dismantle the analogy presented by Russell's Teapot, exposing its fundamental weaknesses and irrelevance to the question of God's existence.

(1) Barāhīn Wujūd (150–151).



Section Eight: Responses to the Argument from Nonbelief

The *Argument from Nonbelief*, also referred to as the *Argument from Divine Hiddenness*, is a common contention among atheists and secular philosophers. While popular atheists may present the question, “How can we believe in God when we cannot see Him?”, their intellectual counterparts frame this objection more rigorously. They argue that the evidence for God’s existence is insufficient to warrant belief, which explains the persistence of widespread atheism.

In other words, they argue that if God exists, He has concealed Himself from His creation in such a way that it is impossible to ascertain His existence. This objection is referred to as the *Argument from Divine Hiddenness*.

Since the *Argument from Nonbelief* and the *Argument from Divine Hiddenness* are closely related, they are addressed here as a single objection.

This discussion is divided into three parts:

1. The essence of this objection and its prominent proponents.
2. Responses from Western scholars to this objection.
3. Evaluation of the responses from Western scholars to this objection.

Part One: The Essence of this Objection and Its Prominent Proponents

The complaint of divine concealment has roots in the Judeo-Christian tradition. Even the Bible attributes such sentiments to prophets, such as the claim, “Truly you are a God who hides himself, O God of Israel, the Savior”⁽¹⁾.

(1) Isaiah 45:15



This concern reappears among notable Christian thinkers. For instance, Saint Anselm, who formulated the *ontological argument*, expresses an intimate longing to see and know God in his work *Proslogion*. He laments: “I have never seen You, my Lord and my God. I do not know Your form. What shall Your servant do, anxious as he is in his love for You, and cast out far from Your face? He longs to see You, but Your face is too far away. He yearns to come to You, but Your dwelling is inaccessible. He is eager to find You but does not know Your appearance... How long, O Lord, will You forget us? How long will You turn Your face from us? When will You look upon us and hear us?” Though Saint Anselm does not doubt God’s existence, his words convey dissatisfaction with what he perceives as God’s absence, leading some scholars to interpret his writings as indicative of divine hiddenness⁽¹⁾.

Philosophical atheism, nurtured within such an environment, later formalized this sentiment. Friedrich Nietzsche, in the 19th century, popularized the argument, critiquing the traditional God as follows: “A God who is all-knowing and all-powerful and who does not even make sure his creatures understand his intentions—could that be a God of goodness? Who allows countless doubts and uncertainties to persist for thousands of years, as though the salvation of humanity were unaffected by them, and who, on the other hand, imposes frightful consequences for any errors about the nature of truth? Would He not be a cruel God if He possessed the truth and could watch humanity miserably torment itself over it?⁽²⁾”

While Nietzsche targeted the God of Christian theology, his critique laid the groundwork for further philosophical development of the argument.

The most systematic presentation of this objection came from Professor J.L. Schellenberg⁽³⁾ in his book *Divine Hiddenness and Human Reason* (1993). He formalized the argument as follows:

1. If God exists, He is perfectly loving.
2. If a perfectly loving God exists, reasonable nonbelief cannot exist.
3. Reasonable nonbelief exists.
4. Therefore, a perfectly loving God does not exist.
5. Thus, God does not exist⁽⁴⁾.

While this logical formulation is often confined to academic circles, atheists frequently reference aspects of this argument in debates and writings. A recurring theme is the assertion

(1) *Divine Hiddenness: New Essays* (pp. 2–3), edited by Daniel Howard-Snyder and Paul Moser, Cambridge University Press, 2001.

(2) *Daybreak* (89–90), by: Friedrich Nietzsche, trans. R.J. Hollingdale, Cambridge University Press, 1982.

(3) J.L. Schellenberg: *Professor in philosophy*

(4) *Divine Hiddenness and Human Reason* (88), by: J.L. Schellenberg Cornell University Press, 1993.



that the evidence for God's existence is insufficient to justify belief and that stronger evidence would compel universal belief.

First Example: The famous atheist philosopher Bertrand Russell succinctly captured this objection when reportedly asked what he would say to God if he met Him after death. Russell replied, "Not enough evidence, God! Not enough evidence."⁽¹⁾

This sentiment reflects a broader skepticism about the adequacy of evidence for God's existence and underpins many iterations of the *Argument from Nonbelief* or *Divine Hiddenness*.

Example Two: The atheist astrophysicist Carl Sagan posed a simplistic question: "Why didn't God engrave the Ten Commandments on the moon? Or create a hundred-kilometer cross orbiting Earth? Why is God so clear in the Bible but so obscure in the world?"⁽²⁾

Example Three: Lawrence Krauss, during his debate with Professor William Lane Craig titled *Is there Evidence for God?*, remarked: "...Now, it would be easy to have evidence for God. If tonight the stars rearranged themselves and I looked up—well, not here, but in a place where you could see the stars, like Arizona—and saw them form the phrase, 'I am here,' that would be compelling evidence! In fact, when we talk about evidence, the only evidence you can have for God is miraculous evidence. The existence of God implies something supernatural, beyond what can be explained by physical theory. So, if there's evidence for God, it has to be miraculous evidence."⁽³⁾

These examples reflect the prevalence of this objection in modern atheistic discourse. Along with the *Problem of Evil*, this argument has become one of the most common objections in contemporary times⁽⁴⁾.

Part Two: Responses from Western Scholars to this Objection

Given the widespread use of this argument in modern atheistic rhetoric, Western scholars have responded to it from multiple angles. The key responses can be summarized as follows:

(1) Religion and Science: A New Look at Hume's Dialogues, by: Bertrand Russell Philosophical Studies, Vol. 33 (1978), (176).

(2) See the article: Atheism and Carl Sagan's God, available at:
<http://www.truefreethinker.com/articles/atheism-and-carl-sagans-god-part-1-2>.

(3) See the debate transcript: Is there Evidence for God? Available at:
<https://www.reasonablefaith.org/media/debates/the-craig-krauss-debate-at-north-carolina-state-university/>.

(4) See the research: C.S. Lewis on the Problem of Divine Hiddenness, by Travis Dumsday, available at:
<http://www.anglicantheologicalreview.org/static/pdf/articles/dumsday.pdf>



First Response: The theologian Stefan Gustavsson⁽¹⁾ emphasizes that addressing this argument requires understanding the essence of theistic belief. He argues that this objection arises from a fundamental misunderstanding of faith, as highlighted in the following points:

Point One: The concept of God's nature. Theists believe that God transcends time and space⁽²⁾ and cannot be directly perceived through sensory experience or empirical science in this life⁽³⁾. Their faith is grounded in the belief that God remains hidden from direct perception. Consequently, demanding direct material evidence for God contradicts the very nature of faith. Anyone demanding tangible, sensory proof of God has misunderstood the nature of theistic belief.

Point Two: The concept of divine attributes. Theists maintain that God is majestic and holy, while humans are weak and in need of Him. It is humans who must seek closeness to God, not the reverse. Thus, when a person demands that God reveal more signs, it reflects their own distance from God, rather than God's inaccessibility.

Point Three: The Nature of Evidence for God's Existence. Theists believe that God determines the nature and form of the evidence for His existence, not humans. The appropriate question for skeptics should be: "Are there sufficient pieces of evidence for God's existence? If so, what are they?" It is not reasonable for humans to arbitrarily dictate what constitutes appropriate evidence based on personal whims and then reject belief in God if such evidence does not align with their expectations. This reflects flawed reasoning regarding the nature of evidence for God's existence⁽⁴⁾.

These three points highlight the flawed thinking inherent in the skeptic's argument. Correcting these misunderstandings forms a necessary prelude to addressing the objection itself. Gustavsson's clarification of these points is well-founded and serves as an effective introduction to refuting the argument.

Second Response: Professor William Lane Craig argues that this objection hinges on a person's reception of the evidence for God's existence. If the arguments and evidence are robust and

(1) Stefan Gustavsson: A Swedish theologian and prominent critic of atheism in Sweden. He has chaired several Christian organizations in Sweden. See: http://www.stefangustavsson.se/?page_id=2

(2) This statement contains some ambiguity. A more precise formulation would be: God is above His Throne, and the Throne is the highest creation.

(3) This statement is not entirely accurate. For instance, Prophet Moses (peace be upon him) heard God's speech on Earth, and the Prophet Muhammad (r) heard God's words above the seven heavens. For ordinary people, it is correct to say they cannot perceive God with their senses in this world. However, this changes in the afterlife, as will be mentioned later, God willing.

(4) The Hiddenness of God: Why Isn't God More Obvious? Available at: https://www.youtube.com/watch?v=WFvi6qG_dBY



convincing, the objection collapses. Thus, anyone responding to this argument must present compelling evidence for God's existence. If skeptics are convinced by these arguments, the objection is nullified from its root⁽¹⁾.

This is a powerful and valid response. The evidence for God's existence is clear and accessible to anyone seeking truth. Those addressing this objection must equip themselves with well-grounded arguments and persuasive evidence for God's existence, enabling them to effectively counter the argument, by Allah's will.

Third Response: Craig also highlights that the ultimate goal is not simply to acknowledge God's existence, but for individuals to submit to Him, love Him, and have faith in Him. Increasing the quantity of evidence does not necessarily lead to increased submission to God. For instance, God showed clear signs to the Children of Israel during their exodus from Pharaoh, the parting of the sea, and their time in the wilderness. Yet they still fell into disbelief due to the hardness of their hearts⁽²⁾.

This aligns with the Qur'anic assertion: **“And never came to them a sign from the signs of their Lord except that they used to turn away from it.”** [Al-Hijr: 10-15]

Those who turn away from the truth cannot benefit from the abundance of evidence, as Allah says: **“Say, ‘Observe what is in the heavens and the earth.’ But of no avail will be signs or warners to a people who do not believe.”** [Yūnus: 101]

Ultimately, this relates to Allah's will. He guides whom He wills by His grace and allows to go astray whom He wills by His justice, as stated in the Qur'an: **“And if We had sent down to them the angels and the dead spoke to them and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.”** [Al-An'ām: 111]

Thus, humans have only themselves to blame. Allah has established clear proofs, yet the disbeliever turns away from the truth. The core issue for many atheists is their unwillingness to submit to God, which blinds them to the evident proof of His existence. How can such a person expect to perceive the signs and evidence for God's existence while persisting in denial and unwillingness to submit?

(1) Lecture: Excursus on Natural Theology, Part 29: The Hiddenness of God. Available at: <https://www.youtube.com/watch?v=W8KJ1sBWY1g>

(2) Lecture: The Evidence for Christianity. Transcript available at: <https://www.bethinking.org/is-christianity-true/the-evidence-for-christianity>



Fourth Response: Professors J.P. Moreland and William Lane Craig assert that atheists often argue that believers are solely responsible for presenting specific evidence for God's existence. However, this demand is based on hidden assumptions:

1. God must provide more evidence for His existence than is currently available.
2. Attempts to find such evidence have failed, and thus, such evidence does not exist.

Both assumptions require evidence themselves. Without substantiation, they remain baseless claims⁽¹⁾.

Notably, atheists cannot prove the first assumption, which is purely subjective. Many people throughout history, past and present, have found the existing evidence for God sufficient to affirm not only His existence but also His divinity and lordship.

Ironically, Carl Sagan—a prominent advocate of this objection—admitted: “I hope it is clear that my not seeing certain evidence for God's existence does not imply that I know God does not exist. That's a different matter. Absence of evidence is not evidence of absence.”⁽²⁾

At most, atheists assume that God should have provided more evidence for His existence, claim that they have not found such evidence, and conclude that God does not exist. This reasoning is simplistic and defies sound logic.

Fifth Response: Professor Michael Rea⁽³⁾ critiques the argument from divine hiddenness by asserting that atheism can be understood as a form of self-deception, akin to an alcoholic denying their addiction and convincing themselves they are not dependent on alcohol. Similarly, an atheist refuses to surrender to God and deceives themselves into believing that there is no evidence or proof for His existence⁽⁴⁾.

To support this view, Professor Rea references the atheist philosopher Thomas Nagel, who candidly admitted: “I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well-informed people I know are religious believers. It isn't just that I don't believe in God and, naturally, hope that I'm right in my belief. It's that I hope there is no God! I don't want there to be a God; I don't want the universe to be like that.”⁽⁵⁾

(1) Philosophical Foundations for a Christian Worldview (157), by J.P. Moreland & William Lane Craig.

(2) Quoted by Dr. Peter Williams in the article: Carl Sagan: The Sceptic's Sceptic. Available at: <https://www.bethinking.org/atheism/carl-sagan-the-skeptics-sceptic/3-3-natural-theology>

(3) Michael Rea, Professor of Philosophy at the University of Notre Dame, specializes in the philosophy of religion. See: <https://www.michaelrea.org/>

(4) Lecture: Divine Hiddenness, Divine Silence. Available at: https://www.youtube.com/watch?v=dCka_Zg7ELQ

(5) The Last Word (130–131), by Thomas Nagel.



While this response is robust and compelling, Dr. Rea himself notes a potential limitation. He acknowledges that while this perspective may explain the disbelief of individuals like Nagel, it does not fully account for believers who struggle with the problem of divine hiddenness or for atheists earnestly seeking faith but who claim they cannot find sufficient evidence despite their efforts. This raises the question: *Why does God allow such self-deception for these individuals?* The answer to this question leads to the sixth response.

Sixth Response: The argument from divine hiddenness presupposes that God cannot have reasons for allowing disbelief in the world. The second premise in J.L. Schellenberg's argument states: "If a perfectly loving God exists, then rational disbelief cannot exist."

This premise is flawed, as God may have numerous reasons for not revealing Himself to everyone. Dr. Michael Rea proposes several possible reasons for this:

1. **Encouraging Humans to Seek God:** By not making Himself overtly visible, God encourages humans to seek Him through His signs and to call upon Him in prayer.
2. **Demonstrating Divine Sovereignty:** God's hiddenness emphasizes His supreme authority over creation. Humans cannot dictate terms for encountering the divine; rather, God's actions are beyond human influence.
3. **The Nature of Silence:** Some describe divine hiddenness as divine silence, lamenting that they do not "hear" from God. Dr. Rea argues that interpreting silence is often difficult, even among humans, as it is influenced by personality and context. Without understanding God's essence⁽¹⁾, humans cannot fully comprehend why He remains hidden from certain individuals⁽²⁾.

Dr. Rea's reasoning provides valid insights, offering plausible explanations for why God might choose not to reveal Himself to everyone. However, some of his proposed reasons appear speculative.

A clearer explanation lies in the Qur'anic perspective: God misguides those who turn away from the truth. Numerous verses affirm that God guides whom He wills and misguides whom He wills, that He causes the hearts of disbelievers to deviate, and that He seals their hearts. This misguidance is rooted in God's perfect knowledge of who is deserving of guidance and who is not, and it is carried out with absolute justice. Indeed, God wrongs no one, even to the smallest degree.

(1) While humans cannot comprehend the essence of God, they can have knowledge of His names, attributes, and actions, even if the details remain beyond human understanding.

(2) Lecture: Divine Hiddenness, Divine Silence.



Third Part: Evaluation of Western Responses to the Argument from Nonbelief and Divine Hiddenness

The argument for divine hiddenness is primarily directed at Christianity rather than Islam. Christians often conceptualize God as a “Heavenly Father” who cares for His children on Earth in the way a worldly father cares for his children. Moreover, Christians emphasize the attribute of God’s love, often neglecting other attributes such as wisdom, wrath, and justice. This is evident in the first premise of J.L. Schellenberg’s argument: “If God exists, He is perfectly loving.” This premise highlights only one attribute of God, while the second premise builds on it: “If a perfectly loving God exists, then rational disbelief cannot exist.”

If, however, the first premise were phrased as follows: “If God exists, He is the All-Knowing, the All-Wise, the Sovereign, the Compeller, the Loving, the Merciful, and the Severe in Punishment, who guides whom He wills by His grace and misguides whom He wills by His justice,” the second premise would collapse. It would be acknowledged that God may have many reasons for allowing disbelief among those who turn away from the truth. God has established His proof for humanity in diverse ways, including:

1. **Creating humans upon an innate disposition (fitrah):** “So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people.” *[Al-Rūm: 30]*
2. **Taking a covenant from the descendants of Adam:** “And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’” *[Al-Aʿrāf: 172]*
3. **Establishing the evidence of His existence and lordship through His signs and creation:** “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.” *[Āl-ʿImrān: 190]*
4. **Sending messengers and revealing scriptures to guide humanity:** “We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.” *[Al-Ḥadīd: 25]*

Whoever turns away after all this has no one to blame but themselves. Among the consequences of turning away from the truth is that Allah seals the hearts of disbelievers and misguides them: “I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it.” *[Al-Aʿrāf: 146]*

Persisting in argumentation after receiving clear signs may lead Allah to seal their hearts: “Those who dispute concerning the signs of Allah without an authority having come to them—great



is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant.” *[Ghāfir: 35]*

One of Allah’s pearls of wisdom in not revealing Himself to all people in this world is to establish a test and trial, as He created life and death for this purpose: “[He] who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving.” *[Al-Mulk: 2]*

Humans cannot see Allah in this world due to the weakness of their physical forms. This limitation is a mercy, as even Prophet Moses (peace be upon him) requested to see Allah but was unable to endure it: “When Musa arrived at Our appointed time, and his Lord spoke to him, he said, ‘My Lord, show me [Yourself] that I may look at You.’ [Allah] said, ‘You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.’ But when his Lord appeared to the mountain, He rendered it level, and Musa fell unconscious.” *[Al-A’rāf: 143]*

Returning to the responses of Western scholars, they exhibit notable weaknesses and several errors. For instance, some assert that Allah revealed Himself through Jesus Christ, claiming that He is God who walked the earth. This is based on the Christian belief in the divinity of Christ, which the Qur’an refutes in numerous verses, including: “And [beware the Day] when Allah will say, ‘O Jesus, Son of Mary, did you say to the people, “Take me and my mother as deities besides Allah?”’ He will say, ‘Exalted are You! It was not for me to say that to which I have no right.’” *[Al-Mā’idah: 116]*

Nonetheless, some aspects of Western responses to the arguments from nonbelief and divine hiddenness are insightful and can be utilized. The points presented in this chapter are valuable and beneficial. However, the Islamic response to these arguments is significantly more straightforward than the Christian approach.



Section Nine: Responses to the Argument from Poor Design

In Chapter Two, the arguments for the existence of God were classified into three types: rational, scientific, and sensory arguments. The teleological argument, initially a rational argument, was detailed through evidence and examples drawn from empirical science. Thus, while the teleological argument is fundamentally rational, it is supported by substantial empirical evidence.

Atheists, however, challenge the teleological argument or the argument from design with what they call the *Argument from Poor Design*. This argument is rational in its formulation but relies on supposed examples from empirical science, particularly issues related to the theory of evolution. Consequently, this chapter will address the Argument from Poor Design as a rational objection while addressing its alleged scientific examples. A detailed critique of evolution will follow in the next chapter, God willing.

This chapter is divided into four parts:

1. The History of the Argument from Poor Design.
2. Atheists' formulation of the Argument from Poor Design.
3. Responses from Western scholars to the Argument from Poor Design.
4. Evaluation of Western Responses to the Argument from Poor Design.

Part One: The History of the Argument from Poor Design

Charles Darwin's publication of *On the Origin of Species* in 1859 marked the inception of the theory of evolution. In this work, Darwin sought to demonstrate the development of species from a common ancestor through natural selection, providing various forms of evidence. Among these was the concept of vestigial organs—organs that, according to Darwin and evolutionists, were



once functional in ancestral species but had diminished or disappeared due to reduced utility⁽¹⁾. Darwin dedicated Chapter Fourteen of his book to this idea, claiming that such organs were widespread in nature: “Organs or parts in this strange condition, bearing the stamp of inutility, are extremely common throughout nature.”⁽²⁾

The scientific community was divided on Darwin’s theory, with supporters and opponents debating its validity. Proponents of evolution sought to gather as much evidence as possible to bolster the theory.

One such proponent was Ernst Haeckel⁽³⁾, who focused on compiling examples of vestigial organs and even coined the term dysteleology, meaning the absence of purpose or design⁽⁴⁾. While Darwin approached the concept of vestigial organs from a scientific perspective—albeit erroneously—Haeckel’s stance was philosophical, aiming to negate the idea of purpose in nature. The Oxford Reference summarized the philosophical implications of dysteleology and its impact on faith: “If teleology is regarded as evidence for God’s existence, then it would seem that dysteleology is *prima facie* evidence against it.”⁽⁵⁾

Atheists frequently cite the absence of purpose as proof of their worldview. For instance, Richard Dawkins stated: “The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference.”⁽⁶⁾

Christopher Hitchens dedicated an entire chapter in his book *God Is Not Great* to critiquing the argument from design, presenting numerous examples of what he perceived as poor design⁽⁷⁾. Dawkins also repeatedly discusses supposed examples of poor design in video presentations⁽⁸⁾.

(1) See: *Encyclopedia of Evolution* (1131-1133), by G. B. Muller, (Oxford University Press, 2002).

(2) *On the Origin of Species* (370).

(3) Ernst Haeckel was a German zoologist and embryologist who strongly supported Darwinism and sought to reinforce it with scientific studies. He passed away in 1919. See: <https://www.britannica.com/biography/Ernst-Haeckel>

(4) See: *The History of Creation* (331), by Ernst Haeckel, (Appleton, 1892).

(5) Definition of dysteleology from Oxford Reference: <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095738944>.

(6) *River Out of Eden* (133).

(7) *God Is Not Great* (73-96).

(8) See, for example, the video *Evidence for Evolution: Bad Design*, available at: <https://www.youtube.com/watch?v=AN74qV7SsjY>



The Argument from Poor Design is among the most compelling objections raised by atheists, drawing heavily from evolutionary theory. While evolution itself does not directly prove atheism, the Argument from Poor Design leads to atheistic conclusions.

As outlined in scholarly critiques:

1. Evolution promotes irreligion in two ways:

- First: By suggesting that the creation of humans and all species occurred through a random process driven by natural selection over time. When combined with geological and cosmological theories, this perspective implies that the creation of the heavens, earth, and life was a consistent, random process. This fosters a perception that God created the universe, set its laws, and then abandoned it—a notion that does not necessarily lead to irreligion but often results in deism.
- Second: By contradicting clear and definitive religious texts. Reconciling evolution with scriptural accounts often requires forced interpretations that strip texts of their intended meaning.

2. Evolution supports atheism by arguing that flaws and a lack of optimal design in God's creations exist. Proponents claim that these imperfections demonstrate an absence of wisdom in the natural order, denying the omnipotence and omniscience of a Creator. This reasoning parallels their use of the problem of evil to deny God's existence⁽¹⁾.

In conclusion, the Argument from Poor Design is a central argument for contemporary atheists attempting to use evolutionary theory to justify disbelief.

Part Two: The Atheists' Formulation of the Argument from Poor Design

This argument is based on two premises and a conclusion.

1. **First Premise:** If the Creator possesses knowledge, power, and goodness, then creations must exhibit optimal design. This premise is grounded in a theological assumption.
2. **Second Premise:** Creatures are not perfectly designed, as evidenced by examples from biology.
3. **Conclusion:** From these premises, atheists conclude that either a deity did not create these creatures or the deity lacks the attributes affirmed by theists⁽²⁾.

(1) See: Al-Ilhād: Wathūqiyyat al-Tawahhum wa-Khawā' al-'Adam (163-164).

(2) The Gay Epiphany: How Dare You Speak for God?, Chapter 7, by: Robert K. Pavlick, (iUniverse, 2010).



Part Three: Responses of Western Scholars to the Argument from Poor Design

Western scholars have responded to the premises and conclusion, dividing their rebuttals into three categories:

First Category: Responses to the First Premise

Western scholars addressed this premise from two perspectives:

Perspective One: This argument resembles the problem of evil in its formulation, and thus, Christian theologians responded to it using the same reasoning they employed against the problem of evil. According to their view, creation after Adam's disobedience is no longer perfect; rather, it includes many calamities such as earthquakes, droughts, diseases, and the influence of devils. Hence, it cannot be expected that all creatures would exhibit perfection⁽¹⁾.

Perspective Two: Advocates of Intelligent Design (e.g., Dr. William Dembski) countered this premise by distinguishing between Intelligent Design and Optimal Design. Dr. Dembski explained that not all creatures need to be perfectly designed to indicate the presence of an intelligent designer⁽²⁾.

He categorized design into three types:

1. **Apparent Design:** That which seems designed but is not, as claimed by evolutionists regarding living organisms.
2. **Intelligent Design:** That which indicates an intelligent designer but does not necessitate perfection. This is the position held by proponents of the Intelligent Design theory.
3. **Optimal Design:** This assumes creatures are designed in a flawless manner, which is the basis for the examples cited by evolutionists. However, advocates of Intelligent Design do not claim that all designs are optimal⁽³⁾.

Dembski illustrated the distinction with an analogy: "The automobiles that roll off the assembly plants in Detroit are intelligently designed in the sense that human intelligences are responsible for them. Nevertheless, even if we think Detroit manufactures the best cars in the world, it would still be wrong to say they are optimally designed. Nor is it correct to say that they are only apparently designed."⁽⁴⁾

(1) God at War: The Bible and Spiritual Conflict (206), by Gregory A. Boyd, IVP Academic, 1997.

(2) Note: The term "intelligent" has previously been highlighted as requiring clarification.

(3) See the article: Intelligent Design is not Optimal Design, available at: <https://www.discovery.org/a/86/>

(4) Ibid.



Consequently, the first premise of this argument constitutes a strawman fallacy⁽¹⁾ because neither Christian theologians nor proponents of Intelligent Design assert that creatures must be optimally designed. Thus, even if flaws exist in creation, it does not imply the absence of a Creator.

The Islamic perspective on optimal creation will be addressed at the end of this discussion, God willing.

Second Category: Refutation of the Second Premise

Western scholars have addressed this premise from two angles: a general response and a specific response. The details are as follows:

General Response: The argument of vestigial organs is based on the ignorance of evolutionists regarding the function of certain organs. Consequently, they assume that these organs were not created with care but are remnants of evolution. Evolutionists initially claimed that numerous organs were entirely useless, classifying them as vestigial. However, as scientific knowledge advanced, they gradually retracted this assertion. Scott Huse, a specialist in critiquing the theory of evolution, stated: “Vestigial organs are those structures that are presumed by evolutionists to be the useless remains of an organ once fully developed and operational in ancestral types. Such structures have long been cited as evidence for evolution since there are assumed to represent former evolutionary changes. As it turns out, however, the case of vestigial organs is actually an example of the evolutionists speaking too soon. Advances in our understanding of physiology have shown that supposed vestigial organs are actually quite useful and even essential. For instance, textbooks as recent as the 1960s listed over 200 vestigial structures for the human body, including the thyroid and pituitary glands. As our knowledge and understanding of these organs has increased, the list of ‘useless’ structures and organs has decreased. Today all organs formerly classified as vestigial are known to have some function during the life of the organism.”⁽²⁾

In other words, evolutionists are guilty of employing the “argument from ignorance,” which essentially states: “If I do not know that something is well-designed, then it must be flawed!” or “If I do not understand the wisdom behind something, its existence proves there is no Creator!”⁽³⁾.

The evolutionist thereby sets himself up as the ultimate judge of what qualifies as well-designed or not. If he deems an organ flawed, he claims it is a leftover from evolution and concludes there is no Creator. However, it has been proven that evolutionists were wrong in classifying nearly 200 organs as vestigial, only to later discover their functions.

(1) Refer to the earlier discussion on logical fallacies employed by atheists.

(2) The Collapse of Evolution (146).

(3) Barāhīn Wujūd Allāh (666–667).



Logically, evolutionists should have learned from these repeated mistakes and demonstrated humility. When faced with an organ whose function they do not understand, they should simply say: “We do not yet know its function, but perhaps we will learn it in the future.” Repeating the same error over and over again highlights the peculiarity and arrogance of their reasoning.

Specific Response: This response focuses on debunking the detailed examples used to support this argument. Since atheists frequently cite numerous examples to argue for poor design—only to later retract their claims—it is impractical to address every single one of them. Instead, I will address two of the most common examples often cited by atheistic evolutionists to argue for poor design. However, it has become clear that these examples are not indicative of poor design at all; rather, they demonstrate an extraordinary degree of precision and purpose.

First Example: Junk DNA

Junk DNA refers to portions of DNA that do not code for protein sequences. Evolutionists have often cited the existence of this type of DNA as evidence that it is mere “junk” with no functional role, using this claim as one of their strongest arguments for evolution. In his book: *The Greatest Show on Earth: The Evidence for Evolution* (2009), Richard Dawkins asserted that 95% of human DNA is junk. He questioned why a supposedly intelligent designer would create such “useless” genes, insinuating that their existence could only be explained as deliberate deception⁽¹⁾.

However, advancements in human genetics have gradually disproven this assertion, particularly through the *Encyclopedia of DNA Elements (ENCODE) project*—the largest scientific endeavor studying DNA. This project involved 440 scientists from 32 laboratories⁽²⁾. The ENCODE project revealed that what evolutionists had termed “junk DNA” is far from useless; rather, it performs critically important functions.

In 2012, the journal *Science*, published by the American Association for the Advancement of Science (one of the largest scientific organizations in the world and a supporter of the theory of evolution), released a landmark study titled *ENCODE Project Writes Eulogy for Junk DNA*. The study summarized the findings as follows: “This week, 30 research papers, including six in *Nature* and additional papers published online by *Science*, sound the death knell for the idea that our DNA is mostly littered with useless bases. A decade-long project, the Encyclopedia of DNA Elements (ENCODE), has found that 80% of the human genome serves some purpose, biochemically speaking. Beyond defining proteins, the DNA bases highlighted by ENCODE specify

(1) *The Greatest Show on Earth* (146), by Richard Dawkins (Free Press, 2009).

(2) See the article: Bits of Mystery DNA, Far from ‘Junk’, Play Crucial Role, available at: <https://www.nytimes.com/2012/09/06/science/far-from-junk-dna-dark-matter-proves-crucial-to-health.html>.



landing spots for proteins that influence gene activity, strands of RNA with myriad roles, or simply places where chemical modifications serve to silence stretches of our chromosomes”⁽¹⁾.

Thus, in 2009, Dawkins claimed that 95% of DNA is junk, yet by 2012, the ENCODE project demonstrated that 80% of DNA has a biochemical function. One of the project leaders even noted that the percentage would likely increase to 100% as research advances⁽²⁾.

Western scholars responded robustly to this claim. For example, Dr. Jonathan Wells authored a book titled *The Myth of Junk DNA*—a 150-page refutation of this argument. Wells dismantled the claim of junk DNA, citing hundreds of peer-reviewed studies that reveal the significant functions of these segments of DNA.

Second Example: The Appendix

The appendix is a small, tube-like structure attached to the cecum at the beginning of the large intestine. Evolutionists historically claimed that it served no function and was, therefore, evidence of “poor design.” This belief was even stated in major encyclopedias, such as the *Encyclopedia Britannica*, until 1997⁽³⁾.

However, this perception changed when scientists discovered that the appendix plays an essential role in the immune system, particularly in conjunction with the lymphatic system, helping to defend against harmful bacterial infections. The prestigious magazine *Scientific American*—a leading American publication and supporter of evolutionary theory—published an article titled *Your Appendix Could Save Your Life*, acknowledging the importance of the appendix⁽⁴⁾.

In this article, the appendix was shown to act as a reservoir for beneficial bacteria, which can repopulate the gut after severe infections or illnesses that clear out intestinal flora. This discovery overturned previous misconceptions about its uselessness.

Additionally, Dr. Carl Wieland and Ken Ham—proponents of Intelligent Design—highlighted the inconsistencies in evolutionary claims regarding the appendix. In their article titled *Your*

(1) ENCODE Project Writes Eulogy for Junk DNA, published in *Science* (337/6099/1159):
<https://science.sciencemag.org/content/337/6099/1159>.

(2) See the article: ENCODE: The Rough Guide to the Human Genome, available at:
<https://www.discovermagazine.com/the-sciences/encode-the-rough-guide-to-the-human-genome>.

(3) *New Encyclopedia Britannica* (1:491), 1997.

(4) See: *Your Appendix Could Save Your Life* on the *Scientific American* website:
<https://blogs.scientificamerican.com/guest-blog/your-appendix-could-save-your-life/>.



Appendix... It's There for a Reason, they explained the appendix's crucial function and criticized evolutionists for their premature judgments⁽¹⁾.

These two examples—junk DNA and the appendix—illustrate a recurring pattern among evolutionary atheists: they hastily declare certain organs or biological features as useless, only to later retract their claims as science progresses. Despite the overwhelming evidence of precision, care, and design in creation, they remain committed to their flawed ideological beliefs.

Part Three: Conclusion of the Argument from Poor Design

The preceding analysis demonstrates that the two premises on which atheists base their argument from poor design are false. Therefore, their conclusion—that “God did not create living organisms, or that He lacks knowledge, power, or goodness”—is unfounded. On the contrary, the precision, coherence, and complexity observed in living organisms provide compelling evidence of an All-Knowing, Wise Creator who has fashioned everything with meticulous care.

Part Four: Evaluation of Western Scholars' Responses to the Argument from Poor Design

Responses from Western scholars to the argument from poor design can be divided into two main categories:

First Category: These responses reflect theological and philosophical interpretations. How does the Islamic perspective view the notion of “perfect creation”?

The *Ahl al-Sunnah* believe that everything Allah creates aligns with His wisdom. Each creation is perfectly suited to its context and purpose according to Allah's infinite knowledge and wisdom. Shaykh al-Islam Ibn Taymiyyah states: “The opinion of the majority of Muslims is that Allah is Generous, Just, and Wise. He creates what He wills, and He chooses, for He is capable of all things. What He does is for a purpose, and He is more merciful to His servants than a mother to her child. The pain and suffering He creates serve a purpose that could not be achieved without it. Allah's actions are the pinnacle of generosity, strength, and wisdom. However, the existence of one thing implies the absence of its opposite. The existence of one attribute necessitates what comes with it and excludes what contradicts it⁽²⁾”.

(1) Your Appendix... It's There for a Reason, available at:
<https://creation.com/your-appendix-its-there-for-a-reason>.

(2) Al-Radd ‘ala al-Shādhilī fī Hizbayhi wa mā Ṣannafahu fī Ādāb al-Ṭarīq (p. 91), by Aḥmad ibn ‘Abd al-Ḥalīm ibn ‘Abd al-Salām Ibn Taymiyyah, (Dār ‘Ālam al-Fawā'id, 1st edition, 1429 AH/2008 CE, ed. ‘Alī ibn Muḥammad al-‘Imrān).



Some *kalām*-theologians have suggested that the world could not have been created in a better state⁽¹⁾. However, Ibn Taymiyyah critiques this notion, arguing: “Some groups rejected this view. To clarify, what is meant by ‘possible’ is ‘what Allah is capable of creating.’ Undoubtedly, Allah has the power to create worlds beyond what currently exists—limitlessly so. However, what He has created aligns perfectly with His wisdom”⁽²⁾.

Thus, everything Allah creates serves a purpose in accordance with His will and wisdom, including what humans perceive as suffering or imperfections. The atheist claim that certain organisms exhibit “flawed design” fails to consider that Allah’s creation is purposeful and serves a broader wisdom that humans may not immediately understand.

“The dissenters believe that divine creation must attain absolute perfection in workmanship. This is a false imposition because Allah creates what He wills and does what He wants, and His actions are linked to His wisdom, not to the inherent nature of the created beings. This means that Allah, the Exalted, created creation to populate the earth and created humans to be tested in this life. Among the requirements for this purpose is that creatures are not immortal and are subject to disease and decay, so harm becomes a means of trial or death.

This is why the interpretation of Allah’s statement: ‘**perfected everything which He created**’ [*al-Sajdah: 7*], is that He, the Exalted, created this creation in a way that fulfills the purpose of its existence, not to ensure eternal life for the creatures or prevent harm from reaching them. Al-Qurṭubī⁽³⁾, the commentator, stated: ‘meaning He perfected and made it precise. It is excellent in fulfilling the purposes for which it was created.’⁽⁴⁾”

To clarify further, we do not believe in an “Optimal Design” where the world’s creation exists in a form beyond which nothing can be added. Rather, Allah, the Exalted, created it in the best form to achieve the wisdom behind its creation. Ideal creation, for instance, would mean that creatures suffer no need or face no death, which would contradict the wisdom behind creating these things in this transient world. The deficiency in creation’s perfection serves a purpose: to

(1) *Iḥyā’ ‘Ulūm al-Dīn* (4/275), by Abū Ḥāmid Muḥammad ibn Muḥammad ibn Muḥammad al-Ghazālī, (Dār al-Kutub al-‘Ilmiyyah, 1st edition, 1406 AH/1986 CE).

(2) *Jāmi’ al-Rasā’il* (1/142), by Aḥmad ibn ‘Abd al-Ḥalīm ibn ‘Abd al-Salām Ibn Taymiyyah, (Dār al-Madani lil-Nashr wa al-Tawzī’, 1405 AH/1985 CE, ed. Muḥammad Rashād Sālim).

(3) Al-Qurṭubī: He is Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī al-Mālikī, a renowned commentator and scholar. He studied under Ibn Rawāj and transmitted knowledge to his son, Shihāb al-Dīn Aḥmad, by way of ijāza. Al-Qurṭubī passed away in 671 AH/1273 CE. Among his notable works is *al-Jāmi’ li-Aḥkām al-Qur’ān*. See: *Ṭabaqāt al-Mufasssīrīn* (p. 92).

(4) *Al-Jāmi’ li-Aḥkām al-Qur’ān* (14/90), by Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī.



test humanity with illness, strengthen resolve through challenges, and remind them of blessings during moments of heedlessness.⁽¹⁾”

The conclusion is that believing that Allah created everything with care does not necessarily mean that these creations are perfect. Trials and tribulations are not possible without the existence of diseases and calamities. Nevertheless, the precision, mastery, and intricacy of these creations clearly point to the existence of a Wise, Omnipotent Creator.

Section Category: These responses are strong and valuable because those who counter these objections are specialists who understand the intricacies of evolutionary claims and their weaknesses.

(1) Barāhīn Wujūd Allāh (665).



Part Two:

Responses to Scientific Objections Raised by Atheists

It includes six sections:

Section One: Responses to objections related to the Big bang theory

Section Two: Responses to objections related to the laws of nature

Section Three: Responses to objections related to the theory of evolution

Section Four: Responses to objections related to quantum mechanics

Section Five: Responses to objections related to chemistry

Section Six: Responses to objections related to psychology



Section One: Their Responses to Objections Related to the Big Bang Theory

The cosmological argument is one of the strongest arguments for the existence of Allah, as explained in Chapter Two. This argument is based on the premise that the universe had a beginning. Previously, atheists rejected this argument due to their belief in the eternity of the universe. However, as scientific evidence increasingly pointed toward a beginning for the universe, what came to be known as the Big Bang Theory emerged. The *Cambridge Dictionary* defines the theory as: “the theory that the universe began with a very large explosion of a single mass of matter.⁽¹⁾”

The proponents of theism used this theory to support the argument for creation and origination, while atheists attempted to introduce accompanying hypotheses that explain the origin of the universe without acknowledging a Creator. Due to the importance of this theory in the theological-atheistic debate, this section will be divided into the following parts:

1. The History of the Big Bang Theory
2. A Brief Explanation of the Big Bang Theory
3. Atheistic Objections Related to the Big Bang Theory
4. Positions of Western Scientists on the Big Bang Theory
5. Responses of Young Earth Creationists to the Big Bang Theory
6. An Evaluation of Western Scientists’ Responses to the Big Bang Theory

(1) The Big Bang Theory definition in Cambridge Dictionary. Available at: <https://dictionary.cambridge.org/dictionary/english/big-bang-theory>



Part One: The History of the Big Bang Theory

It was previously mentioned in the *Cosmological Argument* section that the history of the debate over the eternity of the universe goes back to Aristotle and the philosophers and theologians who followed him. They affirmed the eternity of the universe, while Islamic scholars and many Christian theologians maintained that the universe had a beginning. When atheism and secularism emerged in the 18th and 19th centuries, atheists supported the claim of the universe's eternity. Prominent secular philosophers like Immanuel Kant, Karl Marx, and Friedrich Engels endorsed this idea⁽¹⁾.

However, this changed at the beginning of the 20th century with advancements in cosmology. In 1910 CE, astronomers began observing that spiral galaxies were moving away from Earth. A few years later, Einstein introduced his General Theory of Relativity, which did not permit static cosmological solutions. According to this theory, the universe must either be expanding or contracting. This conclusion troubled Einstein, as he believed in the eternity of the universe, prompting him to introduce the cosmological constant. The purpose of this constant was to make the equations indicate a static universe by balancing gravitational forces with opposing forces. However, he later abandoned this idea.

In 1922 CE, Alexander Friedmann⁽²⁾ built on the General Theory of Relativity and concluded that it indicated a beginning for the universe. Georges Lemaître⁽³⁾ supported Friedmann's theory and explained that the universe must have had a beginning caused by something that made it expand with such force. However, this theory lacked clear observational evidence until 1929 CE, when it was discovered that light from distant galaxies shifted toward the red spectrum. This discovery supported the notion that galaxies are moving away from each other, providing strong evidence for the expansion of the universe and, consequently, its beginning⁽⁴⁾.

The scientific community was divided between those who maintained the eternity of the universe and those who affirmed its beginning. Scientists who supported the eternity of the universe adopted the *Steady State Theory* proposed by Fred Hoyle. On the other hand, other scientists supported the idea that the universe had a beginning. During a BBC interview, Fred

(1) See: *The Creation of the Universe from Nothingness* (16–17), by Harun Yahya (al-Attique Publishers, 2000).

(2) Alexander Friedmann: A Soviet and Russian astronomer, physicist, and mathematician. He is known for discovering the expanding universe solution to Einstein's field equations in 1922 CE, which became the foundation of the Big Bang Theory. He passed away in 1925. See: <http://www-history.mcs.st-andrews.ac.uk/Biographies/Friedmann.html>

(3) Georges Lemaître: A Belgian physicist, cosmologist, and Catholic priest. He was one of the key contributors to the development of the Big Bang Theory. He passed away in 1966. See: <https://www.britannica.com/biography/Georges-Lemaitre>

(4) See: *The Creation of the Universe from Nothingness* (16–17),



Hoyle mocked the proponents of a beginning for the universe and sarcastically named their theory the “Big Bang.” This name ultimately became the well-known designation of the theory⁽¹⁾.

One of the strongest reasons atheists rejected the Big Bang Theory was that it implied the existence of a Creator. The physicist Arthur Eddington⁽²⁾ viewed the theory as philosophically distasteful, stating: “The beginning seems to present insuperable difficulties unless we agree to look on it as frankly supernatural.⁽³⁾” Likewise, physicist Steven Weinberg noted that the *Steady State Theory* was more philosophically appealing because it was less similar to what is stated in the Book of Genesis⁽⁴⁾.

However, atheistic hopes were shattered in 1965 CE when scientists discovered *Cosmic Microwave Background Radiation* (CMB) — electromagnetic radiation distributed uniformly across the universe. The Big Bang Theory was the only theory capable of explaining this discovery. Stephen Hawking even called it “the final nail in the coffin of the *Steady State Theory*.⁽⁵⁾”

Over the years, scientists discovered more evidence for the beginning of the universe, so much so that the scientific community nearly reached a consensus on this conclusion by the 1990s. The more time progressed, the greater their certainty became regarding the universe’s beginning. Professor Martin Rees remarked: “A few years ago, I already had ninety percent confidence that there was indeed a Big Bang ... The case now is far stronger: dramatic advances in observations and experiments have brought the broad cosmic picture into sharp focus during the 1990s, and I would raise my degree of certainty to ninety-nine percent.⁽⁶⁾”

Part Two: A Brief Explanation of the Big Bang Theory

What did scientists ultimately conclude? In summary, the idea behind this theory is that the universe we inhabit began from a *singularity*⁽⁷⁾ of immense heat and infinite density. The universe then expanded and has continued to expand over approximately 13.8 billion years. This

(1) See: Shumū‘ al-Nahār (127).

(2) Arthur Eddington: A British astrophysicist who played a key role in interpreting and popularizing Einstein’s General Theory of Relativity. He passed away in 1944. See: <https://www.britannica.com/biography/Arthur-Eddington>

(3) The Expanding Universe (178), by Arthur Eddington (Macmillan, 1933).

(4) See: The World Within the World (226); Shumū‘ al-Nahār (128).

(5) See: The Beginning of Time, by Stephen Hawking. Available at: <http://www.hawking.org.uk/the-beginning-of-time.html>

(6) Just Six Numbers: The Deep Forces That Shape the Universe (10), by Martin Rees (Basic Books, 2000).

(7) The absolute beginning of the universe refers to the emergence of matter, energy, time, and space with the Big Bang.



expansion is not due to galaxies moving away from each other within a pre-existing space, but rather space itself expanding, carrying those celestial bodies with it⁽¹⁾.

Proponents of the theory discuss the formation of the universe with numerous details — even if these details are not part of the theory itself. Examples include:

1. The first atoms formed approximately 300,000 years after the explosion.
2. Galaxies and stars emerged hundreds of millions of years after the explosion.
3. The solar system, including Earth, appeared nine billion years after the explosion.
4. The first life on Earth emerged ten billion years after the explosion⁽²⁾.

Part Three: Atheistic Objections Related to the Big Bang Theory

It became clear that atheists disliked the idea of a beginning for the universe because it naturally raised the question: “Where did the universe come from?” Many proponents of theism attempted to use this theory to support belief in Allah and the argument of creation and origination. As a result, atheists sought to develop alternative models to avoid the notion of the absolute beginning of the universe. Professor Christoffer Isham⁽³⁾ stated: “Perhaps the best argument in favour of the thesis that the Big Bang supports theism is the obvious unease with which it is greeted by some atheist physicists. At times this has led to scientific ideas, such as *continuous creation*⁽⁴⁾ or the *oscillating universe*⁽⁵⁾, being advanced with a tenacity which so exceeds their intrinsic worth that one can only suspect the operation of psychological forces lying very much deeper than the usual academic desire for a theorist to support his/her theory.⁽⁶⁾”

(1) See the Article: What is Big Bang? Available at: <https://spaceplace.nasa.gov/big-bang/en>

(2) See the explaining picture available at:

https://www.open.edu/openlearn/ocw/pluginfile.php/550718/mod_resource/content/1/History%20of%20Universe%20Timeline.pdf

(3) Christoffer Isham: Professor of Theoretical Physics at Imperial College London, specializing in quantum mechanics. See: <https://www.imperial.ac.uk/people/c.isham>

(4) Referring to the Steady State Theory previously mentioned.

(5) This theory will be defined later in this section, insha’Allah.

(6) “Creation of the Universe as a Quantum Process,” in *Physics, Philosophy and Theology* (378), Vatican Observatory, 1988.



What are these scientific models proposed by atheistic cosmologists to escape the absolute beginning of the universe? While numerous, I will limit the discussion to three of the most prominent models:⁽¹⁾

First Model: The Oscillating Model (Cyclic Model)

This model proposes that the universe is in a perpetual state of expansion and contraction without a beginning. Proponents of this theory advanced the idea of avoiding admitting an absolute beginning to the universe. Dr. John Gribbin⁽²⁾ elaborated on this point, saying: “The biggest problem with the Big Bang theory of the origin of the Universe is philosophical — perhaps even theological — what was there before the bang? This problem alone was sufficient to give a great initial impetus to the *Steady State Theory*, but with that theory now sadly in conflict with observations, the best way around this initial difficulty is provided by a model in which the universe expands from a singularity, collapses back again, and repeats the cycle indefinitely.”⁽³⁾

Professor William Lane Craig provided several responses to this model, the most significant being three:

1. This model is based on unverifiable speculations, and its motivations are metaphysical rather than scientific.
2. The evidence points to a singular absolute beginning, nothing more.
3. There is nothing in physics that can demonstrate the universe collapsing and then re-expanding⁽⁴⁾.

Second Model: Eternal Inflation

This model acknowledges that the universe we inhabit has a beginning, but it does not consider this the absolute beginning of matter and energy; they are claimed to be eternal. Proponents of this model suggest that different parts of the universe expand and contract at different rates, and

(1) One of the strongest defenders of the Cosmological Argument and responses to these atheistic models is Professor William Lane Craig. He expanded on this in his book *Reasonable Faith*, and Dr. Sāmī ‘Āmirī also offered substantial insights in his book *Faman Khalaqa Allah?* These sources will be referenced significantly.

(2) John Gribbin: British astrophysicist and science writer with a PhD in astrophysics from Cambridge University. He has authored numerous popular science books. See: <https://web.archive.org/web/20160303205538/http://www.popularscience.co.uk/biographies/gribbin.htm>

(3) “Oscillating Universe Bounces Back,” *Nature* 259 (1976): 15.

(4) See: *Reasonable Faith* (129–130).



these parts can be considered as multiple universes. These other universes are said to be eternal, unlike our universe⁽¹⁾.

However, this model faced two main problems:

1. **The first problem:** This model is untestable because it does not rely on material evidence⁽²⁾.
2. **The second problem:** Professors Arvind Borde and Alexander Vilenkin demonstrated in a 1994 paper that all inflationary theories—including this model—cannot avoid the singularity from which the universe originated. Professor Andrei Linde⁽³⁾, one of the pioneers of this theory, ultimately acknowledged this⁽⁴⁾.

For these and other reasons, Stephen Hawking declared that this model is dead as a scientific theory⁽⁵⁾.

Third Model: Hawking's Model

Stephen Hawking, one of the most renowned cosmologists of this age, was an outspoken atheist in the final stages of his life, as previously mentioned. Throughout his life, he adopted contradictory theories regarding the origin of the universe and exhibited inconsistent positions on the existence of a Creator before ultimately declaring his atheism⁽⁶⁾.

Hawking, along with Professor James Hartle⁽⁷⁾, proposed a model called the *Hartle-Hawking State*, a hypothesis about the state of the universe before the *Planck Epoch*⁽⁸⁾. Hawking discussed time before the Big Bang but referred to this time as *imaginary time*, a concept he introduced solely to make his equations work. However, he admitted that there must be a singularity for the universe⁽⁹⁾.

(1) See: Shumū' al-Nahār (133).

(2) See: The Book of Nothing: Vacuums, Voids, and the Latest Ideas About the Origins of the Universe (256), by John Barrow (Pantheon Books, 2000).

(3) Andrei Linde: Professor of Physics at Stanford University in the United States, specializing in theories of the universe's origin. See: <http://web.stanford.edu/~alinde/>.

(4) See: From the Big Bang Theory to the Theory of Stationary Universe, in Physical Review D, 49 (1994): 1783–1826.

(5) See: A Brief History of Time (132).

(6) See: God and Stephen Hawking (15–17).

(7) James Hartle: Professor of Physics at the University of California, United States, specializing in Einstein's General Relativity. See: <http://web.physics.ucsb.edu/~hartle/>.

(8) Planck Epoch: The earliest period in the history of the universe, from 0 to 10^{-43} seconds after the Big Bang. See: <https://www.definitions.net/definition/PLANCK+EPOCH>.

(9) See: A Brief History of Time (139).



Professor Alexander Vilenkin referred to this notion as mere “computational convenience”⁽¹⁾, while David Park⁽²⁾ argued that such ideas have no real meaning in physics⁽³⁾.

In conclusion, these alternative models are numerous and diverse, but their motivations are more psychological than scientific, as previously mentioned. Can anyone truly escape the conclusion that the universe has a beginning? The answer is no. Professor Alexander Vilenkin confirmed this when he stated: “It is said that an argument is what convinces reasonable men, and a proof is what it takes to convince even an unreasonable man. With the proof now in place, cosmologists can no longer hide behind the possibility of a past-eternal universe. There is no escape: they have to face the problem of a cosmic beginning.”⁽⁴⁾

Despite this clear admission, Vilenkin, committed to materialism and agnosticism, attempted to avoid the theological implications that follow from his acknowledgment.

Meanwhile, the atheist Stephen Hawking admitted that the absolute beginning of the universe necessitates the existence of a Creator, saying: “So long as the universe had a beginning, we could suppose it had a creator.”⁽⁵⁾

Atheists thus oscillate between attempting to evade the conclusion of an absolute beginning for the universe and refusing to commit to the implications of such a conclusion. The believer, however, holds that the universe has a beginning and adheres to the necessary corollary of this belief: there must be a Creator who brought this universe into existence from nothingness. This has already been detailed in the discussion on the *Cosmological Argument*.

Part Four: The Position of Western Scholars on the Big Bang Theory

As previously established, the Big Bang Theory is troubling for atheists because it affirms an absolute beginning for the universe, which necessitates the existence of a Creator. But what is the stance of Western Christian scholars on this theory? Christian theologians have differed in

(1) See: *Many Worlds in One: The Search for Other Universes* (182).

(2) David Park: An American professor of physics who authored several books on science. He passed away in 2012. See: <https://physics.williams.edu/profile/dpark/>.

(3) See: “The Beginning and End of Time in Physical Cosmology,” in *The Study of Time IV* (112–113), ed. J.T. Fraser, N. Lawrence, and D. Park.

(4) *Many Worlds in One* (176).

(5) *A Briefer History of Time* (146).



interpreting the “days” mentioned in the first book of their holy scripture, dividing into two main schools of thought. Consequently, their acceptance of this theory has varied:⁽¹⁾

First School: The Days Are Not Like Our Days

This school holds that the “days” mentioned in the first book of their holy scripture are not like the 24-hour days we know, and therefore the age of the universe and Earth cannot be precisely determined. This interpretation has been present historically among Christian theologians and is upheld by proponents of *Old Earth Creationism*.

Adherents of this school see no contradiction between their belief in their holy scripture and accepting the Big Bang Theory. They have addressed the theory from two perspectives:

1. **Using the theory to support the cosmological argument**, refuting alternative models to the absolute beginning of the universe. One prominent Western scholar who engaged in this approach is Professor William Lane Craig. In 1979, he authored *The Kalam Cosmological Argument*, using the theory as evidence and defending it in that book and other works, as previously discussed in the section on the cosmological argument.
2. **Showing the compatibility of the theory with their holy scripture**. A notable example is Professor John Lennox, who discussed this in his book, *Seven Days That Divide the World*.

Second School: Literal Interpretation of the Days of Creation

This school interprets the days of creation literally, asserting that the universe was created approximately 6,000 years ago, with each “day” in the scripture corresponding to a 24-hour period. This interpretation is associated with leaders of the Protestant movement such as Martin Luther and John Calvin. It is upheld by proponents of *Young Earth Creationism*.

Adherents of this view reject the Big Bang Theory, considering it a secular theory unrelated to the creation account in their scripture. Dr. Jason Lisle stated: “The Big Bang, and secular ideas about the formation of galaxies, the solar system, etc., are naturalistic explanations of origins. They are atheistic in nature. This is not to say that everyone who holds these views is necessarily an atheist, but these naturalistic formation scenarios attempt to explain the creation of the universe and things within it (galaxies, stars, planets, etc.) without God. None of the astronomy textbooks I have used in my undergraduate education or doctoral program give credit to God for the creation of the universe or anything within it. All events are described in terms that can be explained within the laws of nature – nothing beyond nature is allowed. This is naturalism. The

(1) This matter was previously discussed in Section Six of Chapter Three in the first part of the book. However, due to its importance, it is revisited here with additional insights. For the divisions and references, see: *Seven Days That Divide the World* (39–44), by John Lennox.



Bible is supernaturalistic. The Bible makes it clear that God (either directly or indirectly) made everything that was made ... God is ‘outside’ of the physical universe; He is not bound to it. The Christian worldview is therefore supernatural in nature.⁽¹⁾”

This statement effectively summarizes the perspective of *Young Earth Creationism*. They view acceptance of the Big Bang Theory as rooted in naturalism, which they regard as secular and incompatible with Christian doctrine.

Part Five: Responses of Young Earth Creationists to the Big Bang Theory

Proponents of the *Young Earth Creationism* theory have authored numerous works; for instance, their prominent website, *The Institute for Creation Research*, lists a bibliography of 130 of their books⁽²⁾. Despite the importance of the universe’s age in their theory, publications specifically criticizing the Big Bang Theory are relatively few. Instead, their scientific focus tends to center on refuting the theory of evolution.

Among those most invested in critiquing the Big Bang Theory is Dr. Jason Lisle, who holds a PhD in astrophysics. He authored an independent book on cosmology from the perspective of Young Earth Creationism, titled *Taking Back Astronomy*. At the beginning of his book, Lisle notes that while there are many publications that support their scriptures’ teachings and critique opposing views, these primarily focus on biology, geology, paleontology, and anthropology. However, works addressing astronomy from their scriptural perspective are very limited, which motivated him to write this book⁽³⁾.

Dr. Lisle raised several objections to the Big Bang Theory, most of which relate to the immense age proposed by its proponents for the universe. Since it is not possible to cover all of these objections, I will summarize three significant ones:

First Objection: The Horizon Problem in the Big Bang Theory

Dr. Jason Lisle explains that, according to the Big Bang Theory, the universe began from an extremely small state known as a singularity, which then inflated rapidly. Based on this theory, when the universe was very young, different regions developed varying temperatures. Suppose point (A) is hot, and point (B) is cold. Today, the universe has expanded such that points (A) and (B) are vastly distant from each other.

(1) See: *Taking Back Astronomy* (74–75).

(2) See the article: *The Young-Earth Creationist Bibliography*, available at: <https://www.icr.org/article/young-earth-creationist-bibliography>.

(3) *Taking Back Astronomy* (10).



Yet, the universe displays an extraordinarily uniform temperature over large distances, even beyond the most distantly known galaxies. In other words, points (A) and (B) now have nearly the same temperature. This is evident from observing electromagnetic radiation arriving from all directions in space, manifested as cosmic microwave background radiation (CMB). These radiation frequencies exhibit a distinctive temperature of approximately 2.7K, with uniformity across all directions, deviating by only one part in ten thousand.

Herein lies the problem: How can points (A) and (B) have the same temperature? This requires energy exchange between them. In many systems, such an exchange occurs. For example, a block of ice in a cup of hot coffee transfers energy until the ice warms and the coffee cools. Similarly, point (A) could transmit energy to point (B) via electromagnetic radiation (light), which is the fastest method of energy transfer since nothing can travel faster than light. However, under the assumptions of Big Bang proponents, rooted in naturalism and uniformitarianism, there has not been enough time within 14 billion years for light to travel from (A) to (B), as they are too far apart. This is the light-travel time problem, which is a significant issue.

Ultimately, (A) and (B) exhibit nearly identical temperatures today, indicating they must have exchanged light many times over⁽¹⁾.

Second Objection: The Spiral Galaxy Problem in the Big Bang Theory

Dr. Lisle points out that galaxies are vast collections of stars, gas, and cosmic dust. Galaxies come in a range of sizes, containing anywhere from millions to trillions of stars. For example, our Milky Way contains over 100 billion stars. Galaxies also come in various shapes; some are circular or elliptical, while others lack a regular shape, like the Magellanic Clouds (two galaxies orbiting the Milky Way). Among the most visually striking galaxies are spiral galaxies. These galaxies have a flat, disk-like shape with a central bulge. The disk component features spiral arms, which are regions of higher star density extending from the galaxy's core.

Spiral galaxies rotate slowly, but the inner regions of their spiral arms rotate faster than their outer regions. This phenomenon, known as “differential rotation,” causes the spiral structure to become increasingly twisted. Over hundreds of millions of years, the spiral arms would become so tightly wound that the galaxy could no longer maintain its spiral shape. According to the Big Bang scenario, galaxies are expected to be several billion years old. Yet, we still observe spiral galaxies, including many that retain their spiral shape.

(1) See: Ibid. (48–49).



This observation suggests that these galaxies are not as old as claimed by proponents of the Big Bang Theory⁽¹⁾.

Third Objection: The Problem of Comet Survival

Dr. Jason Lisle explains that comets are balls of ice and dust that orbit the sun, often in elliptical orbits. The solid central part of a comet is called the nucleus. Surrounding the nucleus is a cloud of vaporized material known as the “coma,” which appears as a faint halo. Comets spend most of their time moving slowly near the farthest point in their orbit around the sun (aphelion). When they approach the sun, they accelerate and use its gravitational pull to gain momentum, reaching their maximum speed at the closest point to the sun (perihelion).

During this close approach, many comets develop a “tail,” which is a stream of vaporized material extending away from the comet. The tail points away from the sun because it is pushed by solar winds and radiation. Typically, comets form two tails: an ion tail made of charged particles, which tends to be straight and bluish, and a dust tail, which contains heavier particles and is usually white and curved. Sometimes only one of these tails is visible.

The presence of a comet’s tail indicates its gradual disintegration. Each time a comet orbits the sun; it loses part of its material and shrinks. It is estimated that a typical comet cannot orbit the sun for more than 100,000 years before completely losing its material. This lifespan depends on the comet’s initial size and various orbital factors. Since many comets are still observable, this suggests that the solar system is much younger than 100,000 years⁽²⁾.

Part Six: Evaluating Western Scholars’ Responses to the Big Bang Theory

The evaluation of Western scholars’ responses to the Big Bang Theory can be divided into two aspects:

1. **What they agreed upon:** Western scholars widely agree that the universe has a beginning. They have excelled in providing scientific explanations for this fact and have effectively refuted atheists’ futile attempts to escape it. Their insights can be utilized as evidence to support the cosmological argument, as previously discussed.
2. **What they disagreed upon:** The age of the universe. Both major perspectives on this issue have their shortcomings, as outlined below:

(1) See: Ibid. (65–66).

(2) See: Ibid. (67–68).



First Perspective: Young Earth Creationism

Adherents of Young Earth Creationism determine the age of the universe based on a literal interpretation of their holy scripture, which suggests the universe was created approximately 6,000 years ago. However, since this scripture is corrupted, it cannot be relied upon.

Second Perspective: Old Earth Creationism

Supporters of Old Earth Creationism accept the age estimates proposed by materialist cosmologists. These estimates are grounded in naturalism, which limits explanations of nature to natural processes. A key assumption of naturalism is uniformitarianism, the idea that natural laws remain constant over time.

Materialist cosmologists determine the age of the universe using two main methods:

The First Method: Studying Globular Clusters

“Astronomers can estimate the ages of some of the oldest stars in the universe by studying globular clusters. A globular cluster is a dense collection of about a million stars that formed roughly at the same time. Near the cluster’s center, star density is immense. If we lived near the center of a globular cluster, there would be hundreds of thousands of stars at the same distance as Alpha Centauri, our nearest stellar neighbor. The lifespan of a star depends on its mass. Larger stars are more luminous and burn through their hydrogen fuel more quickly. A star like the sun has enough fuel to burn brightly for about 9 billion years, whereas a star twice the mass of the sun will burn out in about 800 million years. Stars ten times the sun’s mass burn out in only 20 million years, while being a thousand times more luminous than the sun. Conversely, a star with half the sun’s mass can burn slowly for around 20 billion years.⁽¹⁾”

This estimate assumes that stars burn their hydrogen fuel at a constant rate, which relies on uniformitarianism.

The Second Method: Reverse extrapolation of the universe’s expansion rate. “Another method for estimating the universe’s age involves measuring the Hubble constant (H_0), which represents the current expansion rate of the universe. Cosmologists use this measurement to extrapolate backward to the Big Bang, depending on the universe’s current density and composition.⁽²⁾”

(1) See the article: How Do We Measure the Size and Age of the Universe?, available at: <https://nasainarabic.net/education/articles/view/measure-the-size-and-the-age-of-the-universe>.

(2) See: Ibid.



This method also depends on uniformitarianism. If we assume that Allah willed the universe to expand at a faster rate than it does now, such a scenario would be entirely possible, as everything is subject to Allah’s power and decree.

The Age of the Universe in the Qur’an and Sunnah

Neither the Qur’an nor the Sunnah, to the best of my knowledge, explicitly specifies the universe’s age. Several verses state that Allah created the heavens and the earth in six days, but they do not clarify when this creation occurred. Scholars have differed on whether these six days are equivalent to our days.

Al-Rāghib al-Aṣḥāhānī (may Allah have mercy on him) stated: “The term ‘day’ can refer to the period from sunrise to sunset, or it can signify any span of time.⁽¹⁾”

The clearest statement in the Sunnah regarding the six days of creation is the hadith narrated by Abu Hurairah (may Allah be pleased with him), in which the Prophet (r) said: “Allah created the soil on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created unpleasant things on Tuesday, and He created light on Wednesday, and He scattered the animals on Thursday, and He created Adam after Asr on Friday, in the last creation during the last hour of Friday, between Asr and night.⁽²⁾”

This hadith explicitly indicates that the “day” here refers to an ordinary day. However, many scholars have declared this hadith weak. Imam Ibn Kathir⁽³⁾ (may Allah have mercy on him) commented: “There is disagreement regarding its chain of transmission from Ibn Jurayj⁽⁴⁾. This hadith has been criticized by scholars such as ‘Alī ibn al-Madīnī⁽⁵⁾, al-Bukhārī, and al-Bayhaqī, among others. Al-Bukhārī stated in his *Tārīkh*: ‘Some have reported this from Ka’b, which is more authentic,’ meaning that this hadith is among those Abū Hurairah heard and transmitted

(1) See: Al-Mufradāt fī Gharīb al-Qur’ān (894), by Al-Rāghib al-Aṣḥāhānī (Dār al-Qalam, 1412 AH).

(2) Narrated by Muslim in his Ṣaḥīḥ (2789), Kitāb Ṣifat al-Qiyāmah wa al-Jannah wa al-Nār, chapter: Ibtidā’ al-Khalq wa Khalq Ādam, from the narration of Abū Hurayrah (may Allah be pleased with him).

(3) Ibn Kathīr: Abū al-Fidā’ Ismā’īl ibn ‘Umar ibn Kathīr al-Dimashqī al-Shāfi’ī, the imam, jurist, and hadith scholar. Among his teachers were Shaykh al-Islām Ibn Taymiyyah and al-Ḥāfiẓ al-Mizzī. His works include Tafsīr al-Qur’ān al-‘Aẓīm and al-Bidāyah wa al-Nihāyah. He passed away in 774 AH. See: al-Mu’jam al-Mukhtaṣṣ bil-Muḥaddithīn (74–75) and al-Durar al-Kāminah (1/445).

(4) Ibn Jurayj: ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn Jurayj al-Qurashī al-Umawī al-Makkī, a scholar, ḥāfiẓ, and the Shaykh of al-Ḥaram. He narrated from ‘Aṭā’ ibn Abī Rabāḥ and Nāfi’, the freed slave of Ibn ‘Umar. He passed away in 150 AH. See: Siyar A’lām al-Nubalā’ (6/325–336).

(5) ‘Alī ibn al-Madīnī: Abū al-Ḥasan ‘Alī ibn ‘Abdullāh ibn Ja’far al-Sa’dī al-Baṣrī, an imam and authority in hadith, known as the «Commander of the Faithful in Hadith.» He narrated from Ḥammād ibn Zayd and Sufyān ibn ‘Uyaynah. Passed away in 234 AH. See: Siyar A’lām al-Nubalā’ (11/41–60).



from Ka'b al-Aḥbār⁽¹⁾. The two of them often exchanged discussions, with Abū Hurairah narrating from the Prophet (r) and Ka'b from his own scriptures. This particular hadith appears to have been something Abu Hurairah transmitted from Ka'b, but some narrators mistakenly attributed it directly to the Prophet (r)."

Thus, it seems that neither the Qur'an nor the Sunnah specifies the age of the universe. This matter remains among the unseen, known only to Allah. As Allah says: **"I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants."** [Al-Kahf: 51]

The significant takeaway from the Big Bang Theory is its admission that the universe has a beginning, refuting the notion of an eternal cosmos. However, while engaging with physicists and cosmologists on this, the goal is to hold them accountable to their own conclusions. As believers, we maintain that the created universe is far greater than the observable cosmos and that its existence predates this current universe⁽²⁾.

How Creation Occurred According to the Qur'an and the Big Bang Theory

One remaining issue concerns Islam's stance on the details of creation as posited by the Big Bang Theory. While the theory's assertion of a beginning is based on empirical evidence, such as the universe's expansion, its claims about the specifics of creation rest on speculative assumptions. Allah says: **"And they have no knowledge thereof. They follow nothing but assumption, and indeed, assumption avails not against the truth at all."** [Al-Najm: 28]

What source of knowledge can inform us about how creation occurred? It cannot be based on sensory perception, as Allah states: **"I did not make them witness to the creation of the heavens and the earth or to the creation of themselves."** [Al-Kahf: 51]

Neither can this knowledge come from pure reason, as such reasoning would lead to divergent and conflicting opinions. Empirical science—rooted in observation and logical inference—is also inadequate for explaining how creation occurred. As discussed earlier, empirical science excels at describing observable phenomena but is weak in explaining past events, such as the creation of the universe.

(1) Ka'b al-Aḥbār: Ka'b ibn Mātī' al-Ḥimyarī al-Yamānī, a scholar who embraced Islam after the Prophet's (peace be upon him) death and came to Madinah during the caliphate of 'Umar (may Allah be pleased with him). He narrated from 'Umar and Ṣuhayb, and others narrated from him, such as Abū Hurayrah and Mu'āwiyah (may Allah be pleased with them). He passed away in 32 AH. See: Siyar A'lām al-Nubalā' (3/489–493).

(2) See: al-Bidāyah wa al-Nihāyah (1/33), by Ismā'īl ibn 'Umar ibn Kathīr al-Dimashqī, Dār Hijr, 1424 AH, edited by 'Abdullāh al-Turkī.



Thus, the only remaining source is true and reliable revelation. And what source is more truthful than the divine revelation from Allah? **“Allah – there is no deity worthy of worship except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt.”** [*Al-Nisā: 87*]

Allah, the Creator of the universe, knows its precise details and has revealed some of them in the Qur’an. Some of these revelations contradict the assertions of the Big Bang Theory.

For instance, proponents of the Big Bang Theory claim that the universe began as a singularity that exploded, forming stars hundreds of millions of years later, followed by the solar system, including Earth, nine billion years after the initial event. This contradicts the Qur’an, as Allah says: **“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?”** [*Al-Anbiyā: 30*]

Some Muslims who support the Big Bang Theory cite this verse as evidence that the Qur’an refers to the theory⁽¹⁾.

However, when examining the verse in light of the interpretations of the early scholars, a clear distinction emerges between the Qur’anic description and the claims of the Big Bang Theory. For example, Imam Ibn Jarīr al-Ṭabarī (may Allah have mercy on him) interpreted the verse as follows: “Allah mentions: Have the disbelievers not looked with their hearts to understand that the heavens and the earth were once a single entity without gaps? They adhered to one another, and then Allah separated and parted them.”⁽²⁾

Similarly, Ibn Abbās (may Allah be pleased with him) stated: “They adhered to one another; Allah raised the heavens and laid the earth.”⁽³⁾

Thus, the heavens and the earth existed as a joined entity before Allah separated them. How, then, can this verse describe the Big Bang, which asserts that Earth formed billions of years after stars and galaxies? A proper understanding of the verse reveals a significant discrepancy between the Qur’anic narrative and the Big Bang Theory.

Moreover, Allah explicitly states that He created the heavens and the earth in six days: **“Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne.”** [*Al-A’rāf: 54*]

(1) See for example: *al-Qur’ān wa al-‘Ilm* (61), by Aḥmad Muḥammad Sulaymān, Dār al-‘Awdah, 5th edition, 1982.

(2) See: *Jāmi’ al-Bayān ‘an Ta’wīl Āy al-Qur’ān* (16/254–255).

(3) See: *Ibid.* (16/255).



Scholars differ regarding the exact nature of these six days, but the verse clearly indicates a specific sequence of creation. This sequence contradicts the Big Bang Theory's claim that Earth formed billions of years after stars and galaxies. Instead, the Qur'an indicates that the Earth was created before the heavens, as Allah says: **"Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds. And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction – for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion.' They said, 'We have come willingly.' And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps [stars] and as protection. That is the determination of the Exalted in Might, the Knowing.'"** [Fuṣṣilat: 9–12]

Ibn Kathīr (may Allah have mercy on him) commented: "This passage details the specifics of the Earth's creation before the heavens, as the foundation precedes the roof.⁽¹⁾" Ibn Abbās (may Allah be pleased with him) elaborated: "The Earth and all that is within it were created in four days, and the heavens in two days.⁽²⁾" Thus, the Qur'anic narrative differs significantly from the Big Bang Theory.

In conclusion, the Big Bang Theory provides one significant insight: the universe has a beginning. However, its claims about the universe's age and the specifics of creation contradict the Qur'an. A Muslim should accept what aligns with the truth and reject falsehoods, as revealed by Allah.

(1) See: Tafsīr al-Qur'ān al-'Azīm (6/165).

(2) Narrated by al-Bukhārī in his Ṣaḥīḥ, Kitāb al-Tafsīr, chapter on Sūrat Ḥā Mīm al-Sajdah (3/286–287).



Section Two: Responses to Objections Related to the Laws of Nature

For centuries, humans attributed natural phenomena to a single Creator if they were monotheists or to various gods if they were polytheists. Rainfall, earthquakes, or thunderclaps were often explained as acts of divine or supernatural origin. However, as scientific discoveries progressed, natural explanations for many phenomena were uncovered. Scientists found that nature operates under laws that can be expressed mathematically with great precision. This led to the atheistic argument that nature, governed by its own laws, does not require a Creator to intervene or control it⁽¹⁾.

To understand and address these objections, this section is divided into three parts:

1. The Historical Development of Objections Related to the Laws of Nature.
2. The Responses of Western Scholars to Objections Related to the Laws of Nature.
3. Evaluation of Western Scholars' Responses to Objections Related to the Laws of Nature.

Part One: Historical Development of Objections Related to the Laws of Nature

To grasp the essence of atheistic objections concerning the laws of nature, it is essential to understand their historical development. Contemporary atheistic objections arose as a reaction to polytheistic theological conceptions. The historical development is outlined below:

Polytheistic beliefs dominated many civilizations throughout history. As Professor John Lennox observed, such beliefs are commonly held that different gods governed various parts of the world

(1) See: Barāhīn Wujūd Allāh (152).



with their own specific laws⁽¹⁾. As a result, there was no overarching system for the natural world, nor consistent laws governing nature. Instead, individual gods acted according to their whims: one god ruled the sun, another the wind, another the rain, and another the sea. Human beings would interpret the gods' intentions through superstitions like omens and divination⁽²⁾. There was no need for a systematic scientific study of nature, as natural phenomena were seen as directly influenced by the gods. Adherents of these religions sought to appease the gods through worship and offerings, believing this could influence their actions⁽³⁾.

Some historians of science suggest that monotheistic beliefs laid the foundation for modern scientific study. Monotheists believed the entire universe was subject to a single Creator who governed it according to consistent laws and order, rather than being ruled by multiple gods⁽⁴⁾. This inference aligns with the Qur'an, as Allah states: **"Never did Allah take to Himself a son, and never was there with Him any [other] god; in that case, each god would certainly have taken away what he created, and some of them would certainly have overpowered others. Glory be to Allah above what they describe!"** [*Al-Mu'minūn: 91*]

The study of natural sciences necessitates the existence of an orderly system, and belief in one Creator who governs the universe according to a coherent system is a fundamental principle for this.

Nonetheless, during the Middle Ages, Europe—where the Church held dominance over science—was in a state of profound stagnation. This regression stemmed from various reasons, two of which are briefly discussed here:

First Reason: A Contemptuous View of Worldly Sciences

It is well known that Paul, the true founder of distorted Christianity, viewed worldly knowledge with disdain. He said, "Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God. For it is written: 'He catches the wise in their craftiness.' And again, 'The Lord knows the thoughts of the wise, that they are futile.'"⁽⁵⁾

This contempt was ingrained in pre-Islamic Christian culture, which adopted a meditative and ascetic worldview influenced by Gnostic doctrines. The Church distanced itself from the world,

(1) See: God's Undertaker (30).

(2) See: Antikens Religioner (170–173), by: Ingvild S. Gilhus and Einar Einar Thomassen, (Norstedts, 2011).

(3) See: Ibid. (191–193).

(4) See: God's Undertaker (30).

(5) See: 1 Corinthians (3:18–20).



referring to it as a “valley of darkness.” Consequently, empirical study and experimentation were sidelined in favor of abstract intellectual reasoning as the primary source of human knowledge, including the study of the natural world⁽¹⁾.

The Second Reason: Interpreting Natural Phenomena Through the Lens of the Distorted Bible

Christians believed that God created the world according to a precise plan, but they also held that human intellect alone could not uncover these purposes and insights without interpreting the texts of their distorted Bible⁽²⁾.

Thus, while Christians acknowledged that the universe operates according to laws and principles—due to their belief in a single Creator⁽³⁾—they confined their understanding of these laws to scriptural study rather than independent intellectual inquiry.

Allah sent His Prophet Muhammad (r) with pure monotheism during a period of spiritual darkness as Europe grappled with ignorance and superstition. While the primary focus of the Prophet’s mission was on reforming beliefs, worship, interactions, and morals, the content of his message also paved the way for the study of science.

Islamic interest in empirical observation stemmed directly from the Qur’anic verses calling for reflection on the universe, making it a focal point of human effort to uncover the marvels of Allah’s creation, achieve empowerment on Earth, and enhance material well-being. Examples include Allah’s statement: **“Say, ‘Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah, over all things, is competent.’”** [*Al-‘Ankabūt: 20*]

And: **“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”** [*Al-Baqarah: 164*]

Reflection on the universe, its intricate craftsmanship, and its delicate beauty serve to understand its reality, uncover its origin, and prove the ultimate purpose of existence.

(1) See: Barāhīn al-Nubuwwah (191).

(2) See: Khurāfat al-Ilhād (20).

(3) Christians believe in one God but also hold the Trinitarian doctrine, which combines monotheistic and polytheistic elements.



The Qur’anic verses about the universe reveal “the unity of the natural world.’ The material universe is not a collection of scattered fragments but rather a cohesive structure, interconnected and organized. This foundational understanding is a prerequisite for any scientific inquiry, as natural science requires the concepts of “order” and “wisdom” as a basis for progress in discovery, research, and invention⁽¹⁾.

In contrast, while the concept of “unity in the natural world” existed in Judeo-Christian culture, it was weakly developed. In the Bible, nature is predominantly depicted as a manifestation of divine wrath against the enemies of the Israelites. Mountains, seas, rain, and wind are portrayed as tools of vengeance rather than expressions of divine magnificence⁽²⁾.

This difference in perspective allowed experimental sciences to flourish in the Islamic world, as German scholar Sigrid Hunke⁽³⁾ observed: “The Arabs were the founders of experimental chemistry, practical physics, algebra, modern arithmetic, spherical trigonometry, geology, sociology, and many other groundbreaking contributions in various sciences and fields of knowledge. Unfortunately, their work was often plagiarized and attributed to others. The Arabs provided the world with one of the most valuable gifts—systematic research in natural sciences—which was a powerful driver for the emergence of experimental sciences in Europe.”⁽⁴⁾

Hunke further remarked that Europeans should have acknowledged this contribution: “Europe owes a great debt to the Arabs and their civilization. The gratitude owed to the Arabs by Europe and other continents is immense. Europe should have recognized this long ago, but religious prejudice and differing beliefs blinded us. For eight centuries, the Arabs illuminated the world with science, art, literature, and culture. They guided Europe out of darkness into light, spreading the banner of civilization across the globe, whether in Asia, Africa, or Europe. Yet Europe denied this favor.”⁽⁵⁾

The experimental sciences gradually flowed from the Islamic world to Europe over several centuries, eventually influencing the religious beliefs of European scholars. A notable example is Isaac Newton, one of the leading experimental scientists who discovered the laws of nature.

(1) See: *Barāhīn Wujūd Allāh* (193 - 194).

(2) *Ibid*, (194)

(3) Sigrid Hunke (Sigrid Hunke): A German scholar of religions who earned a doctorate in religious studies from the University of Berlin. She resided in Morocco for a time and authored the famous book *Shams Allāh Tastā’ ala al-Gharb*. She passed away in 1999. See: https://www.goodreads.com/author/show/398101.Sigrid_Hunke

(4) *Shams Allāh Tastā’ ala al-Gharb* (304), by Sigrid Hunke, *Dār al-Ālam al-‘Arabī*, 2nd edition, 1432 AH, translated by Fu’ād Ḥusnayn ‘Alī.

(5) See: *Ibid*. (9–10).



While nominally Christian, Newton rejected the doctrine of the Trinity, a core Christian belief, and held that God sent Muhammad (r) to reveal the true God to the Arabs⁽¹⁾.

Newton's discoveries marked a turning point in understanding the natural world governed by precise laws, as well as its relationship with the Creator. What did Newton conclude? "Newton formulated his famous three laws of motion⁽²⁾ and the law of gravitation. He also precisely described the structure of the solar system in light of these laws. These are the same laws that explain the falling of an apple from a tree. For this reason, physicists likened the solar system, as described by Newton, to a spring-driven clock that is wound up and left to function on its own. The force of gravity, centripetal force, and the laws of motion suffice to keep the solar system running without interference from external forces.

The idea of a mechanistic universe spread rapidly, prompting scientists and philosophers in Europe to interpret everything through a mechanistic framework. "Newton noticed a slight discrepancy between the calculated orbits of planets, as determined by his equations, and their actual observed orbits through telescopes. If these discrepancies accumulated over time, the cosmic order could collapse entirely: planets might spiral into the sun or drift uncontrollably into the vastness of space. Newton resolved this problem by assuming that God occasionally intervenes to adjust the planetary paths!"⁽³⁾

This perspective contributed to the emergence of *Deism* in the European religious landscape, where adherents built their beliefs around a mechanistic universe governed by Newtonian laws⁽⁴⁾. It seems that they viewed God's involvement in the universe as limited, aligning with their theological outlook.

(1) See: "Isaac Newton, Heretic: The Strategies of a Nicodemite," by Stephen D. Snobelen, in *British Journal for the History of Science* (Dec. 1999, 32), pp. 388.

(2) These three laws are:

First Law: A body at rest remains at rest, and a body in motion remains in motion unless acted upon by an external force.

Second Law: The force acting on an object is equal to the mass of that object multiplied by its acceleration ($F = ma$).

Third Law: For every action, there is an equal and opposite reaction.

See: Newton's Laws of Motion, in *Encyclopaedia Britannica*: <https://www.britannica.com/science/Newtons-laws-of-motion>.

(3) See: *Khurāfat al-Ilhād* (22–23).

(4) See: *Deism*, in *Encyclopaedia Britannica*: <https://www.britannica.com/topic/Deism>.



“Later, the French astronomer Pierre-Simon Marquis de Laplace⁽¹⁾ (1749–1827) demonstrated that the deviations Newton could not explain through natural laws were not cumulative. Instead, they canceled each other out over time, negating the need for divine intervention to correct them. Thus, when Napoleon asked Laplace about the role of God in the cosmic system, Laplace famously replied that he saw no need for that hypothesis⁽²⁾. This notion gave rise to ‘Laplace’s determinism,’ which posits that the universe is entirely governed by natural laws. The scientific revolution profoundly impacted Christianity in Europe, leading to a significant wave of skepticism and atheism.⁽³⁾”

In conclusion, the progress in discovering natural laws led some Europeans to believe that the Creator was unnecessary. This notion was rooted in the flawed theological understanding of purpose in Christianity. Christians believed that everything in the universe existed by divine decree, and human reason could not uncover this decree. Instead, they relied on their distorted scripture for such interpretations. Since their scripture presented a falsified account of God’s relationship with the world, the discovery of natural laws by scientists triggered a wave of doubt in the core principles of Christian doctrine.

Contemporary atheists frequently invoke Laplace’s remarks in their atheistic discourse⁽⁴⁾, generalizing his statements about the laws of motion to encompass all natural laws. They argue that the discovery of natural laws negates belief in purpose. Atheist Professor Peter Atkins asserted: “Humanity should accept that science has eliminated the justification for believing in cosmic purpose, and that any survival of purpose is inspired only by sentiment.⁽⁵⁾”

Christians historically upheld the concept of purpose, albeit through interpretations of their scripture. Atheists, on the other hand, deny purpose entirely, claiming that natural laws suffice to explain everything in the universe. However, a critical question remains: how do atheists explain the emergence of the universe from nothing through natural laws?

Natural laws describe the order and regularity within the existing universe. Yet contemporary atheists believe the universe itself came into existence—a phenomenon that requires explanation.

(1) Pierre-Simon Marquis de Laplace (Marquis Laplace): A French mathematician, astronomer, and physicist renowned for his discoveries related to the solar system. He passed away in 1827. See: <https://www.britannica.com/biography/Pierre-Simon-marquis-de-Laplace>.

(2) Laplace’s interaction with Napoleon is documented in various historical texts, including: *Mémoires du docteur F. Antommarchi, ou les derniers momens de Napoléon*, (vol. 1, p. 282), by Tome Premier, (Barrois L’Ainé, 1825).

(3) See: *Khurāfat al-Ilhād* (23).

(4) See: *God’s Undertaker* (45).

(5) *Will Science Ever Fail?*, *New Scientist*, 8 Aug 1992, pp. 32–35.



Atheist physicist Stephen Hawking addressed this issue in his book *The Grand Design*, attempting to explain the universe's emergence from nothing through natural laws. Central to his argument was this statement: “Because there is a law such as gravity, the universe can and will create itself.⁽¹⁾”

He further concluded: “Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist. It is not necessary to invoke God to light the blue touch paper and set the universe going.⁽²⁾”

Richard Dawkins enthusiastically embraced Hawking's book and its conclusions, writing: “Darwinism kicked God out of biology, but physics remained more uncertain. Hawking is now administering the coup de grace.⁽³⁾”

Contemporary atheists assert that the universe is governed by precise, immutable laws, and that these laws render belief in purpose obsolete. Furthermore, they argue that these laws—especially the law of gravity—explain the emergence of the universe from nothing into existence.

Part Two: Responses of Western Scholars to Objections Related to Natural Laws

Western scholars⁽⁴⁾ have provided numerous responses to atheistic objections concerning natural laws. Here are five key arguments:

First Argument: Natural Laws Describe but Do Not Cause

Before addressing atheistic objections regarding natural laws, it is essential to understand these laws. What are natural laws? *Encyclopedia Britannica* defines natural law as: “A stated regularity in the relations or order of phenomena in the world that holds, under a stipulated set of conditions, either universally or in a stated proportion of instances.⁽⁵⁾”

(1) *The Grand Design* (180).

(2) *Ibid.*

(3) See the article: Another Ungodly Squabble, available at: <https://www.economist.com/babbage/2010/09/05/another-ungodly-squabble>.

(4) Among Western scholars, John Lennox—a professor of mathematics at the University of Oxford—has extensively addressed this issue with remarkable expertise in mathematical formulations. Many references are drawn from his works.

(5) See: *Encyclopedia Britannica*, entry: Law of Nature, available at: <https://www.britannica.com/topic/law-of-nature>.



The encyclopedia further clarifies: “Moreover, a law of nature has no logical necessity; rather, it rests directly or indirectly upon the evidence of experience.⁽¹⁾”

Professor John Lennox explains that a law does not create anything; rather, it describes what happens under certain conditions. For example, Newton’s law of gravity does not explain what creates gravity or the matter upon which gravity acts. Newton himself admitted that he could not explain the existence of gravity. Thus, the law of gravity is simply a description of natural phenomena⁽²⁾.

From this, it can be concluded that laws do not create anything nor cause the existence of anything; they merely describe patterns in nature based on experience.

Second Argument: Natural Laws Themselves Require a Lawgiver

If natural laws are merely descriptions of nature, how do we explain the existence of these laws? Professor Keith Ward argues: “The existence of laws of physics does not render God superfluous. On the contrary, it strongly implies that there is a God who formulates such laws and ensures that the physical realm conforms to them.⁽³⁾”

From Ward’s perspective, natural laws necessitate a lawgiver and a creator who brings nature into existence in accordance with these laws. This strongly indicates the existence of a transcendent Creator since nature, being devoid of knowledge, wisdom, and will, cannot establish such laws.

Three additional points support this argument:

First Point: The Interdependence of Laws. Natural laws are not isolated but interconnected and reliant upon one another. Dr. Jason Lisle states: “Many laws of nature depend on other laws which depend on still others, and so on. Ultimately, there must be a foundational set of principles which exist for no reason other than that God has so decreed. Ultimately, the fundamental laws of nature require a lawgiver.⁽⁴⁾”

Second Point: The Precision of Natural Laws: These laws are finely tuned, as previously discussed. Professor John Polkinghorne emphasizes that this precision points to a purposeful

(1) Ibid.

(2) See: God and Stephen Hawking (40–41).

(3) God, Chance and Necessity (55–56).

(4) Taking Back Astronomy (36).



design, contradicting atheistic denial of purpose and affirming the believer's conviction of a purposeful Creator⁽¹⁾.

Third Point: Human Capacity to Discover These Laws: The ability of humans to comprehend these laws mathematically does not align with an atheistic worldview. As previously mentioned in the section on mathematical arguments for God's existence, atheists subscribe to the theory of evolution, which emphasizes survival. However, understanding natural laws through mathematical precision cannot be explained by evolutionary theory alone. Professor Paul Davies remarks: "If the capacity to understand mathematics evolved randomly or under environmental pressures, it is remarkable that it applies to the physical universe. On the other hand, if mathematics emerged vaguely for survival through natural selection, we are left with the puzzle of why nature corresponds to mathematics. After all, the struggle for survival in a jungle does not require knowledge of natural laws through their mathematical expression."⁽²⁾

Thus, atheists are in a weak position to use natural laws as evidence against God, as the existence and discoverability of these laws contradict their worldview.

Third Argument: Natural Laws Do Not Exclude Divine Intervention

The recognition of order in the universe and the fact that nature operates according to specific laws does not negate the belief that the Creator can act within His creation as He wills. Professor John Lennox eloquently explains this issue: "To argue that the laws of nature make it impossible for us to believe in the existence of God, and in the possibility of his intervention in the universe, is plainly fallacious. It would be like claiming that understanding the laws governing the behavior of internal combustion engines makes it impossible to believe that the designer of a motor car, or one of his mechanics, could or would intervene and remove the cylinder head. Of course, they could intervene."⁽³⁾

He further elaborates: "Newton's law of Gravitation tells me that if I drop an apple, it will fall towards the center of the earth. But the law does not prevent someone from intervening and catching the apple as it descends. In other words, the law predicts what will happen, provided there is no change in the conditions under which the experiment is conducted. From the

(1) See the article: Science Finds God, available at: http://www.washingtonpost.com/wp-srv/newsweek/science_of_god/scienceofgod.htm.

(2) The Unreasonable Effectiveness of Science (554), cited in A Case Against Accident and Self-Organization (144–145).

(3) God's Undertaker (201).



perspective of believers, natural laws predict what will happen if God does not intervene, and there is, of course, no contradiction if the Creator intervenes in His creation.⁽¹⁾

In summary, the existence of natural laws indicates the existence of a Creator, and belief in a Creator who established these laws does not exclude the possibility of His intervention. If the Creator, who made the universe operate under these laws, chooses to act contrary to them, He certainly can, as nothing is beyond His power. This aligns with earlier discussions on miracles.

Fourth Argument: Clarifying Misconceptions About Laplace and Newton on Natural Laws

Isaac Newton was one of the pioneers of modern science and the discoverer of some of its most significant physical laws. However, what was his position after discovering these laws? Did this lead him to deny the existence of the Creator, as Stephen Hawking later did? The answer is no—it was quite the opposite. Professor John Lennox explains: “Sir Isaac Newton ... did not make Hawking’s category mistake when he discovered his law of gravitation. Newton did not say: ‘Now that I have the law of gravity, I don’t need God.’ What he did was to write *Principia Mathematica*, the most famous book in the history of science, expressing the hope that it would ‘persuade the thinking man’ to believe in God.”⁽²⁾

If this was Newton’s position, what about Laplace and his famous conversation with Napoleon—a favorite anecdote of atheists? Professor John Lennox offers an insightful response: “Of course God did not appear in Laplace’s mathematical description of how things work, just as Mr. Ford would not appear in a scientific description of the laws of internal combustion. But what does that prove? That Henry Ford did not exist? Clearly not. Neither does such an argument prove that God does not exist.”⁽³⁾

Thus, Laplace’s response to Napoleon carries no weight, and atheists’ reliance on it reveals the bankruptcy of their worldview, as it is based on fallacies. Interestingly, Hawking himself acknowledged this in a lecture on natural laws: “I don’t think that Laplace was claiming that God didn’t exist. It is just that He doesn’t intervene, to break the laws of science. That must be

(1) Ibid (200–201).

(2) God and Stephen Hawking (37).

(3) God’s Undertaker (46).



the position of every scientist. A scientific law is not a scientific law if it only holds when some supernatural being decides to let things run and not intervene.⁽¹⁾”

Hawking admits here that Laplace’s statement does not deny the existence of the Creator. At best, it suggests that scientists, when studying natural sciences, must assume that God does not intervene in these laws. However, as previously discussed, these laws themselves require a Creator to establish them. The fact that they generally operate consistently does not imply that the Creator cannot override them if He wills.

Fifth Argument: Refuting Hawking’s Claim That the Law of Gravity Created the Universe

If Laplace’s claim and the arguments of those who follow him seem peculiar, Stephen Hawking’s assertion that the law of gravity could create the universe is even more perplexing. Laplace merely suggested that natural laws describe nature, and he saw no need for a Creator when formulating his equations. However, Hawking posited that the universe emerged from nothing due to the law of gravity. If the law of gravity is merely a description of nature, how could the universe arise from nothing before nature itself existed?

This issue was addressed earlier in Professor John Lennox’s critique of Hawking, but it is worth revisiting due to its significance. Lennox states: “Consider the first part of his statement: ‘Because there is a law such as gravity...’ Hawking assumes the existence of the law of gravity. Thus, he presumes the existence of gravity itself, for a mathematical law in isolation is empty—it cannot describe anything on its own. The main issue here is that the law of gravity and gravity itself are not ‘nothing’ if he is using the term philosophically, meaning nonexistence. If this is not the case, he must clarify what he means. Furthermore, it appears that Hawking is claiming that the universe was created from both nothing and something simultaneously. This is not a promising start...

Matters worsen when we consider the second part of Hawking’s reasoning: ‘The universe can and will create itself from nothing.’ This claim is self-contradictory. If we say, ‘X creates Y,’ we are implying the prior existence of X to produce Y. This is straightforward in the phrase, ‘X creates Y.’ However, if we claim, ‘X creates X,’ we are asserting that X must exist to bring itself into existence. This is inherently contradictory and therefore logically unacceptable—even if X is the universe!⁽²⁾”

(1) Lecture: Does God Play Dice, transcript available at: <https://web.archive.org/web/20000711060247/http://www.hawking.org.uk/lectures/dice.html>.

(2) God and Stephen Hawking (29–31).



Hawking's conclusion that the universe could create itself is riddled with contradictions. He prepared the groundwork for such contradictions in his book *The Grand Design* by stating that philosophy is dead and incapable of keeping pace with modern scientific advancements, claiming that scientists now bear the torch of discovery. By the "death of philosophy," Hawking seems to mean the abandonment of established logical principles, such as the law of non-contradiction. By suggesting that scientists, including himself, are the new torchbearers, he implies that the public should accept the assertions of physicists, even when they defy basic logic. Hawking's claim that the universe created itself is not scientific; it is sophistry that contradicts sound reason.

Third Part: Evaluating Western Scholars' Responses to Atheistic Arguments About Natural Laws

The existence of natural laws and humanity's ability to discover them are profoundly astonishing. Western thought has adopted four distinct worldviews regarding this issue, and each has struggled to reconcile the problem. The following outlines these views:

1. Polytheistic Religions: Polytheistic belief systems assume multiple gods governing different aspects of nature, which contradicts the observable order in the universe. Polytheists believed they could discern the will of these deities through superstitions, not through systematic empirical science. They also sought to influence the gods' will through rituals, sacrifices, and magic.

2. Christianity: Although Christianity claims to be monotheistic, which theoretically provides a foundation for natural order, Christian theologians asserted that divine will could only be understood through their corrupted scripture, filled with myths. Their antagonism toward empirical science contributed significantly to Europe's stagnation during the Middle Ages.

3. Deism: Deists believe that God created the universe according to natural laws but argue that the universe is self-sufficient and does not require divine intervention. They reject miracles, either because they believe God cannot perform them (as natural laws are immutable) or because God chooses not to intervene⁽¹⁾.

While this worldview explains the existence of the universe and its laws, it fails to account for its continued maintenance. The universe not only testifies to the existence of a Creator but also to a Sustainer who oversees it at every moment. Allah states: **"Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving."** [Fāṭir: 41]

(1) Perspectives: Understanding and Evaluating Today's World Views (177–179), by Norman L. Geisler and William D. Watkins (Wipf and Stock Publishers, 2003).



Additionally, both observation and reliable reports attest to the occurrence of miracles that defy natural laws, as discussed in detail in the chapter on miracles.

4. Atheism: The atheistic claim that the universe is a product of chance contradicts the observed order in the cosmos. Reason dictates that the existence of order implies an Organizer, and the presence of laws necessitates a Lawgiver. Furthermore, atheists' reliance on evolutionary theory under the slogan "survival of the fittest" is incompatible with humanity's ability to discern natural laws.

Thus, belief in the orderliness of nature and humanity's capacity to uncover it is only coherent within the framework of four principles—uniquely affirmed in Islam:

First Principle: Belief in one Creator who created everything with excellence, as Allah states: "[It is] He who perfected everything which He created..." [*Al-Sajdah*: 7]

Second Principle: Belief that this Creator governs creation through established laws, as Allah states: "He causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon—each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [*Fāṭir*: 13]

Third Principle: Belief that the Creator manifests miracles through His prophets to support their truth, as Allah states: "We sent messengers before you. Among them were those We have related to you, and among them were those We have not related to you. And it was not for any messenger to bring a sign except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose." [*Ghāfir*: 78]

Fourth Principle: Belief that humans possess reasoning faculties capable of contemplating both the consistent laws of nature and extraordinary signs that defy them, as Allah states: "Say, 'Look at what is in the heavens and the earth...'" [*Yūnus*: 101].

This coherence is exclusive to Islamic theology. Consequently, the confusion and inconsistency in debates among adherents of various worldviews regarding natural laws and their discoverability are unsurprising. If Western thinkers set aside their bias and arrogance, they would recognize that the Islamic worldview provides the sole resolution to this enigma.

Nonetheless, contemporary Western scholars' responses to atheistic arguments about natural laws are strong and valuable, particularly given their expertise in the philosophy of science and empirical disciplines.



Section Three: Responses to Atheistic Arguments Regarding the Theory of Evolution

No scientific theory has sparked as much debate as the theory of evolution. From its inception, it has been a point of contention between proponents and detractors. Atheists view this theory as one of their most critical pillars. Consequently, atheistic arguments related to this theory are more numerous than those concerning other theories. Similarly, responses from Western scholars addressing this theory far exceed their responses to others. Hundreds of books have been authored on this subject by both sides, some of which will be highlighted in this chapter. However, this topic cannot be comprehensively covered within a single chapter of a scientific thesis; it requires multiple dedicated studies. Thus, the discussion here is limited to the most significant points related to the issue. This chapter is divided into five parts:

1. The history of the theory of evolution.
2. The importance of the theory of evolution in atheistic discourse.
3. The meaning of evolution.
4. Responses from Western scholars to the foundations of the theory of evolution.
5. Evaluating the responses of Western scholars to the theory of evolution.

Part One: The History of the Theory of Evolution

Understanding the theory of evolution and why atheists cling to it requires an exploration of its historical roots. These roots can be divided into three phases:



Phase One: Evolution Before Darwin

Evolutionary thought began during ancient Greek times. Thales⁽¹⁾, a pre-Socratic Greek philosopher with an interest in studying natural science, was one of its earliest proponents. His student, Anaximander⁽²⁾, proposed that the first animals lived in water and later moved to land, and he believed that the origins of humans could be traced to fish. These philosophical ideas gave birth to evolutionary thought. However, renowned Greek philosophers such as Plato, Aristotle, and Stoic philosophers of the Roman Empire believed that living beings were the result of divine design, a view that remained dominant⁽³⁾.

The Old Testament explicitly states that God created living beings independently. When Christianity spread, theologians debated the interpretation of the creation story. Some understood it literally, while others interpreted it metaphorically. Among those who adopted the latter view was Saint Augustine in the fifth century, who believed that species transformed slowly over time. However, this perspective did not dominate Church doctrine⁽⁴⁾.

During the Renaissance and Enlightenment, materialistic philosophies gained traction, often intertwining with early evolutionary ideas. For example, the French philosopher Georges-Louis Leclerc, Comte de Buffon⁽⁵⁾, discussed evolution in his monumental work *Natural History* (*Histoire naturelle*), published between 1749 and 1788 in 36 volumes. Buffon suggested that approximately 200 mammalian species could be traced back to 38 original species, which he claimed emerged through spontaneous generation⁽⁶⁾. These ideas hinted at early evolutionary thought before Darwin formalized the theory.

Between 1794 and 1796, Erasmus Darwin—the grandfather of Charles Darwin—published *Zoonomia: The Laws of Organic Life*. This work introduced ideas that his grandson later built upon, positing that life emerged spontaneously from a living repository of seeds, the first cause of all living beings. This was followed by his 1803 publication, *The Temple of Nature*, which reinforced

(1) Thales: Thales of Miletus, a pre-Socratic Greek philosopher and one of the Seven Sages of Greece. Considered the first philosopher in Greek culture and the father of science. Died in 547 BCE. See: <http://www-history.mcs.st-and.ac.uk/Biographies/Thales.html>

(2) Anaximander: A Greek philosopher and one of the first to propose a comprehensive philosophical worldview of the cosmos. Died in 546 BCE. See: <https://www.britannica.com/biography/Anaximander>

(3) See article: History of Evolutionary Thought in BioScience Encyclopedia: http://www.bioscience.ws/encyclopedia/index.php?title=History_of_evolutionary_thought

(4) Ibid.

(5) Georges-Louis Leclerc, Comte de Buffon: A French naturalist famous for his monumental work *Histoire naturelle*. Died in 1788 CE. See: <https://www.britannica.com/biography/Georges-Louis-Leclerc-comte-de-Buffon>

(6) See article: History of Evolutionary Thought in BioScience Encyclopedia.



the idea that life originated by chance. These writings solidified evolutionary ideas⁽¹⁾. Erasmus Darwin, a prominent physician who had been invited to serve as the personal doctor to the King of England, enjoyed considerable influence, which contributed to the spread of his ideas⁽²⁾.

Jean-Baptiste Lamarck⁽³⁾ expanded upon Erasmus Darwin's ideas in his 1809 work, *Philosophy of Zoology* (Philosophie zoologique). Lamarck proposed that spontaneous generation produced simple life forms, which gradually evolved into more complex beings. His foundational philosophy assumed that acquired traits could be inherited. A well-known example of this is his assertion that giraffes developed long necks by stretching to reach tall trees, and this acquired trait was passed on to subsequent generations, leading to the characteristic long necks seen in giraffes today⁽⁴⁾.

In the 19th century, several theories emerged that significantly influenced the later development of the theory of evolution. Among these was Thomas Robert Malthus's⁽⁵⁾ theory on population growth, presented in his book *Principles of Political Economy* (1820 CE). One of his key ideas was that factors like wars, diseases, and famines are necessary to control population growth and preserve wealth and food resources. Charles Darwin later expanded these ideas into his perspective on the struggle for the survival of the fittest, a cornerstone of his theory.

Another influential theory was introduced by Charles Lyell⁽⁶⁾ in his book *Principles of Geology*. Lyell argued that the Earth was much older than theologians had claimed. This concept of an ancient Earth became crucial for Darwin's theory, as it allowed for the slow process of evolution to produce the diverse organisms seen today. Without assuming the Earth's vast age, the theory of evolution could not hold⁽⁷⁾.

Phase Two: Darwin's Publication of His Theory

From the previous discussion, it is clear that conditions were ripe for the emergence of Darwin's theory, due to the following seven factors:

(1) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (33–34), by: Muḥammad Ṣāliḥ al-Hibaylī, (Markaz Dalā'il, 1437 AH).

(2) See dedicated site about his life: <https://www.erasmusdarwin.org/learning/erasmus-darwin/>

(3) Jean-Baptiste Lamarck: A French biologist of the Enlightenment era, known for his theory of inheritance of acquired characteristics. Died in 1829 CE. See: <https://www.britannica.com/biography/Jean-Baptiste-Lamarck>

(4) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (39)

(5) Thomas Robert Malthus: British economist and demographer, renowned for his theories on population growth. He passed away in 1834 CE. Refer to: <https://www.britannica.com/biography/Thomas-Malthus>

(6) Charles Lyell: Scottish geologist, known for his theories on the ancient age of the Earth. He passed away in 1875 CE. Refer to: <https://www.britannica.com/biography/Charles-Lyell>

(7) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (40 - 41).



1. The evolutionary mindset had long existed in Western intellectual heritage and was embraced by some Greek philosophers.
2. The theory did not necessarily contradict the Church, as some early theologians had entertained ideas of evolution.
3. The rise of materialistic philosophies alongside deism and atheism in the West.
4. Natural scientists like Buffon and Lamarck had adopted certain theories grounded in evolutionary thought.
5. The spread of ideas about the struggle for the survival of the fittest through Malthus.
6. The emergence of geological theories supporting the ancient age of the Earth.
7. Charles Darwin came from a prominent family, gaining credibility due to the fame of his grandfather.

Charles Darwin was born in 1809 in England. His grandfather, as previously mentioned, was a renowned doctor, and his father, Robert Darwin, was also a physician. Both his father and grandfather were influenced by secular ideas that were spreading during that period. Darwin grew up in a scientific yet secular household. At the age of 16, his father sent him to study medicine at the University of Edinburgh, which was known for its secular and materialistic students. It was there that Darwin became acquainted with Lamarck's ideas on evolution.

Darwin, however, failed in his studies, so his father sent him to Cambridge University to study theology with the intent that he would become a clergyman in the future, despite his father's secularism. Darwin managed to earn a bachelor's degree and, during his time at Cambridge, read William Paley's book *Natural Theology or Evidences of the Existence and Attributes of a Deity*, which had been discussed earlier in relation to the teleological argument. Thus, Darwin oscillated between secular ideas and Christian beliefs in his early life⁽¹⁾.

In 1831, Darwin embarked on a five-year journey aboard the *Beagle*, which circumnavigated South America, crossed the Pacific Ocean to Australia, traveled along the southern and western coasts of Africa, and finally returned to Britain. During this voyage, he documented his observations on human ethnicities, animals, and plants. Upon returning to Britain, he began drafting papers on his observations. However, due to prolonged illness, he delayed publishing his most famous work, *On the Origin of Species* (1859). In this book, Darwin sought to explain the emergence and diversity of animals and plants through natural selection, without invoking the intervention of a creator. He did not, however, address the origin of humans in this book.

(1) Refer to Darwin's biography at: <https://peoplepill.com/i/charles-darwin>



In 1871, Darwin published another book titled *The Descent of Man and Selection in Relation to Sex*, where he proposed that humans evolved from a common ancestor shared with apes⁽¹⁾.

Darwin acknowledged that his theory faced numerous challenges, dedicating a chapter titled *Difficulties on Theory* in *On the Origin of Species*. In it, he discussed issues such as the lack of transitional forms in the fossil record, the complexity of organs like the eye evolving through natural selection, and the presence of instincts in animals. Darwin attempted to address these issues and hoped that future discoveries would resolve these difficulties⁽²⁾.

Darwin's theory faced harsh criticism from the outset. He sent a pre-publication copy of his book to his close friend, Professor Adam Sedgwick, who responded: "I have read your book with more pain than pleasure. Parts of it I admired greatly; parts I laughed at till my sides were almost sore; other parts I read with absolute sorrow; because I think them utterly false and grievously mischievous ... Many of your wide conclusions are based upon assumptions which can neither be proved nor disproved"⁽³⁾.

Bishop Samuel Wilberforce⁽⁴⁾ was one of the most prominent opponents of the theory of evolution, authoring a 50-page review critiquing Darwin's work. On the other side, Thomas Huxley⁽⁵⁾, Darwin's close friend, became one of the most ardent defenders of the theory. A famous debate took place between them at Oxford University in 1860 CE. Although the details of the debate are unclear, evolutionists proclaimed their victory, portraying it as a triumph of empirical science over religion, which caused a significant stir in both scientific and religious circles⁽⁶⁾.

Huxley founded the "X-Club" in 1864, which included leading materialist experimental scientists of the time. The club's members—led by Huxley—aimed to promote Darwin's theory, advocate for its adoption by the British government, and secularize the natural sciences. They were largely successful in achieving these goals.

(1) Ibid.

(2) Refer to: Khadī'at al-Taṭāwwur (17), by: Harun Yahya, (Al-Ajyal for Translation and Publishing, 1st Edition, 2002 CE, translated by Suleiman Baybara).

(3) From Adam Sedgwick, November 24, 1859. Published on the Darwin Project website: <https://www.darwinproject.ac.uk/letter/DCP-LETT-2548.xml>

(4) Samuel Wilberforce: British clergyman and Bishop of Oxford, known for his opposition to the theory of evolution. He passed away in 1873 CE. Refer to: <https://www.britannica.com/biography/Samuel-Wilberforce>

(5) Thomas Huxley: British philosopher and biologist, known for introducing agnosticism and ardently defending Darwin. He passed away in 1895 CE. Refer to: <https://www.britannica.com/biography/Thomas-Henry-Huxley>

(6) Refer to: God's Undertaker (26–28). Professor John Lennox notes in this section that evolutionists have distorted the facts about this debate, as Wilberforce's criticisms were scientific in nature, and Darwin himself considered them strong after reading Wilberforce's review.



The members of the X-Club also established the journal *Nature*, which remains one of the most renowned scientific publications in the world and a staunch supporter of the theory of evolution. Additionally, they contributed to *Philosophical Transactions of the Royal Society*, Britain's oldest scientific journal⁽¹⁾.

Huxley also presided over some of Britain's most prestigious scientific societies during his career, such as the *British Association for the Advancement of Science* and the *Royal Society*. He leveraged his positions and networks to propagate the theory of evolution, making him one of its most influential advocates⁽²⁾.

In the United States, the *National Academy of Sciences* was established in 1863 CE by presidential decree. From its inception, the Academy favored materialist scientists over religious ones and supported the theory of evolution⁽³⁾. Similarly, the *American Association for the Advancement of Science* launched the journal *Science* in 1880 CE. This publication, regarded as the American counterpart to *Nature*, supported the theory of evolution from the outset⁽⁴⁾.

It appears that materialists found their ideological anchor in this theory and championed it more fervently than any other scientific idea. Holding significant positions in powerful nations helped facilitate its acceptance.

Charles Darwin passed away in 1882 CE, by which time his theory had gained substantial traction⁽⁵⁾.

Phase Three: The Theory of Evolution After Darwin

Materialists continued to promote and defend the theory of evolution, which gained widespread acceptance in Western scientific circles. Darwin and his supporters initially relied on Lamarck's hypothesis of inheriting acquired traits. However, the discovery of the laws of genetics created a significant crisis for the theory, as these laws demonstrated that acquired traits are not inheritable.

Two evolutionary scientists revised the theory, basing it solely on natural selection within the framework of Mendelian inheritance. This reformulation became known as *Neo-Darwinism* and represented the first major rescue effort for the theory after Darwin's death⁽⁶⁾.

(1) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (48).

(2) Hence, he is nicknamed "Darwin's bulldog" due to his aggressive defense of the theory. Refer to the article Thomas Henry Huxley in Britannica: <https://www.britannica.com/biography/Thomas-Henry-Huxley>

(3) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (48).

(4) See: Ibid., (53 – 54).

(5) See: The article Charles Darwin in Britannica: <https://www.britannica.com/biography/Charles-Darwin>

(6) See: Al-Taṭawwur: Nazariyya Tārikhiyya wa-ʿIlmiyya (68).



However, a critical issue remained: natural selection itself does not generate new traits; it merely selects organisms best suited for survival. To address this problem, evolutionary scientists convened a meeting organized by the Geological Society of America in 1941 CE. They proposed the hypothesis of random mutations in living organisms, arguing that these mutations drive evolutionary changes. Natural selection, they suggested, preserves advantageous traits and eliminates disadvantageous ones over time. This new formulation became known as the *Modern Synthesis Theory*, integrating random mutations as the mechanism for producing new traits, which accumulate over time through natural selection⁽¹⁾.

Julian Huxley, grandson of Thomas Huxley—Darwin’s “bulldog”—was one of the prominent proponents of this modern theory. Julian Huxley co-founded UNESCO (the United Nations Educational, Scientific, and Cultural Organization) and served as its first president. It is undeniable that the leadership of an ardent Darwinist in such a pivotal scientific organization contributed significantly to the global acceptance of the theory⁽²⁾.

Not only did Western capitalist nations embrace the theory, but so did Eastern communist states. When Darwin’s *On the Origin of Species* was published, Karl Marx welcomed it, writing to his comrade Friedrich Engels that the book provided a natural-historical foundation for their ideas. After the communists gained power, they incorporated the theory into educational curricula. Similarly, Mao Zedong revered the theory, which became central to Chinese education⁽³⁾.

When the Soviet Union successfully launched the first satellite into space in 1957 CE, American materialists leveraged this achievement to claim that the Soviet Union’s reliance on materialism and its teaching of the theory of evolution was behind its scientific progress. As a result, the U.S. president reformed American educational curricula, supported the pro-evolution National Academy of Sciences, and mandated the teaching of evolution in schools. The theory subsequently gained widespread acceptance in the United States⁽⁴⁾.

With the endorsement of the world’s most powerful nations, the theory of evolution spread globally. This brief history reveals how materialists propagated the theory through various means:

1. Disseminating the theory via scientific journals like *Nature* and *Science*.
2. Securing governmental endorsement in powerful nations such as Britain, the Soviet Union, China, and the United States.

(1) See: Khadī‘at al-Taṭawwūr (17 - 20),

(2) See: Al-Taṭawwūr: Nazariyya Tārikhiyya wa-‘Ilmiyya (68).

(3) See: The Darwinian Foundation of Communism: <https://answersingenesis.org/charles-darwin/racism/the-darwinian-foundation-of-communism>

(4) See: Al-Taṭawwūr: Nazariyya Tārikhiyya wa-‘Ilmiyya (95 - 96).



3. Placing staunch evolutionists in influential positions, such as the presidency of UNESCO.

This historical overview demonstrates that the theory of evolution is an old materialist idea revived by materialists during the Enlightenment, popularized by Darwin, and continuously defended by materialists to this day.

Part Two: The Importance of the Theory of Evolution in Atheistic Discourse

The theory of evolution is the most prominent scientific theory used by atheists to justify their disbelief and to address the question of creation. They firmly rely on it in their debates with believers. The theory of evolution serves as the foundation and essence of modern scientific atheism, and atheists defend it with fierce zeal. In fact, their defense of the theory has reached such extremes that they have turned it into a quasi-religion. This was explicitly acknowledged by the atheist professor Michael Ruse, who stated: “Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion—a full-fledged alternative to Christianity, with meaning and morality ... Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today.”⁽¹⁾

The reason for this is encapsulated in the words of Richard Dawkins, the leading figure of atheism in our time, who said: “Although atheism might have been logically tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist.”⁽²⁾

Some evolutionists themselves admit that their acceptance of this theory stems from their desire to escape belief in a Creator who designed living beings. This was acknowledged early on by the evolutionist professor D.M.S. Watson in the journal *Nature* in 1929, where he said: “Evolution itself is accepted by zoologists, not because it has been observed to occur—or can be proved by logical, coherent evidence—but because the only alternative, Special Creation, is clearly incredible.”⁽³⁾

In their determination to reject belief in the Creator, atheists are even willing to accept ideas they know to be impossible. George Wald⁽⁴⁾, a Nobel laureate in biochemistry, candidly admitted: “When it comes to the origin of life, there are only two possibilities: creation or spontaneous generation. There is no third way. Spontaneous generation was disproved one hundred years ago, but that leads us to only one other conclusion, that of supernatural creation. We cannot

(1) How evolution became a religion: creationists correct? National Post, pp. B1, B3, B7, May 13, 2000.

(2) The Blind Watchmaker (2).

(3) D.M.S. Watson, “Adaptation,” *Nature*, Vol. 123 [sic Vol. 124] (1929), p. 233.

(4) George Wald: Professor of Biochemistry at Harvard University and Nobel Laureate in Medicine (1967 CE). Passed away in 1997 CE. Refer to: <https://www.britannica.com/biography/George-Wald>



accept that on philosophical grounds; therefore, we choose to believe the impossible: that life arose spontaneously by chance.⁽¹⁾”

This philosophical bias leads atheists to reinterpret evidence and facts accordingly. As Philip Johnson, founder of the Intelligent Design movement, explained: “Evolution is not a fact; it’s a philosophy. The materialism comes first (a priori), and the evidence is interpreted in light of that unchangeable philosophical commitment.”⁽²⁾”

Thus, it is not scientific discovery that has led to the theory of evolution but rather materialist philosophy. Having chosen to adhere to materialism—even if it means believing in the impossible—they are compelled to uphold the theory of evolution. This is because modern science, since Darwin’s time, has advanced significantly and uncovered extraordinary intricacies and precision in living beings, all of which testify to the existence of a Creator. If materialists were to abandon the theory of evolution now, they would face the unavoidable question: how did such intricacy and precision come into existence? This question would inevitably lead them to believe in a Creator. Therefore, they cling to the theory of evolution at all costs.

Part Three: The Meaning of Evolution

The term “evolution” is used in various contexts, and to properly address this theory, we must first clarify what the term refers to. Professor John Lennox outlined five different meanings of evolution:

1. **Change, Development, and Variation:** This refers to observable differences and changes, such as those that occur over time or within species.
2. **Microevolution:** This involves variations within specified limits of complexity, representing quantitative changes to pre-existing features.
3. **Macroevolution:** This term refers to large-scale changes, such as the emergence of entirely new features, structures, body plans, or genetic material. For example, the evolution of multicellular organisms from unicellular ones. Macroevolution implies significant increases in complexity. The distinction between macroevolution and microevolution is often debated since the theory of gradualism posits that macroevolution results from the accumulation of microevolutionary processes over time.
4. **Artificial Selection in Plant and Animal Breeding:** Breeders and farmers have produced many different varieties of sheep and roses, for example, by selectively breeding from an initial stock.

(1) The Origin of Life, Scientific American, 191:48, May, 1954

(2) Defeating Darwinism by Opening Minds (81), by Philip Johnson, InterVarsity Press, 1997.



5. **Molecular Evolution:** This term is commonly used today to describe the emergence of living cells from non-living materials⁽¹⁾.

Due to this linguistic overlap, significant confusion arises when discussing evolution. The first meaning, for instance, poses no theological issue, as observable changes in living organisms are a natural and evident phenomenon—for example, a child differing from their parents. In reality, most of the evidence cited by evolutionists pertains to this type of evolution. However, the acquisition of a trait without altering the genetic stock of an organism does not constitute the kind of evolution that produces biological complexity from a common ancestor⁽²⁾.

The second and third meanings are the primary subjects of debate in this discussion. The fourth meaning occurs through the intervention of a human being with knowledge and intent in breeding processes and thus cannot be used as evidence for random, unguided evolutionary processes. Evolutionists themselves disagree on numerous issues related to evolution, but atheist evolutionists are unified in their assertion that evolution is a random, unguided process⁽³⁾.

The fifth meaning will be addressed in the fifth section of this chapter.

Part Four: Responses of Western Scholars to the Foundations of Evolutionary Theory

The theory of evolution is vast and multifaceted. Western scholars have authored hundreds of books and articles critiquing it. It is impossible to address all these responses within a single section of this dissertation. Therefore, I will focus on addressing the fundamental principles of this theory. If its foundations are disproven, the entire theory collapses. What are these foundations? Professor Michael Behe summarized them into three points:

1. Living organisms trace back to a common ancestor.
2. Random mutations.
3. Natural selection⁽⁴⁾.

First Point: Living Organisms Trace Back to a Common Ancestor

Evolutionists claim that all living organisms can be represented as part of a branching tree, with its trunk originating from a single bacterial organism. Life is said to have begun with this bacterium, and over time, organisms evolved from this simple life form into millions of distinct

(1) God's Undertaker, (100–102).

(2) Barāhīn Wujūd Allāh (492).

(3) Ibid., (523 - 524).

(4) God and Evolution, in God is Great God is Good, (84).



species, including humans. This hypothetical organism is referred to as the “Last Universal Common Ancestor” (LUCA). Since no fossil record exists for this first organism, evolutionists widely disagree on when it might have appeared, estimating its existence between 3.7 and 4.2 billion years ago⁽¹⁾.

Darwin mentioned this common ancestor in his book *On the Origin of Species*, stating: “Therefore I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed.”⁽²⁾

Contemporary evolutionists emphasize the importance of this point in their theory. Professor Ryan Gregory⁽³⁾ stated: “No reliable observation has ever been found to contradict the general notion of common descent. It should come as no surprise, then, that the scientific community at large has accepted evolutionary descent as a historical reality since Darwin’s time and considers it among the most reliably established and fundamentally important facts in all of science.”⁽⁴⁾

Although no fossil of this hypothetical first organism has been found, Darwin inferred its existence through reverse analogies of evolution, connecting species based on similarities. Similarly, Richard Dawkins argues for the existence of this common ancestor by pointing to the universal genetic code of DNA found in all living organisms. According to him, the shared DNA code is evidence of a single origin⁽⁵⁾.

Western scholars have addressed this contention from various perspectives. Here, I will mention four of them:

First Perspective: It is not necessary to assume that the similarities among organisms are solely due to a common ancestor. These similarities can be explained by the existence of a single Creator who designed these organisms with shared features. However, atheist evolutionists reject this explanation because they are committed to strict materialism, which leads them to advocate for a common ancestor. Dr. William Dembski and Dr. Jonathan Wells stated: “Living organisms share many features. Many of these features are so similar that they could only arise from a common cause. The key question here concerns the nature of this common cause. Is it a common ancestor, common design, or perhaps both? Without design, common ancestry becomes

(1) Evidence for early life in Earth’s oldest hydrothermal vent precipitates, *Nature*, Vol. 543, 2017, (60–64).

(2) *On the Origin of Species*, (484).

(3) Ryan Gregory: Professor in Evolutionary Biology at University of Guelph in Canada. See: <https://www.uoguelph.ca/ib/people/gregory>

(4) *Evolution as Fact, Theory and Path*, by: T. Ryan Gregory, in *Evolution: Education and Outreach*, Vol. 1, pp. 46–52, 2008.

(5) *The Greatest Show on Earth: The Evidence for Evolution*, by: Richard Dawkins, (315), (Transworld Publishers, 2009).



the default explanation for all these similarities in the biosphere. Every materialist theory of evolution will deny design and embrace the explanation of common ancestry. However, when design returns to the picture, the significance of common ancestry diminishes.⁽¹⁾”

Second Perspective: Scientists have discovered evidence contradicting the idea of a universal common ancestor. Dr. Shi Liu⁽²⁾ presented a study titled *A Fundamentally New Perspective on the Origin and Evolution of Life* in which he wrote: “Darwin’s hypothesis that all extant life forms are descendants of a last common ancestor cell and that diversification of life forms results from gradual mutation plus natural selection represents a mainstream view that has influenced biology and even society for over a century. However, this Darwinian view on life is contradicted by many observations and lacks a plausible physico-chemical explanation. Strong evidence suggests that the common ancestor cell hypothesis is the most fundamental flaw of Darwinism.”⁽³⁾”

Even the evolutionary journal *New Scientist* published an article titled *Life May Have Emerged Not Once, but Many Times on Earth*. The author began by stating: “Far from being a miracle that happened just once in 4 billion years, life’s beginnings could have been so commonplace that it began many times over.”⁽⁴⁾”

This presents a significant problem for atheists. As one scholar explained: “The assertion that life emerged multiple times, with life being based on DNA, exacerbates the already challenging issue of evolutionary chance for evolutionists. Accepting that life arose randomly even once is problematic—how, then, can one explain such random phenomena occurring multiple times?”⁽⁵⁾”

Third Perspective: Scientists have found that organisms emerge suddenly without any common ancestor on multiple occasions in the history of life. The most famous example of this is known as the Cambrian Explosion⁽⁶⁾. According to materialist biologists, numerous complex organisms appeared approximately 530 million years ago, as they claim. Darwin was aware of

(1) Taṣmīm al-Hayāt (242).

(2) Shi Liu: An American biochemist of Chinese origin, holding a PhD in Biochemistry from the University of Oklahoma, USA. See: https://19january2017snapshot.epa.gov/sites/production/files/2016-05/documents/liu_shi_ced.pdf

(3) *A Fundamentally New Perspective on the Origin and Evolution of Life*, p. 1. By: Shi Liu. Available at: <https://arxiv.org/ftp/arxiv/papers/0811/0811.3653.pdf>.

(4) *New Scientist*, *Life May Have Emerged Not Once, but Many Times on Earth*. Available at: <https://www.newscientist.com/article/mg23130870-200-life-evolves-so-easily-that-it-started-not-once-but-many-times/>.

(5) Barāhīn Wujūd Allāh (504).

(6) Cambrian Explosion: Evolutionists estimate this significant expansion of animal species occurred 530–541 million years ago. See: <https://www.britannica.com/science/Cambrian-explosion>



this and wrote in *On the Origin of Species*: “The case must at present remain inexplicable; and may be truly urged as a valid argument against the views here entertained.”⁽¹⁾

Dr. Stephen Meyer authored a distinguished book on this subject, *Darwin’s Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design*, in which he discussed the emergence of numerous highly complex organisms during this period. The significance of this explosion for evolutionists lies in its representation of the true origin of most multicellular organisms. Of the twenty-seven animal phyla preserved in the fossil record, twenty-three appeared during this explosion, including twenty without any common ancestor⁽²⁾.

Fourth Perspective: Even if we accept the existence of similarities among organisms, this does not necessarily imply a shared origin. Similarities do not inherently establish common ancestry. This is evident from everyday experiences. Dr. William Dembski and Dr. Jonathan Wells explained: “Many of the things we observe in our everyday experiences—despite shared similarities—do not derive from an evolutionary process traceable to a common ancestor. For example, human-made objects such as cars, paintings, or wooden furniture share similarities because they stem from shared design patterns or are conceived in the mind of an intelligent designer.”⁽³⁾

These four points are sufficient to critique the first foundational principle of evolutionary theory: the concept of a common ancestor.

Second Point: Random Mutations

Mutations refer to errors in copying genetic material during replication. The most common form involves the incorrect placement of one or more nucleotides—the building blocks of genetic material containing nitrogenous bases. Modern Darwinism posits that these mutations are random and represent the driving force behind the diversification of traits, with natural selection choosing the most advantageous ones⁽⁴⁾. This process will be elaborated upon further.

Atheists assert that random mutations possess an extraordinary creative ability, claiming they are responsible for the progression from the first bacteria to humans over the course of history. Western scholars have responded to this claim through three perspectives:

First Perspective: Philip Johnson, a pioneer of the Intelligent Design movement, stated that evolutionists adopt one of two positions, both of which are problematic:

(1) *On the Origin of Species*, (269).

(2) *Darwin’s Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design*, pp. 417–418.

(3) *Taṣmīm al-Hayāt* (242).

(4) See: *Al-Taṭawwur: Nazariyya Tārikhiyya wa-‘Ilmiyya* (156). See also: *The Collapse of Evolution*, (45).



1. **Saltationist Evolution (Evolution by Large Jumps):** This view suggests that mutations occur in large leaps. It was advocated by some pre-Darwinian evolutionists but was rejected by Darwin himself, as large leaps resemble miracles, which materialism cannot accept. This rejection is valid—if saltationist evolution is accepted, materialism is invalidated.
2. **Gradualist Evolution:** This perspective, supported by Darwin and his followers, posits that evolution occurs very slowly and is observable only over long periods.

Johnson highlighted that gradualist evolution poses no fewer problems than saltationist evolution. It requires numerous beneficial mutations to produce complex organs, let alone new organisms. For example, some evolutionists claim that the eye evolved independently forty times to reach its current level of complexity⁽¹⁾.

Second Perspective: Dr. Henry Morris highlights that mutations are the most critical component of the evolutionary model, as they are purportedly responsible for driving evolution forward. If this were true, one would expect most mutations to be beneficial, leading organisms toward greater complexity. However, Morris identifies five characteristics of mutations that contradict this notion:

1. **Randomness:** Mutations occur randomly and are not directed.
2. **Rarity:** Mutations are infrequent.
3. **Rarity of Beneficial Mutations:** Beneficial mutations are exceedingly rare.
4. **Overall Negative Effect:** The cumulative effect of mutations is harmful.
5. **Interdependence of Mutations:** Mutations influence and are influenced by numerous other mutations. Consequently, a single mutation is insufficient for the emergence of a new trait, making the probability of simultaneous beneficial mutations across all necessary genes effectively zero⁽²⁾.

Third Perspective: Dr. Jonathan Sarfati points out that all cited examples of beneficial mutations demonstrate a loss of genetic information rather than an increase. However, macroevolution—the emergence of complex new organisms—requires the addition of new information to the genome⁽³⁾.

“Looking at Darwinian literature, we do not find a single example of the addition of entirely new information to the biological world through random mutations. All the added information to the genome of a living organism is the result of importing it from another existing living organism. This does nothing to support the Darwinian case. What we seek is the addition of

(1) Darwin on Trial (53-60), by: Philip E. Johnson, (IVP Books, 2010)

(2) Scientific Creationism, (54–57).

(3) The Greatest Hoax on Earth? Refuting Dawkins on Evolution, (45).



new information, not the exchange of pre-existing information within the biological system. One of the astonishing aspects of Darwinism is its adherents' acknowledgment of their inability to substantiate this central claim of their theory, alongside their dogmatic belief in it. For instance, a recent scientific study concluded that the emergence of a fully functional new gene from so-called "junk DNA" is highly improbable. It likened such a phenomenon to the alchemists' fantastical dream of turning lead into gold during the Middle Ages"⁽¹⁾.

Fourth Perspective: Prof. Douglas Axe⁽²⁾ and Dr. Ann Gauger⁽³⁾ conducted a study to evaluate the feasibility of evolving one enzyme into another. They concluded that such a transformation requires seven mutations. The time needed for these mutations to occur within a bacterial population is approximately 10^{15} years, which is 100,000 times longer than the Earth's estimated age, according to proponents of the Big Bang theory⁽⁴⁾.

If such a timespan is required for the evolution of a single enzyme, how can the random mutations of Darwinism account for the evolution of all living organisms—including humans—from the first bacteria?

Additional Critique: The Precision of Nature Versus Random Mutations

The hypothesis of random mutations as a driving force of evolution is further undermined by the precision and sophistication found in nature—qualities that surpass human ingenuity. For example, consider optical fibers used in internet communication. Despite their design stemming from advanced human knowledge and laboratory efforts, optical fibers found in marine sponges, such as the *Venus' flower basket*, exhibit greater refinement.

The natural fibers are finer, more flexible, and better adapted to their environment. A scholar from the University of Oregon remarked: "These fibers are a striking example of how exquisitely nature is designed and constructed to build complex systems." Another scientist observed: "Compared to nature, we are in the Stone Age."⁽⁵⁾

(1) Barāhīn Wujūd Allāh (530). And the study he refers to is: Darwinian Alchemy: Human Genes from Noncoding RNA, *Genome Research*, 19 (10): 1693 – 5 October, 2009

(2) Douglas Axe: Professor of molecular biology at Biola University, previously affiliated with the University of Cambridge. He has authored several books critiquing the theory of evolution. See: <https://www.discovery.org/p/axe/>

(3) Ann Gauger: Holder of a PhD in zoology from the University of Washington, USA, with prior experience at Harvard University. She specializes in critiquing the theory of evolution. See: <https://www.discovery.org/p/gauger/>

(4) The Evolutionary Accessibility of New Enzyme Functions: A Case Study from the Biotin Pathway. Detailed findings published at: https://evolutionnews.org/2015/01/biologic_instit_1/

(5) Barāhīn Wujūd Allāh (532)



The Third Point: Natural Selection

Natural selection refers to the survival of the organism most suited to its environment. It is regarded as the primary evolutionary mechanism in Darwin's theory. The full original title of Darwin's *On the Origin of Species* was: *On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*. Richard Dawkins frequently discusses this mechanism. One analysis of his book, *The Greatest Show on Earth: The Evidence for Evolution*, revealed that he mentions the term "natural selection" approximately 150 times.

This mechanism is undeniably critical for evolutionists. Dawkins' book is considered one of the most significant works among contemporary evolutionists for presenting the purported evidence supporting evolutionary theory. In response, Dr. Jonathan Sarfati authored a critique titled *The Greatest Hoax on Earth? Refuting Dawkins on Evolution*, which spans 338 pages. Given Dawkins' heavy reliance on natural selection and Dr. Sarfati's dedicated refutation, this book will be frequently referenced here, alongside other contributions. The following are five key responses:

First Perspective: Before delving into the critique, it is essential to identify the core disagreement between evolutionists and proponents of creationism. Dr. Jonathan Sarfati highlights this in his critique of Dawkins: "Much of Dawkins' book is taken up by proving natural selection to be a fact, including citing many experiments. Yet creationists before Darwin already knew that, as do informed creationists today. So, Dawkins is knocking down a straw man."⁽¹⁾

There is no disagreement about the idea that the fittest organism survives in its environment. A faster creature, for instance, is more likely to propagate its lineage compared to one that is easily caught by predators. This is not the point of contention. Dawkins and his proponents, however, commit the fallacy of attacking a straw man.

The actual dispute lies in the claim that natural selection is a blind mechanism capable of bringing life into existence or significantly increasing genetic information within an organism⁽²⁾.

Second Perspective: Dr. Jonathan Sarfati emphasizes that natural selection does not create anything new but merely selects from what already exists. Thus, it does not provide evidence for the occurrence of evolution but rather eliminates unsuitable genes. Darwin, however, claimed that natural selection is a creative mechanism, which it is not⁽³⁾.

In 2008, sixteen leading evolutionary biologists convened to discuss issues related to evolution. During this meeting, they acknowledged that natural selection is clearly effective in explaining

(1) *The Greatest Hoax on Earth? Refuting Dawkins on Evolution* (41).

(2) See: *Barāhīn Wujūd Allāh* (535).

(3) See: *The Greatest Hoax on Earth? Refuting Dawkins on Evolution* (42).



the survival of the fittest, but not the origin of the fittest⁽¹⁾. Prominent contemporary evolutionists, therefore, recognize that the role of natural selection is limited to explaining the persistence of advantageous traits, not their emergence⁽²⁾.

Third Perspective: As previously mentioned, Darwin's theory posits that evolution occurs very gradually. Dr. Jonathan Sarfati notes that the smaller the evolutionary changes, the less significant their benefits. The mechanism of natural selection operates on the principle of survival of the fittest. However, these minor changes may not necessarily contribute to the survival of an organism. For instance, a fast gazelle might inadvertently run into the path of a lion, while a slower gazelle might escape for other reasons, and so forth⁽³⁾.

Fourth Perspective: Macroevolution requires a substantial number of mutations, as previously discussed. For instance, the evolution of one enzyme into another requires seven mutations. Dr. Jonathan Sarfati points out that scientific research demonstrates that natural selection can function effectively with a single mutation. However, the likelihood decreases significantly when two mutations are required, and it becomes virtually impossible with more than two mutations⁽⁴⁾.

Fifth Perspective: Atheists commit a logical fallacy when discussing natural selection. Dr. Jason Lisle explains this issue as follows: "Evolution figured out a way around these problems.' I have heard a number of evolutionists say something along these lines when attempting to explain some intricately designed biological system. But, of course, evolution is a concept. It has no mind and cannot figure out anything. So, this example again obscures the difficulty in accounting for design in the universe without appealing to a mind. It is a fallacious use of reification. Even the phrase 'natural selection' is an example of reification and could be considered a fallacy in an argument. Nature cannot literally select. This phrase is so commonly used that we might not call it a fallacy providing the meaning is understood by all. We do believe in the concept called 'natural selection.' Yes, organisms that are well-suited to an environment are more likely to survive than those that are not well-suited. (This is tautologically true and is something that both creationists and evolutionists believe).

But suppose we asked, 'Why is it that animals are well-suited to their environment?' If an evolutionist answered 'natural selection,' this would be the fallacy of reification. It poetically obscures the true reason that animals are designed to survive—God. If you think about it, natural selection does not actually explain why we find organisms suited to their environment. It only

(1) See: Biological Theory: Postmodern Evolution? in *Nature*, 455:284 (September 17, 2008).

(2) See: *Barāhīn Wujūd Allāh* (533).

(3) See: *The Greatest Hoax on Earth? Refuting Dawkins on Evolution* (50).

(4) See: *Ibid.*, (59).



explains why we do not find organisms that are unsuited to their environment (i.e., because they die). It is God—not ‘nature’—who has given living beings the abilities they need to survive.⁽¹⁾”

Through these five arguments, it becomes clear that natural selection exists as a concept, but it is not a creative mechanism, nor does it advance the purported process of evolution. Natural selection operates by the will of the Creator, exalted and glorified, not as atheistic evolutionists claim—exalted is Allah far above what they assert.

Some atheists recognize the weakness of natural selection as a mechanism, but because acknowledging this would threaten their most significant theory, they conceal this fact from the general public. This is evidenced by the statements of atheist professors Jerry Fodor⁽²⁾ and Massimo Piattelli⁽³⁾ in their book *What Darwin Got Wrong*. They write: “We’ve been told by more than one of our colleagues that, even if Darwin was substantially wrong to claim that natural selection is the mechanism of evolution, nonetheless we shouldn’t say so. Not, anyhow, in public. To do that is, however inadvertently, to align oneself with the Forces of Darkness, whose goal it is to bring Science into disrepute.”⁽⁴⁾

This revelation underscores the fragility and weakness of the foundational principles of evolutionary theory. Despite this, atheists hold onto it with greater tenacity than any other theory. They are well aware that if this theory collapses, they would be compelled to acknowledge the existence of a Creator—a reality they adamantly resist. Thus, they persist in their denial and obstinacy.

Part Five: Evaluating Western Scholars’ Responses to the Theory of Evolution

The responses of Western scholars to the theory of evolution are numerous and can be greatly beneficial. However, these scholars fall into various categories in their critiques of atheism. Some fully accept the theory of evolution while affirming the existence of a Creator, such as proponents of *Theistic Evolution*⁽⁵⁾. Others reject the idea that evolutionary mechanisms are random and

(1) A Pocket Guide to Logic & Faith (12), by Jason Lisle.

(2) Jerry Fodor: An American professor of philosophy, regarded as one of the most significant philosophers of mind in the 20th and 21st centuries. Passed away in 2017. Refer to: <https://iep.utm.edu/fodor/>

(3) Massimo Piattelli: A professor of linguistics and cognitive sciences at the University of Arizona, United States. Refer to: <https://massimo.sbs.arizona.edu/>

(4) *What Darwin Got Wrong* (XX), by Jerry Fodor and Massimo Piattelli-Palmarini (Farrar, Straus and Giroux, 2010)

(5) Among the most prominent proponents of this view is Francis Collins, Director of the National Institutes of Health and one of the most renowned biologists. He presented his perspective in the book *The Language of God*.



assert that the design evident in living organisms indicates the existence of an intelligent designer. These are the proponents of *Intelligent Design*, who do not specify the identity of the designer and do not adhere to the Christian scripture's account of creation, as previously noted⁽¹⁾. Consequently, some of them accept many principles of evolutionary theory but argue that it is inadequate to explain all aspects of the complexity and precision in the natural world.

Another group adheres to the texts of the Christian scripture, asserting that the Earth is 6,000 years old and that God created all organisms through distinct acts of creation. Nevertheless, they acknowledge the possibility of beneficial mutations, and that natural selection plays a role in the survival of the fittest among living organisms.

Which Approach is Closer to the Truth?

There is no doubt about the invalidity of the first approach. Accepting the theory of evolution conflicts with the Qur'an and Sunnah, which affirm that Allah alone is the Creator and capable of all things. It also contradicts the revealed texts stating that Allah created Adam (peace be upon him) in a unique manner—formed by His own hands—and not as an evolved being from a common ancestor shared with apes.

Proponents of the second approach have provided robust critiques of evolutionary theory. However, their reluctance to identify the intelligent designer opens the door to deistic interpretations and other erroneous ideologies. As Muslims, we know our Creator by His Names and Attributes, and we do not refer to Him merely as an “intelligent designer.”

The third group demonstrates a stronger commitment to believing in a Wise and Knowledgeable Creator who fashioned these creatures with precision and purpose. However, they are hindered by their adherence to the texts of the Christian scripture, which is a corrupted document. Thus, it is plausible that the texts referencing the Earth's age are among these corruptions, as will be discussed in a separate section on the Earth's history.

In conclusion, Islam aligns most closely with the third approach, which is to adhere to the Islamic scriptures without reliance on the Christian scripture.

Regarding the three foundations of evolutionary theory:

1. **Mutations:** There is no doubt that mutations in genes do not occur randomly. All such phenomena happen through the knowledge, power, wisdom, and will of Allah.
2. **Natural Selection:** Nature itself does not “select” anything. This process also operates under the divine decree.
3. **Universal Common Ancestry:** The idea that humans evolved from the first bacteria is

(1) Key figures in this group are Professor Michael Behe, Professor Philip E. Johnson, and Dr. William Dembski.



undoubtedly false. Allah created Adam (peace be upon him) and his wife in a unique manner, and all of humanity descends from them. This is unequivocally affirmed in revelation.

As for other creatures, is it possible for a living being to evolve—by Allah’s will and decree—from another? It appears that this is among the matters not explicitly addressed in revelation. No definitive texts confirm or deny the occurrence of evolution in such cases.

This concludes this section. Further discussions on issues related to evolutionary theory will be addressed in the fifth section on the chemical evolution of life and the seventh section on the objections related to the history of Earth and humanity.



Section Four: Responses to Objections Related to Quantum Mechanics

The previous section discussed the theory of evolution, which is rooted in the field of biology. This section, however, addresses quantum mechanics. The *Encyclopedia Britannica* defines quantum mechanics as: “The science dealing with the behavior of matter and light on the atomic and subatomic scale”⁽¹⁾.

Quantum mechanics is a subset of physics, yet it often yields results that appear counterintuitive or contradictory to classical physics. This is because many classical physics equations fail to hold at the level of atoms and electrons⁽²⁾.

Due to the complexity of quantum mechanics and the occasional strangeness of its results, atheists have exploited this field to promote some of their ideas, particularly those related to causality and the possibility of particles emerging from nothing. They extend this reasoning to assert that the universe could have arisen from nothing. However, Western scholars have vigilantly countered these claims, providing thorough and insightful rebuttals.

Since quantum mechanics can be challenging to understand, this section will simplify the discussion by dividing it into four parts:

1. The History of Quantum Mechanics.
2. Atheist Objections Related to Quantum Mechanics.
3. Responses by Western Scholars to Atheist Objections Concerning Quantum Mechanics.
4. Evaluation of Western Scholars’ Responses to Atheist Objections on Quantum Mechanics.

(1) Encyclopedia Britannica, “Quantum Mechanics,” available at:
<https://www.britannica.com/science/quantum-mechanics-physics>.

(2) See the article: What is Quantum Mechanics?, available at:
<https://www.livescience.com/33816-quantum-mechanics-explanation.html>.



Part One: The History of Quantum Mechanics⁽¹⁾

This section is divided into two subsections:

Subsection One: Physics Before Quantum Mechanics

Many scholars date the beginning of the modern scientific era to the 16th century with Nicolaus Copernicus's heliocentric theory. This concept was further developed by Johannes Kepler and Galileo Galilei, culminating in Isaac Newton's work in the late 17th century. Newton explained planetary motion through two types of laws⁽²⁾:

1. The Three Laws of Motion.
2. The Law of Gravitation.

Newton's theories highlighted the importance of mathematics in understanding physics, demonstrating that the laws of nature could be expressed quantitatively to predict the behavior of physical systems. Using these principles, Newton was able to explain the motions of the moon and planets in accordance with his laws.

This objective mathematical approach to studying natural phenomena extended to various scientific fields. In the 19th century, James Clerk Maxwell showed that all known phenomena in electricity and magnetism at that time could be derived using a small set of equations, later known as *Maxwell's Equations*. Maxwell discovered that electromagnetic waves consist of two fields—an electric field and a magnetic field—that propagate at the speed of light. He concluded that light waves are a type of electromagnetic wave, differing from others, such as radio waves and infrared radiation, only in wavelength and frequency.

At that time, scientists believed that all physical phenomena were governed by Newtonian mechanics and Maxwellian electromagnetism. They assumed that the universe operated under strict physical laws, enabling future predictions based on the present state of the system. This concept, known as determinism, posits that the universe's future is rigidly governed by physical laws.

(1) Most of this section is summarized from *Quantum Physics – Illusion or Reality?* by Alastair Rae, Professor of Physics at the University of Birmingham. This book has been one of the most renowned texts on quantum mechanics for over 25 years, with updated editions periodically released. See: [Amazon link to the book](#). The book has been translated into Arabic by Markaz Barāhīn li-Dirāsāt al-Ilhād wa-Mu'ālat al-Nawāzil al-'Aqdiyyah, with references to the Arabic version.

(2) The laws of physics were discussed earlier in the second section of this chapter. However, to provide continuity leading to the emergence of quantum mechanics, some related points are reiterated here.



Despite the incomplete understanding of many physical phenomena by the late 19th century, most physicists believed there were no additional fundamental laws of nature. They held that the universe was governed by deterministic laws until the emergence of quantum mechanics in the early 20th century⁽¹⁾.

Subsection Two: The Emergence of Quantum Mechanics

The scientific revolution of the early 20th century overturned two foundational ideas from the 19th century: the belief in the completeness of fundamental natural laws and the principle of determinism. These shifts were prompted by the development of quantum mechanics, particularly through the study of electromagnetic radiation phenomena.

Professor Max Planck⁽²⁾ was the first to propose a quantum theory in 1900. This was followed by further groundbreaking theories⁽³⁾.

While classical physics relies on the concepts of particles⁽⁴⁾, forces⁽⁵⁾, and fields⁽⁶⁾ interacting according to known laws, quantum mechanics—based on prevailing interpretations—does not adopt such ontological explanations. For instance, quantum mechanics reveals that the act of measurement and observation often induces profound changes in the state of the observed entity. Moreover, the properties that the entity might exhibit can depend on what is being measured. Consequently, specific attributes and properties of a physical system, such as the position or velocity of a moving particle, are referred to as observables. This term emphasizes that these specific properties derive their reality from the process of observation or measurement. This notion has led some scholars in the field to conclude that the only true reality is the human mind and that all other things—including the universe itself—are mere illusions⁽⁷⁾.

Another critical concept in this context is wave-particle duality. This principle, a fundamental characteristic of quantum mechanics, posits that the model used to describe a physical system

(1) Summarized from *Fīziyā' al-Kwāntum Ḥaqīqah am Khayāl?* (24–27) by Alastair Rae, translated by Usāmah 'Abbās, Markaz Barāhīn li-Dirāsāt al-Ilḥād wa-Mu'ālajat al-Nawāzil al-'Aqdiyyah, 2016.

(2) Max Planck: A German physics professor who developed quantum theory, earning the Nobel Prize in 1918. He passed away in 1947. See: <https://www.britannica.com/biography/Max-Planck>

(3) Refer to the previously mentioned article: What is Quantum Mechanics?

(4) Particle: A fundamental component of matter, such as an atom or nucleus. See: <https://www.dictionary.com/browse/particle>

(5) Force: Any action that maintains or changes a body's motion or shape. See: <https://www.britannica.com/science/force-physics>

(6) Field: A region where every point experiences the influence of a force. See: <https://www.britannica.com/science/field-physics>

(7) See: *Fīziyā' al-Kwāntum Ḥaqīqah am Khayāl?* (27).



depends on the instruments employed to observe it. For example, a beam of light behaves like a wave when passing through a double-slit apparatus, but it behaves like a stream of photons⁽¹⁾ when striking a detector or photographic film.

The implications of wave-particle duality impose limits on how much information can be simultaneously known about a quantum system. For instance, one can either observe the wave-like properties of light by allowing it to pass through a screen with two slits without tracking the photons or observe the photons passing through one of the slits. It is impossible to do both simultaneously. This phenomenon was noted by Werner Heisenberg⁽²⁾, who formulated the principle later known as the Uncertainty Principle⁽³⁾.

Heisenberg's Uncertainty Principle profoundly influenced how physicists perceive measurements and scientific experiments. While practical constraints have long been acknowledged to limit measurement precision, no theoretical restrictions existed—prior to quantum mechanics—that would prevent achieving the desired precision by improving measurement techniques. However, the Uncertainty Principle not only pertains to our ability to predict experimental outcomes but also establishes fundamental limits on the simultaneous precision of measuring two physical quantities, such as a photon's position and momentum⁽⁴⁾.

Another phenomenon in the quantum realm is the appearance of virtual particles as spontaneous fluctuations of energy in subatomic vacuum spaces. Physicists have proposed numerous interpretations of this phenomenon, including the Copenhagen Interpretation. Developed in the 1920s by several scientists, most notably Niels Bohr⁽⁵⁾, this interpretation leans toward indeterminism. Albert Einstein, however, strongly opposed this view, famously declaring, “God does not play dice.” Bohr responded, “Do not tell God what to do”⁽⁶⁾—a statement from which we seek refuge in Allah and disavow their irreverence toward the Almighty.

(1) Photon: A particle representing a quantum of light or other electromagnetic radiation. See: [Lexico on Photon](#).

(2) Werner Heisenberg: German physicist and philosopher, awarded the Nobel Prize in 1932 for contributions to quantum mechanics. He passed away in 1976. See: [Britannica on Werner Heisenberg](#).

(3) See: *Fīziyā' al-Kwāntum Ḥaqīqah am Khayāl?* (36–37).

(4) See: *Ibid.*, (39–40).

(5) Niels Bohr: Danish physicist and one of the greatest contributors to quantum mechanics. He passed away in 1962. See: <https://www.britannica.com/biography/Niels-Bohr>

(6) See: *Fīziyā' al-Kwāntum Ḥaqīqah am Khayāl?* (106–107).



In the 1950s, alternative interpretations emerged, such as the one proposed by David Bohm⁽¹⁾, an American theoretical physicist. Bohm's interpretation asserts that the emergence of these virtual particles stems from established causal mechanisms tied to primary causes, thereby opposing indeterminism⁽²⁾.

The debate between proponents of the indeterministic Copenhagen Interpretation and Bohm's deterministic interpretation persists to this day, with ongoing discussions and rebuttals⁽³⁾. Further details on this topic will be discussed in the section addressing scientific responses to the Copenhagen Interpretation, by Allah's permission.

Part Two: Atheists' Argumentation Using Quantum Mechanics

Atheists have exploited certain observed phenomena in the quantum world to advance their arguments. While these contentions are varied, the most critical ones directly related to belief in God can be summarized into two main arguments⁽⁴⁾:

Argument One: Atheists assert that quantum mechanics has dismantled the principle of causality, claiming that no causation exists in the quantum realm and that events occur entirely randomly. It has already been noted that the principle of causality underpins some of the rational proofs for God's existence, such as the cosmological argument.

Argument Two: According to atheists, virtual particles can spontaneously emerge from nothing, borrowing energy from the future in apparent violation of the law of conservation of energy for a brief moment. They argue that these particles gain energy from nothing, suggesting that the universe itself could have originated from such a quantum vacuum in a similar manner, as will be elaborated further.

Although atheists have been using these arguments for some time to support their disbelief, the most notable proponent of these contentions within the New Atheist Movement is Lawrence Krauss, who presented them in his book, *A Universe from Nothing*. Published in 2012, the book included a foreword by Richard Dawkins, who equated its significance to atheism with that of

(1) David Bohm: British-American theoretical physicist, regarded as one of the most prominent quantum mechanics scholars in modern times. He passed away in 1992. See: <https://www.britannica.com/biography/David-Bohm>

(2) See: Faman Khalaq Allāh? (47–49).

(3) See: Ibid., (50–51).

(4) Dr. Ahmad Ibrahim listed 18 contentions in his book *Ikhtirāq 'Aql* (67–69), though some of these arguments overlap, and not all directly pertain to belief in God. It is also not feasible to cover all these arguments in a single section. Thus, the focus here is limited to the contentions mentioned within this specific subsection.



Darwin's *The Origin of Species* for evolutionary theory⁽¹⁾. This comparison underscores the book's special importance for New Atheists.

Moreover, Lawrence Krauss has engaged in debates regarding these issues multiple times, including debates with Professor William Lane Craig⁽²⁾ and with Islamic preacher Hamza Tzortzis⁽³⁾.

Part Three: Responses by Western Scholars to Objections Related to Quantum Mechanics

Western scholars have presented numerous compelling rebuttals to objections concerning quantum mechanics. These responses are categorized below based on the two main objections:

First: Responses to the Argument that Quantum Mechanics Undermines the Principle of Causality

The principle of causality is an innate rational axiom that cannot be denied except by those rejecting reason itself. Denying causality undermines the very foundation of rationality. Ibn Rushd articulated this clearly, stating: “Reason is nothing more than its grasp of existents through their causes, and it is this that distinguishes it from other perceptive faculties. Thus, to deny causes is to deny reason ... Full understanding of these effects can only occur through understanding their causes. Denying causes invalidates knowledge and nullifies it, leading to the conclusion that no knowledge exists, whether practical or theoretical. Furthermore, if someone posits that no knowledge is definitive, then their own claim cannot be definitive.”⁽⁴⁾

Atheists recognize the significance of this principle. Consequently, they often encourage people to dismiss well-established rational principles and instead rely solely on empirical science for uncovering truths. A striking example of this occurred during the debate between Lawrence Krauss and William Lane Craig, where Krauss opened his jacket to reveal a shirt underneath that read “ $2 + 2 = 5$.” Krauss argued that while this equation contradicts rational principles

(1) See: *A Universe from Nothing* (186), by Laurence Krauss, (Free Press, 2012).

(2) See debate: *Life, The Universe and Nothing*, available at:
<https://www.youtube.com/watch?v=V82uGzgoajI>
See also debate: *Is it Reasonable to Believe in God*, available at:
https://www.youtube.com/watch?v=c_akQQc3Gv4

(3) See debate: *Islam Vs Atheism Debate*, available at:
<https://www.youtube.com/watch?v=uSwJuOPG4FI>

(4) *Tahāfut al-Tahāfut* (785).



and traditional logic, it could theoretically hold in empirical science if the value of 2 were sufficiently high⁽¹⁾.

This statement is, in reality, sophistry. William Lane Craig's team responded to this claim by explaining that $2 + 2$ always equals 4. It could, however, sum to 5 if "2" represented a higher value like 2.5. This clarification aligns with logic and rationality, but Krauss's statement was a diversionary tactic that did not address the actual discussion⁽²⁾.

Atheists understand the importance of causality in arguments for the existence of God and, therefore, attempt to undermine it by any means. While David Hume questioned causality philosophically during the Enlightenment—as mentioned previously—modern atheists aim to challenge it scientifically. Given that quantum mechanics is an exceptionally complex science understood primarily by specialists, they attempt to challenge causality through its findings.

"Has quantum mechanics dismantled causality? This is by far the most widespread and prominent objection, encompassing most other objections against the causal argument. Quantum physics is among the most sophisticated and robust human sciences, carrying significant scientific weight. If it were possible for it to truly oppose causality, such opposition would have considerable influence on people's perceptions. Moreover, it is a field brimming with phenomena that have baffled even the brightest minds. Thus, it is unsurprising that quantum mechanics is misused in this misleading way."⁽³⁾

Atheist arguments stemming from the Copenhagen interpretation of quantum phenomena are fundamentally flawed. They do not conclusively negate causality. Western scholars have presented robust counterarguments, four of which are summarized bellow:

First Counterargument: The quantum realm is shrouded in significant mystery and uncertainty. This has led to considerable instability among physicists regarding the acceptance or rejection of its interpretations, including indeterminism. Dr. John Gribbin observed this phenomenon, stating: "One might prefer one quantum interpretation at the beginning of the week, then reject it by the end of the week. However, one cannot definitively claim that any of these quantum interpretations represent the ultimate truth."⁽⁴⁾

(1) See video: $2 + 2 = 5$ (Laurence Krauss Vs William Lane Craig), available at: <https://www.youtube.com/watch?v=NOrIIOm6eGM>

(2) See video: Lawrence Krauss Contradicts Himself by Denying Logic, available at: <https://www.youtube.com/watch?v=so0TOP1GMQE>

(3) Ikhtirāq 'Aql (71).

(4) Q is for Quantum: An Encyclopedia of Particle Physics (320), by: John Gribbin, (Free Press, 1998).



Second Counterargument: While the Copenhagen interpretation was the dominant framework for a long time, it has seen a consistent decline among physicists. In a 2013 survey conducted among 33 quantum physicists, 63% favored Bohm's deterministic interpretation, while only 4% (a single individual) preferred the Copenhagen interpretation⁽¹⁾.

Although scientific facts in empirical research are not determined by votes, the reality is that most people, including prominent atheist Richard Dawkins (as he admitted in his book *A Universe from Nothing*), lack an understanding of quantum mechanics⁽²⁾. Instead, they rely on interpretations provided by specialists. Those claiming that quantum mechanics negates causality oppose a foundational and necessary principle: causality itself. Given that many experts in the field reject the indeterministic Copenhagen interpretation, how can their claim of negating such a fundamental truth hold weight? This survey highlights the importance of questioning such assertions.

Third Counterargument: Beyond the decline in support and the inherent uncertainty within quantum mechanics, the foundational basis of the Copenhagen interpretation is itself weak, relying on fragile reasoning. Professor Mara Beller⁽³⁾ criticized the interpretation, stating: "One would expect that the proponents of the Copenhagen interpretation are in possession of some very strong argument, if not of inevitability, at least of high plausibility. Yet a critical reading reveals that all the far-reaching, or one might say far-fetched, claims of inevitability are built on shaky circular arguments, on intuitively appealing, but incorrect, statements."⁽⁴⁾

Attributing the widespread acceptance of the Copenhagen Interpretation to its scientific merit is problematic. Instead, it can be traced to various non-scientific factors. Among these, the enthusiasm and influence of Niels Bohr, one of the pioneers of this interpretation, played a significant role. As one of the most prominent scientists of his time⁽⁵⁾, Bohr's advocacy for the Copenhagen Interpretation had a profound impact. For instance, Murray Gell-Mann⁽⁶⁾ accused Bohr of having "brainwashed an entire generation of physicists into believing that the problems

(1) Yet Another Snapshot of Foundational Attitudes Toward Quantum Mechanics, available at: <https://arxiv.org/abs/1306.4646>

(2) *A Universe from Nothing* (185), by: Lawrence Krauss, (Free Press, 2012).

(3) Mara Beller: Professor of the History and Philosophy of Science at the Hebrew University, specializing in Quantum Mechanics. She passed away in 2004. See: <http://www.complete-review.com/reviews/bellerm/qdialogue.htm>

(4) "Bohm and the 'Inevitability' of Acausality," by: Mara Beller, in *Bohmian Mechanics and Quantum Theory: An Appraisal* (215), ed. J.T. Cushing, Arthur Fine, and S. Goldstein, (Kluwer Academic Publishers, 1996).

(5) See: *Q is for Quantum: An Encyclopedia of Particle Physics* (90).

(6) Murray Gell-Mann: Professor of Physics at the University of New Mexico, awarded the Nobel Prize in Physics in 1969. See: <https://www.britannica.com/biography/Murray-Gell-Mann>.



of quantum mechanics were solved.” Bohr’s stature enabled him to disseminate this challenging field of study effectively.

Additionally, Mara Beller emphasized that the widespread acceptance of the Copenhagen Interpretation owed more to social pressures than to its scientific validity⁽¹⁾. Supporting this, a 2013 survey revealed that 58% of quantum mechanics researchers admitted their scientific stance stemmed from personal philosophical views⁽²⁾.

Fourth Counterargument: Even if one were to grant the Copenhagen Interpretation some validity, it speaks of indeterminism but does not necessitate the denial of causality—there’s a clear distinction between the two concepts. Max Born articulated this distinction, stating: “Determinism postulates that events at different times are connected by laws in such a way that predictions of unknown situations (past or future) can be made ... Causality postulates that there are laws by which the occurrence of an entity B of a certain class depends on the occurrence of an entity A of another class, where the word ‘entity’ means any physical object, phenomenon, situation, or event. A is called cause, B the effect.”⁽³⁾

Born further concluded that modern physics has not abandoned causality but has merely modified some traditional concepts, asserting: “The claim that physics has given up causality is entirely unfounded. Modern physics, it is true, has given up or modified many traditional ideas; but it would cease to be a science if it had given up the search for the causes of phenomena.”⁽⁴⁾

These five responses collectively demonstrate that relying on the Copenhagen Interpretation to reject causality is unwarranted. The atheists’ argument against causality, forming a cornerstone of their worldview, is built upon shaky foundations.

Secondly: Responses to the Second Argument: The Universe Emerging from Nothing

This argument is somewhat intricate and requires a clear understanding before discussing the responses. As the technical terms in English are precise and need careful translation, I will present the summary provided by physicist Muṣṭafā Naṣr Qadīh⁽⁵⁾, who skillfully explained it in Arabic.

(1) Bohm and the “Inevitability” of Acausality, by Mara Beller, in *Bohmian Mechanics and Quantum Theory: An Appraisal* (227).

(2) “A Snapshot of Foundational Attitudes Toward Quantum Mechanics”, in *Studies in History and Philosophy of Science Part B* (222 – 230), *Modern Physics* 44 (3)

(3) *Natural Philosophy of Cause and Chance* (9), by Max Born, *The Waynflete Lectures*, 1948.

(4) *Ibid.*, (4).

(5) Muṣṭafā Naṣr Qadīh: Egyptian physicist specializing in critiquing atheistic arguments related to atheism. Among his works is *Al-Ṣun‘ Al-Mutqan – Dalalāt Fīziyā’iyyah ‘alā Wujūd al-Khāliq*.



Creationists believe that God created the universe from nothing. While atheists in the past believed the universe to be eternal, their stance shifted with the emergence of the Big Bang Theory. They attempted to explain the origin of the universe using purely materialistic interpretations. The first step in this endeavor was to redefine the concept of “nothingness.”

In philosophical terms, “nothingness” refers to the absence of existence. However, in the atheistic reinterpretation within physics, “nothingness” is redefined as the quantum vacuum—a physical state with the lowest possible energy level devoid of material particles. It is not “nothing” in the philosophical sense but contains what is described as quantum vacuum fluctuations. In these fluctuations, particles momentarily come into existence, exist for an infinitesimally short period, and then vanish. These particles are referred to as virtual particles.

These virtual particles differ from real particles, as they cannot be detected directly using particle detectors but can be inferred indirectly through their effects, such as slight changes in the energy of electron orbits. Virtual particles possess negative energy, whereas real particles have positive energy.

Therefore, the particles that atheists claim emerge from “nothing” do not represent creation from absolute nothingness. Instead, they signify a transition from one physical state to another—a transformation of energy into matter.

Atheists argue that, in the quantum realm, temporary changes in energy occur at specific points in space due to the Uncertainty Principle over extremely short time spans. These momentary changes result in the emergence of particle-antiparticle pairs. This phenomenon is known as quantum fluctuations. They further assert that the quantum vacuum contains a vast number of these dual particles (both real and virtual), which continuously appear and disappear at a rapid rate.

According to this argument, the universe emerged as a result of quantum vacuum fluctuations, where these particles continuously altered the energy at specific points within the vacuum⁽¹⁾.

Lawrence Krauss elaborated on this concept extensively in various sections of his book, *A Universe from Nothing*⁽²⁾. However, the essence of his argument aligns with the summary presented above.

The atheistic argument regarding the emergence of the universe from “nothing” has been refuted by Western scholars through several key points. Here, I will summarize these responses in four points:

(1) See: Al-Şun‘ Al-Mutqan – Dalalât Fîziyâ’iyyah ‘alâ Wujūd al-Khâliq (99–115).

(2) See, for instance, *A Universe from Nothing* (108–109).



First Point: The claim that virtual particles exist has been considered a myth by some physicists. Hrvoje Nikolić⁽¹⁾, a physicist specializing in quantum mechanics, authored a scientific article titled *Quantum Mechanics: Myths and Facts* in the journal *Foundations of Physics*. He stated that the concept of virtual particles should not be taken literally and labeled it as one of the most abused myths in physics. He wrote: “Many physicists, especially non-experts, take this picture literally, as something that really happens in nature. In fact, I have never seen a popular text in particle physics in which this picture was not represented as something that really happens. Therefore, this picture of quantum interactions as processes in which virtual particles exchange is one of the most abused myths, not only in quantum physics, but in physics in general. Indeed, there is a consensus among experts for foundations of QFT that such a picture should not be taken literally. The fundamental principles of quantum theory do not even contain a notion of a virtual state.”⁽²⁾

This perspective is significant because Nikolić, an expert in quantum mechanics, conveys a consensus among physicists that virtual particles are not to be taken literally. This demonstrates that the depiction of quantum interactions as exchanges involving virtual particles, presented to the public, is misleading. Books like Lawrence Krauss’s *A Universe from Nothing* are translated for general audiences and are often taken at face value by non-specialists influenced by atheistic narratives. Such works perpetuate the notion of virtual particles as if they were real despite their lack of physical reality.

Second Point: Even if we were to concede the existence of virtual particles, the claim that they emerge from nothing violates the well-established Law of Conservation of Energy. This law states that energy cannot be created or destroyed but can only change from one form to another⁽³⁾.

For instance: “Vacuum energy, like any quantum field, fluctuates and oscillates as part of its inherent properties. These fluctuations (quantum fluctuations) generate what are called virtual particles, which are presumed to come into existence briefly and annihilate each other in short intervals dictated by the Uncertainty Principle. Some argue that these particles violate the conservation of energy law because their energy exceeds that of the particles from which

(1) Hrvoje Nikolić: Physicist specializing in quantum mechanics, holding a PhD from the University of Zagreb, Croatia. See: <https://www.fetzer-franklin-fund.org/media/hrvoje-nikolic/>

(2) *Foundations of Physics*, 31(11): 1563–1611, by: Hrvoje Nikolić.

(3) *Encyclopedia Britannica*, Article: Conservation Law. Available at: <https://www.britannica.com/science/conservation-law>

This is a general scientific law and does not contradict our belief that Allah, the Almighty, has the power to annihilate or create energy at will. Furthermore, this statement does not conflict with the critique, which will be discussed later, that this law is not absolute given the existence of a beginning for the universe. The current discussion pertains to the preservation of this law even within quantum mechanics. This law has been previously addressed in the section: The Atheists’ Contradiction with the Scientific Methodology.



they supposedly dissolve or emerge. Or they borrow energy from the future and return it by annihilating each other. These concepts have been used to hypothesize the universe's origins.⁽¹⁾

However, this interpretation conflicts with classical physics, where the Law of Conservation of Energy remains one of the most firmly upheld principles. Notably, quantum mechanics itself does not violate this law but affirms it. Luboš Motl⁽²⁾, a theoretical physicist, wrote: "Quantum mechanics works perfectly; it works for all systems in the universe exactly, and it leads to many phenomena that weren't possible in any classical theory. However, it also 100% confirms certain laws that have already existed in classical physics. And the momentum and energy conservation laws belong to this latter category."⁽³⁾

Atheists claim that violations of the law of energy conservation can be explained by the Uncertainty Principle, which was critiqued in the discussion of the previous argument. However, even if we accept this principle, it does not justify the claim of violating the law of energy conservation. Steve Luttrell⁽⁴⁾ explained this point clearly, stating: "I keep seeing Heisenberg's uncertainty principle described in popular journalese as allowing a temporary violation of the law of energy conservation (or of the law of momentum conservation). The argument goes that HUP allows you to lend or borrow energy as long as settlement is made very soon, and that this arrangement represents a temporary violation of the law of energy conservation. The truth is that there is no violation of the law of energy conservation. The lending or borrowing of energy (and momentum) is done in a way that always respects energy (and momentum) conservation."⁽⁵⁾

Second Point: Even if we accept all prior claims, the emergence of the universe as described by atheists still requires extreme complexity, precision, and fine-tuning. Professor Keith Ward pointed this out when he said: "On the quantum fluctuation hypothesis, the universe will only come into being if there exists an exactly balanced array of fundamental forces, an exactly specified probability of particular fluctuations occurring in this array, and an existent space-time in which fluctuations can occur. This is a very complex and finely tuned 'nothing'!"⁽⁶⁾

(1) Ikhtirāq 'Aql (71).

(2) Luboš Motl: A Czech theoretical physicist, holding a PhD and former professor at Harvard University. See: <https://physicsworld.com/a/blog-life-the-reference-frame/>

(3) Is the Vacuum Empty and Boring? Available at: <https://www.blogger.com/blogin.g?blogspotURL=https://motls.blogspot.com/2015/05/is-vacuum-empty-and-boring.html&type=blog>

(4) Steve Luttrell: British physicist with a Ph.D. in theoretical physics, specializing in quantum mechanics. See: <http://luttrellica.blogspot.com/>.

(5) Heisenberg's Uncertainty Principle, available at: <http://luttrellica.blogspot.com/2005/10/heisenbergs-uncertainty-principle.html>.

(6) God, Chance, and Necessity (40), by Keith Ward.



This complexity cannot arise spontaneously; it demands the existence of a Creator who establishes these fundamental conditions.

Additionally, cosmologists assert that complexity existed from the very first moment of the universe's emergence. For example, Professor Paul Davies studied the degree of precision required for matching the forces of expansion and gravity during the first second of the universe's existence. Davies concluded that the Planck time matched with a precision of 1 in 1060. A deviation of even one part in this figure would result in a universe incapable of supporting life⁽¹⁾.

Third Point: This raises a critical question for atheists: Why were these fundamental conditions present? Why was such complexity inherent in the universe's emergence? Atheists avoid this question because they understand its implications. As Lawrence Krauss candidly admitted: "At the same time, in science, we have to be particularly cautious about 'why' questions. When we ask, 'Why?' we usually mean 'How?' If we can answer the latter, that generally suffices for our purposes"⁽²⁾.

Answering "Why?" inevitably leads to the more profound question: "Who created the universe with such precise properties?" Atheists like Krauss recognize the implications of this line of inquiry and work hard to divert their followers from asking "Why?" to avoid the ultimate, faith-shattering question for atheism.

Fourth Point: Atheists, particularly Richard Dawkins, celebrated Lawrence Krauss's book to the extent that Dawkins himself wrote the book's foreword, as previously mentioned. Despite the centrality of quantum mechanics-related arguments to atheistic discourse and Dawkins being one of its prominent figures, he admitted that he does not understand this science⁽³⁾. Yet, this did not prevent him from showering the book with high praise in his foreword, as though it had resolved the mysteries of the universe and life.

However, Dawkins' admiration stemmed from his vested interest in the book's alignment with atheism. Specialists in quantum mechanics, meanwhile, have criticized the book severely. Among these critics is Professor George Ellis⁽⁴⁾, who, in an interview with the renowned journal *Scientific American*, highlighted several critical questions Krauss failed to address. These include:

(1) God and the New Physics (179), by Paul Davies.

(2) A Universe from Nothing (146), by Lawrence Krauss.

(3) Ibid., (186)

(4) George Ellis: Professor of Applied Mathematics from South Africa, recognized as one of the world's leading cosmologists, with over 500 published scientific papers. See: <https://royalsociety.org/people/george-ellis-11396/>.



1. How did the components that make up the universe come into existence?
2. Why did these components exist in the first place?
3. Why does the universe take its current shape?
4. What experimental evidence or observations support his claims about the mechanism of the universe's creation?
5. How can one test what existed before the universe came into being?

Additionally, Professor Ellis argued that Krauss's propositions are not grounded in empirical science but rather in philosophical claims he passionately upholds, lacking experimental proof. Ellis concluded his critique of Krauss by stating that Krauss's assertion that reality can be entirely understood through physics and its equations is nothing more than an illusion⁽¹⁾.

Naive atheists believe that this book answers the mysteries of the universe's existence through quantum mechanics and that this science supports atheism. In reality, however, Krauss's book is a philosophical work disguised as a scientific one. Thus, atheistic arguments in this domain have fallen like leaves from a tree, one after another.

Fourth Part: Evaluating the Responses of Western Scholars to Atheistic Arguments about Quantum Mechanics

The responses of Western scholars to atheistic arguments about quantum mechanics are primarily scientific, complemented by rationally sound arguments. These responses show little trace of Christian theology, making them particularly valuable. In such scientifically intricate domains, the importance of utilizing the insights of Western scholars becomes evident. For instance, Lawrence Krauss's book has been translated into Arabic and is sold in markets across Islamic countries. Some Muslims may be swayed when they see a cosmologist presenting claims that quantum mechanics can explain the universe's emergence from nothing without a Creator.

Muslims captivated by experimental sciences might disregard the responses of Muslim scholars who lack expertise in these fields. However, by highlighting the critiques of specialized Western scholars, these atheistic arguments can be debunked and shown to be remarkably weak. It then becomes the responsibility of Muslim scholars or Islamic preachers to clarify the truth and guidance in this matter in harmony with divine revelation, sound reasoning, and accurate experimental science, steering clear of atheistic myths.

(1) See the interview titled: Physicist George Ellis Knocks Physicists for Knocking Philosophy, Falsification, Free Will, available at: <https://blogs.scientificamerican.com/cross-check/physicist-george-ellis-knocks-physicists-for-knocking-philosophy-falsification-free-will>.



Section Five: Responses to Objections Related to Chemistry

This section addresses the objections of atheists concerning chemistry. Their objections in this field are fewer compared to those related to cosmology, biology, and physics. Most of these objections pertain to the origin of life on Earth, commonly referred to as chemical evolution. The majority of contemporary atheists believe in Darwinian biological evolution, as previously discussed. However, they acknowledge that a primordial living organism must have existed before biological evolution could occur, as random mutations and natural selection can only act on living organisms. The emergence of life from non-life has greatly puzzled atheists, yet this has not prevented them from presenting some objections on this issue, which will be discussed in this chapter. To facilitate understanding, the chapter is divided into three parts:

1. The History of Atheistic Objections Related to Chemistry
2. Responses of Western Scholars to Atheistic Objections Related to Chemistry
3. Evaluation of the Responses of Western Scholars to Atheistic Objections Related to Chemistry

First Part: The History of Atheistic Objections Related to Chemistry

Some ancient Greek philosophers believed that plants and animals could spontaneously arise from inanimate objects, and this belief persisted among certain philosophers. During the Renaissance, some scientists attempted to revive these ideas by conducting experiments to prove that mice could spontaneously generate from dirty cloth or that scorpions could arise from basil. These ideas became known as *spontaneous generation*.



These experiments were subject to much debate among scientists until the French scientist Louis Pasteur disproved them through scientific experiments in 1859⁽¹⁾. Following these experiments, Pasteur declared: “Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.”⁽²⁾

This experiment coincided with Darwin’s publication of his theory, and the question of the origin of life posed a fundamental problem for his theory. Even if Darwin’s theory was accepted as valid, it would only explain the evolution of existing living organisms, not the emergence of life from non-living matter. The theory of spontaneous generation had recently suffered a decisive blow from Pasteur, leaving Darwin struggling with this issue. In a letter to one of his friends, Darwin mentioned Pasteur’s experiments and speculated: “But if (and oh what a big if) we could conceive in some warm little pond with all sorts of ammonia⁽³⁾ and phosphoric salts⁽⁴⁾—light, heat, electricity, etc. present—that a protein compound was chemically formed, ready to undergo still more complex changes, at the present day such matter would be instantly devoured or absorbed, which would not have been the case before living creatures were formed.”⁽⁵⁾

However, Darwin’s speculation about such a pond never extended beyond his imagination. The issue of how life first emerged remained unresolved during his lifetime and beyond.

In 1924, Alexander Oparin⁽⁶⁾ published a book titled *The Origin of Life*, in which he hypothesized that the formation of living cells from non-living matter was possible through chemical reactions triggered by lightning and other energy sources. However, his hypothesis remained theoretical and lacked scientific experimentation.

(1) See the article: Louis Pasteur and the History of Spontaneous Generation, available at: <http://www.pasteurbrewing.com/louis-pasteur-and-the-history-of-spontaneous-generation/>. Summary of Pasteur’s experiment: Pasteur demonstrated that fermentation is caused by the growth of microorganisms, and that the spontaneous generation of bacteria in nutrient fluids does not occur. Instead, microbial growth arises externally. He boiled the fluid in air-sealed vessels containing a filter to block all particles and used a long, coiled tube to allow air to enter without dust particles passing through. Pasteur observed no growth unless the vessels were broken open, proving that the microorganisms came from external sources rather than spontaneously generating within the fluid. See: [https://www.wikiwand.com/ar/روتساب سيول](https://www.wikiwand.com/ar/روتساب%20سيول).

(2) Quoted by Alexander Oparin in *The Origin of Life* (196), by Alexander Oparin (Dover Publications, 1953).

(3) Ammonia (NH₃): A colorless, pungent, gaseous compound of nitrogen and hydrogen, soluble in water and easily condensed into a liquid under cold or pressurized conditions. See: <https://www.merriam-webster.com/dictionary/ammonia>.

(4) Phosphor: A nonmetallic element, typically luminous and reactive, found only in compound form, crucial as a plant nutrient. See: Mu’jam al-Lugha al-‘Arabiyya al-Mu’āšira (3/1752).

(5) See the original letter at: <https://www.darwinproject.ac.uk/letter/DCP-LETT-7471.xml>.

(6) Alexander Oparin: Soviet biochemist and author. Passed away in 1980. See: <https://www.britannica.com/biography/Aleksandr-Oparin>.



In 1952, Harold Urey⁽¹⁾ proposed that the Earth's early atmosphere was primarily composed of hydrogen, methane, ammonia, and water vapor, aligning with Oparin's hypothesis about the origin of life. Stanley Miller⁽²⁾, under Urey's supervision, conducted an experiment to test the validity of Oparin's hypothesis. Miller constructed a sealed glass apparatus in his professor's laboratory, replacing the air with a mixture of methane, ammonia, hydrogen, and water. He then heated the water and passed the gas mixture through a strong electric spark to simulate lightning.

In 1953, Miller published the results of his initial experiments. By repeating the experiment himself and with other scientists, they managed to produce a small yield of most biologically essential amino acids, along with some organic compounds found in living organisms. This method, in their view, became a confirmation of Oparin's hypothesis.

Later, however, scientists discovered that their experiments were not based on an accurate representation of the Earth's primitive atmosphere, leaving the mystery of the origin of life unresolved⁽³⁾.

Nevertheless, Miller and Urey's experiments continue to feature prominently in scientific references, journals, and documentaries as one of the icons of evolution⁽⁴⁾.

Part Two: Western Scholars' Responses to Atheistic Arguments Related to Chemistry⁽⁵⁾

Western scholars have addressed atheistic arguments concerning the chemical evolution of life with numerous rebuttals. The most significant responses can be summarized in two key points:

1. Demonstrating the impossibility of the random emergence of the first life in general.
2. Refuting the hypothesis of the origin of life in detail.

(1) Harold Urey: American chemist and Nobel Prize laureate in chemistry. Passed away in 1981. See: <https://www.britannica.com/biography/Harold-Urey>.

(2) Stanley Miller: Biochemist and professor at the University of San Diego, United States. Passed away in 2007. See: <https://www.nature.com/articles/nchembio0807-437>.

(3) See the article: "Abiogenesis," available at: <https://www.allaboutscience.org/abiogenesis.htm>

(4) See: Ayqūnāt al-Taṭawwur (33).

(5) One of the best summaries of the various rebuttals to atheistic arguments concerning the chemical evolution of life can be found in Dean Overman's book *A Case Against Accident and Self-Organization*. This book will be heavily referenced throughout this section.



The First Point: Demonstrating the Impossibility of the First Life Emerging Randomly in General

The question of the origin of life is not about the type of event but rather its mechanism. Both the believer and the atheist agree that the first living beings must have emerged in a specific manner. Believers in a Creator attribute this emergence to divine creation, whereas atheists claim it occurred by chance. French professor Jacques Monod articulated this perspective: “Chance alone is the source of every innovation, of all creation in the biosphere. Pure chance, absolutely free but blind, is the very root of the stupendous edifice of evolution. The central concept of biology ... is today the sole conceivable hypothesis, the only one compatible with observed and tested fact. All forms of life are the product of chance.”⁽¹⁾

If all forms of life are the result of chance, this implies that living organisms emerged from non-living matter by coincidence. To address the atheist’s claim, one might ask: Does the emergence of living organisms from non-living matter fall within the realm of chance or impossibility?

Scientists specializing in this field have studied the possibility of life emerging from non-life, and they have concluded that it is far beyond the realm of chance. Several scientists have dedicated themselves to exploring this issue and have provided various calculations to assess the plausibility of life emerging by chance. Among these are the calculations by Hoyle and Wickramasinghe.

Hoyle and Wickramasinghe’s Calculations⁽²⁾

Fred Hoyle, a professor of astronomy and director of the Institute of Astronomy at Cambridge University, and Chandra Wickramasinghe, a professor of applied mathematics and astrophysics with over 30 books on astrophysics, are among the most prominent astronomers of their era. They recognized that even the simplest living cell, such as bacteria, is incredibly complex, containing numerous amino acids, enzymes, and molecules. All of these are composed of thousands of atoms organized in precise sequences.

Although Hoyle was an evolutionist and an atheist⁽³⁾, he acknowledged the statistical improbability of life arising from non-life by chance. In his calculations concerning the probability of life emerging through random chemical reactions, Hoyle assumed that the first living cell was

(1) Chance and Necessity (110, 137, 167).

(2) Chandra Wickramasinghe: Professor of Astrobiology at the University of Buckingham, UK, and director of the same department. See: <https://www.buckingham.ac.uk/directory/professor-chandra-wickramasinghe/>

(3) See the article: “Fred Hoyle – An Atheist for ID,” published at: <https://uncommondescent.com/intelligent-design/fred-hoyle-an-atheist-for-id/>



far simpler than what is currently known about bacteria. Yet even under these assumptions, his calculations indicated that the likelihood of a single simple enzyme emerging in the right time and place is 1 in 1020.

Given that the formation of the simplest cell requires thousands of different enzymes with distinct functions, Hoyle calculated the probabilities for 2,000 enzymes, each performing a specific role, to form a single bacterial cell, such as *Escherichia coli*. Hoyle and his colleague Wickramasinghe found that the probability was 1 in 1040,000. This is an astronomically small number that any mathematician would regard as utterly impossible. To provide context, 1 in a million is 10⁶, and 1 in a billion is 10⁹; one can imagine the improbability represented by 1040,000.

Hoyle and Wickramasinghe concluded that life could not have emerged through random processes, even if the entire universe were composed of primordial soup. The immense information content of the simplest biological system makes its random production impossible⁽¹⁾.

Building upon this, Hoyle and Wickramasinghe asserted that life could not have originated on Earth through random processes, stating: “No matter how large the environment one considers, life cannot have had a random beginning ... there are about two thousand enzymes, and the chance of obtaining them all in a random trial is only one part in 1040,000, an outrageously small probability that could not be faced even if the whole universe consisted of organic soup. If one is not prejudiced either by social beliefs or by a scientific training into the conviction that life originated on the Earth, this simple calculation wipes the idea entirely out of court ... the enormous information content of even the simplest living systems ... cannot in our view be generated by what are often called ‘natural’ processes ... For life to have originated on the Earth, it would be necessary that quite explicit instruction should have been provided for its assembly ... There is no way in which we can expect to avoid the need for information, no way in which we can simply get by with a bigger and better organic soup, as we ourselves hoped might be possible a year or two ago.”⁽²⁾

Hoyle and Wickramasinghe’s Argument

Professors Hoyle and Wickramasinghe, two of the leading astronomers of their time, were not religious, and Hoyle was an atheist, as mentioned earlier. Despite this, they unequivocally demonstrated that the emergence of living organisms from non-living matter is absolutely impossible.

(1) A Case Against Accident and Self-organization (58 – 59)

(2) Evolution from Space (148, 24, 150, 30, 31), quoted in A Case against Accident and Self-Organization (58–59).



If a probability of 1 in 10150 is deemed impossible—according to William Dembski, as previously cited—then how much more so is 1 in 1040,000? This number exceeds the threshold of impossibility by 266 times! And if the threshold for impossibility is considered 1 in 1050—as per Émile Borel’s estimate—then this exceeds the impossible by 800 times!⁽¹⁾

To illustrate the absurdity of such a number, Professor Wickramasinghe provided a striking analogy: “The chance of life appearing randomly is akin to the chance of a Boeing aircraft being assembled from a scrapyard by a tornado.”⁽²⁾

No rational person would believe that a tornado could assemble an aircraft from scattered parts; likewise, the emergence of living organisms from non-living matter on Earth is impossible without the existence of an All-Knowing, Wise Creator who created these living beings.

Second: Hubert Yockey’s Calculations

The discussion does not end here. Other scientists have arrived at probabilities far more staggering than those calculated by Professors Hoyle and Wickramasinghe. Among these is Professor Hubert Yockey⁽³⁾. Dean Overman noted: “Perhaps a more accurate and improved calculation was made by Hubert P. Yockey, the preeminent authority on information theory and biology, who calculated the mathematical probability of life emerging by chance from a prebiotic soup and came to the conclusion that Hoyle was too optimistic! Yockey noted that because all amino acids are not equally probable, a correct calculation cannot simply multiply the number of functionally equal amino acids at each site to arrive at the number of sequences.”⁽⁴⁾

Professor Yockey summarized his findings as follows: “And so we see that even if we believe that the ‘building blocks’ are available, they do not spontaneously make proteins, at least not by chance. The origin of life by chance in a primeval soup is impossible in probability in the same way that a perpetual motion machine is impossible in probability. The extremely small probabilities calculated in this chapter are not discouraging to true believers ... or to people who live in a universe of infinite extension that has no beginning or end in time. In such a universe, all things not strictly forbidden will happen ... A practical person must conclude that life didn’t happen by chance.”⁽⁵⁾

(1) Refer to the section “Exalting Chance,” in Chapter 1 of Part 1.

(2) Threats on Life of Controversial Astronomer, *New Scientist*, January 21, 1982, p. 140.

(3) Hubert Yockey: An American professor specializing in information theory and the origin of life. He passed away in 2016. See: <http://www.hubertyockey.com/hpyblog/about/>.

(4) A Case Against Accident and Self-Organization (60–61).

(5) Information Theory and Molecular Biology, by Hubert P. Yockey, *BioEssays*, (17, 85), (1995).



Harold Morowitz's Calculations

Professor Harold Morowitz⁽¹⁾ reached even more staggering figures than those calculated by Professors Hoyle and Wickramasinghe. Morowitz estimated the probability of assembling a living cell to be 1 in 101,000,000,000,000 a figure representing 1 followed by 100 billion zeros! This number surpasses the figures from Hoyle and Wickramasinghe by 2.5 million times.

Morowitz commented on his calculations: “No amount of ordinary manipulation or arguing about the age of the universe or the size of the system can suffice to make it plausible that such a fluctuation would have occurred in an equilibrium system. It is always possible to argue that any unique event would have occurred. That is outside the range of probabilistic considerations, and really, outside of science. We may sum up stating that on energy considerations alone, the possibility of a living cell occurring in an equilibrium ensemble is vanishingly small. It is important to reiterate this point as a number of authors on the origin of life have missed the significance of vanishingly small probabilities. They have assumed that the final probability will be reasonably large by virtue of the size and age of the system. The previous paragraph shows that this is not so: calculable values of the probability of spontaneous origin are so low that the final probabilities are still vanishingly small.⁽²⁾”

Before even delving into the specific hypotheses proposed by scientists regarding the origin of life, it becomes evident that all such proposals are fundamentally impossible. Life could never have developed chemically by chance.

Second: Refuting the Hypothesis of Life's Origin in Detail

While scientists have been skeptical of Oparin's hypothesis and the experiments of Miller and Urey since the 1960s, this hypothesis continues to be presented to the public as a valid and accepted theory. What, then, are the most decisive refutations of this hypothesis and the experiments supporting it? Western scholars' responses can be summarized in seven key points:

First Point: Atheists claim that life arose randomly, not through divine creation—what is often referred to in contemporary debates between atheists and theists as “design.” However, Miller's experiment was not random; it was conducted through the deliberate design of a knowledgeable and intentional being who created the proposed conditions and then claimed that life emerged through them.

(1) Harold Morowitz: A professor of biophysics at George Mason University in the United States, specializing in the origin of life. He passed away in 2016. See: https://scrc.gmu.edu/finding_aids/morowitz.html.

(2) *Energy Flow in Biology* (12), by Harold J. Morowitz, (Ox Bow Press, 1979).



This experiment, therefore, falls outside the scope of the actual debate. As the authors of *Origins and Development of Living Systems* stated: “These experiments ... claim abiotic synthesis for what has in fact been produced and designed by highly intelligent and very much biotic man.”⁽¹⁾

Second Point: Even if these experiments are accepted as valid, they did not produce living organisms in laboratories. At most, these scientists were able to create amino acids. Amino acids are the building blocks of proteins, proteins are the foundations of cells, and cells are the origin of living organisms. Therefore, it cannot be said that these experiments produced life from matter or anything close to it. Scott Hughes remarked: “Although this experiment demonstrates conclusively that organic compounds can be artificially made, such products do not even remotely approach the synthesis of life.”⁽²⁾

If we combine this point with the first, it becomes evident that these experiments are arguments against atheists, not for them. Dean Overman stated: “If researchers using their full level of scientific and technical skills are not able to form living organisms from amino acids, one must ask how life formed before this intelligence existed to manipulate the environment.”⁽³⁾

In other words, how could inanimate nature produce life from non-life when researchers with immense resources and expertise have failed? Atheists should have reconsidered their claims at this juncture instead of using these experiments to assert what they do not substantiate.

Third Point: The Oparin hypothesis, along with the Miller/Urey experiment, assumes the existence of a prebiotic soup in which life emerged. They propose that this soup existed about 3.9 billion years ago. However, this is a mere assumption with no evidence to support it. Dr. Michael Denton explained: “The existence of a prebiotic soup is crucial to the whole scheme. Without an abiotic accumulation of the building blocks of the cell, no life could ever evolve. If the traditional story is true, therefore, there must have existed for many millions of years a rich mixture of organic compounds in the ancient oceans, and some of this material would very likely have been trapped in the sedimentary rocks laid down in the seas of remote times. Yet rocks of great antiquity have been examined over the past two decades, and in none of them has any trace of abiotically produced organic compounds been found... Considering the way the prebiotic soup is referred to in so many discussions of the origin of life as an already established reality, it comes as something of a shock to realize that there is absolutely no positive evidence for its existence.”⁽⁴⁾

(1) *Origins and Development of Living Systems* (212), by Jim Brooks and Gordon Shaw, (Academic Press, 1973).

(2) *The Collapse of Evolution* (153).

(3) *A Case Against Accident and Self-Organization* (48).

(4) *Evolution: A Theory in Crisis* (260–261).



Fourth Point: The Miller and Urey experiment, along with similar subsequent experiments, assumed a highly reductive early atmosphere devoid of oxygen. However, contemporary scientists specializing in this field now believe that the early atmosphere was not highly reductive and likely contained significant amounts of oxygen.

Even a small presence of oxygen, avoided in laboratory experiments, would have prevented the formation of amino acids and nucleotides, as the atoms and molecules would bond with oxygen nuclei rather than hydrogen. Additionally, even if amino acids were formed, oxygen would have caused their rapid decomposition, halting any further random processes that might lead to life.

If the Earth's early atmosphere were oxidizing, the random generation of life would be impossible⁽¹⁾.

Professor John Carver⁽²⁾ calculated the amount of oxygen produced by photolysis in the Earth's early atmosphere and concluded that free oxygen concentrations reached 10% of current levels—enough to prevent amino acid formation⁽³⁾.

However, even assuming an oxygen-free early atmosphere, other challenges arise. Dean Overman clarified: “Even if oxygen was not present in the early Earth's atmosphere, the absence of oxygen would present obstacles to the formation of life. Oxygen is required for the ozone layer, which protects the surface of the Earth from deadly ultraviolet radiation. Without oxygen, this radiation would break down organic compounds as soon as they formed. This lethal ultraviolet flux is part of the Catch-22 against abiogenesis.”⁽⁴⁾

This demonstrates that proponents of chemical evolution face a dilemma regarding the composition of the early atmosphere: both possibilities—oxidative or reductive—pose insurmountable problems.

Fifth Point: Miller and Urey used electrical sparks in their experiment to simulate lightning. However, Scott Hughes pointed out that these sparks were significantly weaker than actual lightning, and it is more likely that lightning would destroy any organic components if they existed⁽⁵⁾.

There is no evidence for the existence of a prebiotic soup in the first place. Even if it existed, the atmospheric conditions would destroy the organic components. If the atmosphere didn't destroy

(1) A Case Against Accident and Self-Organization (41).

(2) John Carver: Professor of Physics and Director of the School of Research in Physical Sciences at the Australian National University. He passed away in 2004. See: <https://www.eoas.info/biogs/P000298b.htm>.

(3) “Prebiotic Atmospheric Oxygen Levels,” by J.H. Carver, *Nature* (292), 136, (1981).

(4) A Case Against Accident and Self-Organization (42).

(5) The Collapse of Evolution (153).



them, lightning would. All this highlights the major flaws in this hypothesis and its associated experiments. This is why many scientists specializing in the origin of life admit that the chemical evolution of the first life remains an unsolved mystery, as elaborated in the sixth point.

Sixth Point: Scientists have continued conducting experiments on the origin of life since the Miller-Urey experiment without reaching convincing results. Evolutionary scientist Klaus Dose⁽¹⁾ wrote an article titled *The Origin of Life: More Questions Than Answers* after three decades of research in this field. He stated: “More than 30 years of experimentation on the origin of life in the fields of chemical and molecular evolution have led to a better perception of the immensity of the problem of the origin of life on Earth rather than to its solution. At present all discussions on principal theories and experiments in the field end either in stalemate or in a confession of ignorance.”⁽²⁾

Even Richard Dawkins, the prominent atheist, admitted in his 2007 interview with journalist Ben Stein that no one knows how life began. He added that the only known aspect of this event is the appearance of the first self-replicating molecule⁽³⁾.

Atheists maintain a blind belief in the random emergence of life without any convincing evidence for how it occurred. They know well that this idea is impossible. This acknowledgment has led some to adopt an extremely bizarre scientific hypothesis, as explained in the seventh point.

Seventh Point: When some atheists admitted that the random chemical evolution of life on Earth is impossible, they turned to the “Panspermia Theory.” According to the *Oxford English Dictionary*, this theory posits: “The theory that life on Earth originated from microorganisms or chemical precursors of life present in outer space and able to initiate life on reaching a suitable environment.”⁽⁴⁾

This idea was first proposed by the Greek philosopher Anaxagoras in the fifth century BCE. It resurfaced in scientific discussions during the 18th and 19th centuries and was formalized in the early 20th century⁽⁵⁾. While some atheist scientists have embraced this theory, they differ in their interpretations, leading to the development of various sub-theories⁽⁶⁾.

(1) Klaus Dose: Professor of Biochemistry and head of the Institute of Biochemistry at the University of Mainz, Germany. See: <https://prabook.com/web/klaus.dose/252009>.

(2) *The Origin of Life: More Questions Than Answers*, Interdisciplinary Science Reviews, Vol. 13, No. 4, 1988, (348).

(3) See the interview: <https://www.youtube.com/watch?v=GlZtEjtlirc>

(4) Oxford English Dictionary: <https://en.oxforddictionaries.com/definition/panspermia>.

(5) Over Our Heads: History of Panspermia, Cosmos Magazine: <https://cosmosmagazine.com/biology/over-our-heads-a-brief-history-of-panspermia>.

(6) What is the Origin of Life on Earth – Panspermia: Life from Outer Space, HowStuffWorks: <https://science.howstuffworks.com/life/evolution/origin-of-life-on-earth4.htm>.



Most of these sub-theories, with one exception, fail to address the core question: How did living organisms originate from non-living matter by chance? The only sub-theory that attempts to answer this is *Directed Panspermia*. This theory suggests that alien beings from other planets intentionally seeded life on Earth. Despite the strangeness of this claim, it has been supported by prominent atheist scientists, such as Professor Francis Crick, after his discovery of the complexity of DNA, which he believed could not have arisen by chance⁽¹⁾. Richard Dawkins also leaned toward this view in his interview with Ben Stein, as previously mentioned⁽²⁾.

This theory is so trivial that it does not even merit criticism, as there is no evidence whatsoever for the existence of these extraterrestrial beings, let alone for their sowing the first seeds of life on Earth. Furthermore, it raises another question: where did these extraterrestrial beings come from? The ultimate aim of this theory is to evade belief in God. Commenting on his interview with Richard Dawkins, Ben Stein remarked: “So, Professor Dawkins was not against intelligent design, just certain types of designers, such as God.”⁽³⁾

Professor Nigel Brush expressed astonishment at scientists adopting this theory. He noted that this theory exemplifies how far scientists will go to avoid acknowledging the Creator. He stated that God’s message of purposeful design is already inscribed on the face of creation in clear and unmistakable letters and that it is a tragic failing for some scientists to neither see nor hear this message⁽⁴⁾.

This theory serves as undeniable evidence that atheists acknowledge the impossibility of life emerging randomly. It demonstrates that the existence of a Creator is a necessity, yet those who deny God’s signs persist in their rejection.

Part Three: Evaluation of Western Scientists’ Responses to Chemical Evolution-Related Objections

Atheists have presented objections related to the chemical evolution of life, but these objections are weak and flimsy. Western scientists have provided valuable and effective responses that highlight the fragility of these claims. The theory of evolution itself depends on the occurrence of chemical evolution as a precursor to biological evolution. Without it, biological evolution would not be possible. Given the strength of the responses to these objections, atheists have resorted to theories that provoke ridicule, such as the aforementioned *Directed Panspermia Theory*.

(1) History of Directed Panspermia: <http://www.panspermia-theory.com/panspermia-theories/directed-panspermia>.

(2) Ben Stein interview with Richard Dawkins: <https://www.youtube.com/watch?v=GlZtEjtlirc>.

(3) <https://www.youtube.com/watch?v=GlZtEjtlirc>

(4) Limitations of Scientific Truth, (234).



The responses of Western scientists in this area are purely scientific and free from the taint of false Christian doctrines. In such topics, their arguments are beneficial and can be used to refute the baseless objections of atheists.

It is essential, however, to focus on clarifying that the emergence of life from non-life by chance is impossible. As for explaining how the first organisms were created, this is part of the unseen, known only to God. Sensory perception, reason, and experimental science have no scope in this matter.



Section Six: Responses to Objections Related to Psychology

This section addresses the objections raised by atheists concerning psychology. It is divided into three parts:

1. Explanation of the nature of atheists' objections related to psychology.
2. Responses from Western scholars to atheists' objections in psychology.
3. Evaluation of Western scholars' responses to atheists' objections in psychology.

Part One: Explanation of Atheists' Objections Related to Psychology

The *Oxford Dictionary* defines psychology as: “The scientific study of the human mind and its functions, especially those affecting behavior in a given context.⁽¹⁾”

This field branches into various sub-disciplines, such as cognitive psychology, educational psychology, and behavioral psychology⁽²⁾. One specific branch is the *psychology of religion*, which addresses three primary areas:

1. Systematic description of religious phenomena and experiences.
2. Explanation of the origins of religion and religiosity, both in human history and individual lives.
3. Identification of the consequences of religious attitudes and behaviors for individuals and societies as a whole⁽³⁾.

(1) Oxford Dictionary definition: <https://www.lexico.com/definition/psychology>

(2) See article The Major Branches of Psychology, King University: <https://online.king.edu/about/our-history/>

(3) Psychology of Religion, by D.M. Wulff, in *Encyclopedia of Psychology and Religion*, ed. D.A. Leeming, K. Madden, and S. Marian (Springer, 2010), (732–735).



Atheists' objections in psychology generally stem from the second area, where they seek to explain the origin of religion through materialistic hypotheses, asserting that religious beliefs are based on human imagination rather than reality.

The Greek philosopher Xenophanes was among the first to discuss the origins of religious beliefs. In his famous statement, he said: "Mortals deem that the gods are begotten as they are, and have clothes like theirs, and voice and form. But if cattle and horses and lions had hands or could paint with their hands and create works such as men do, horses like horses and cattle like cattle also would depict the gods' shapes and make their bodies of such a sort as the form they themselves have... Ethiopians say that their gods are snub-nosed and black. Thracians that they are pale and red-haired... There is one god, greatest among gods and men, similar to mortals neither in shape nor in thought.⁽¹⁾"

This statement became widely known among early Christian scholars and was frequently cited in their works⁽²⁾. Xenophanes' critique distinguished between polytheistic religions and belief in the true God. He appeared to regard polytheistic beliefs as projections of human imagination, where idolatry was a psychological projection embodied in physical representations. Meanwhile, Xenophanes and the Christian scholars who followed him viewed belief in the true God as an objective and established reality.

However, this type of critique evolved in 19th-century Germany, spearheaded initially by the German philosopher Georg Hegel. Hegel criticized the belief in a God external to nature and distant from humanity, claiming that such faith was, in essence, a projection of the unhappy nature of the human psyche.

The philosopher Peter Singer explained Hegel's philosophy, noting that while his critique might appear to target Jewish and Christian beliefs, Hegel's ideas were not entirely incompatible with certain humanist or pantheistic philosophies that deify the human self. However, Hegel himself was a Lutheran Christian, as he clarified in other parts of his writings⁽³⁾.

Hegel's followers splintered into different factions regarding their interpretations of his critique. Among these factions was the radical Young Hegelians, a group that adopted materialist and anti-religious ideologies. One of Hegel's most prominent students in this group, Ludwig Feuerbach, authored the influential book *The Essence of Christianity (Das Wesen des Christentums)*, where he developed the famous projection hypothesis.

(1) Xenophanes of Colophon: Fragments, trans. J. H. Lesher (University of Toronto Press, 2001), (124).

(2) Miscellanies Book VII, Chapter IV, by Clement of Alexandria, trans. Fenton John Anthony and Joseph B. Mayor, (Macmillian and Co., 1902).

(3) Hegel: A Very Short Introduction (84–85), by Peter Singer (Oxford University Press, 2001).



In his book, Feuerbach argued that humanity invented the idea of God as a form of consolation and distraction from worldly sorrows. His core idea was the concept of “projection” or “embodiment” of human emotions, desires, and aspirations. The human mind, unaware of its own actions, projected its longing for immortality and a meaningful existence onto imaginary ideas, claiming that God exists⁽¹⁾.

Karl Marx was part of the radical Hegelian movement and was heavily influenced by the philosophy of Ludwig Feuerbach. In 1843, Marx authored *A Contribution to the Critique of Hegel's Philosophy of Religion*, in which he stated: “The foundation of irreligious criticism is: Man makes religion, religion does not make man... Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people. The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions.”⁽²⁾

Given that communism is fundamentally an economic ideology built on class struggle, its adherents interpreted religion's origin within this framework. They believed religion was invented by the ruling class to exploit the weak and oppressed classes⁽³⁾.

While these interpretations of religion's origins were primarily philosophical during the times of Hegel, Feuerbach, and Marx, they underwent a significant shift with Sigmund Freud, the founder of psychoanalysis. Freud was deeply influenced by Feuerbach's philosophy, admitting that Feuerbach was among the thinkers he most respected. Freud, however, reframed Feuerbach's projection hypothesis into a scientific theory within the field of psychology.

Freud argued that human nature is inherently devoid of belief in God and that religion is an external imposition on humanity. As such, Freud considered religion an aberration from humanity's natural state, warranting psychological explanation⁽⁴⁾.

(1) *The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World* (56–57), by Alister McGrath (Doubleday, 2004).

Note: This book provides a comprehensive history of atheistic psychological objections, serving as a primary source for this section. Alister McGrath, a professor at the University of Oxford, specializes in critiquing contemporary atheistic discourse.

(2) *A Contribution to the Critique of Hegel's Philosophy of Religion*, available at: <https://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm#05>.

(3) See: *The Phenomenon of Criticism of Religion in Modern Western Thought* (Vol. 2, p. 428).

(4) See: *The Twilight of Atheism* (68–69).



In his 1910 work *Leonardo da Vinci and a Memory of His Childhood*, Freud explored the roots of individual religiosity. He wrote: “Psychoanalysis has made us familiar with the intimate connection between the father-complex and belief in God; it has shown us that a personal God is, psychologically, nothing other than an exalted father, and it brings us evidence every day of how young people lose their religious beliefs as soon as their father’s authority breaks down. Thus we recognize that the roots of the need for religion are in the parental complex.”⁽¹⁾

Freud’s first major exposition of his views on the psychological origins of religion appeared in his 1913 book *Totem and Taboo*. Freud expanded on his earlier observation that religious rituals resemble the obsessive behaviors of neurotic individuals, asserting that religion fundamentally originates from obsessive-compulsive neurosis. He argued that the core elements of all religions—veneration of a father figure (e.g., God or Jesus Christ), belief in spiritual forces, and attention to proper rituals—can be explained historically and psychologically⁽²⁾.

Freud’s peculiar theory can be summarized as follows:

- Primitive societies were structured around tribes led by a dominant father figure who was violent, jealous, and monopolized the tribe’s women.
- The sons, unable to bear the father’s tyranny, banded together, killed him, and consumed his flesh. By consuming him, they believed they absorbed some of his power.
- This act of parricide and cannibalism led to the establishment of religious practices centered on sacrifice and communal meals, with the father figure being elevated to the status of a sacred totem⁽³⁾.
- While the sons satisfied their hatred of the father by killing him, they mitigated their guilt by associating him with a divine, protective force (i.e., God).

Freud thus argued that early religions arose from two primary psychological foundations: fear of nature (an external factor) and guilt (an internal factor)⁽⁴⁾.

Freud authored several other works analyzing the psychological origins of religion. In his 1927 book *The Future of an Illusion (Die Zukunft einer Illusion)*, Freud asserted that religion stems from human illusions, desires, and wishes that evolved into religious beliefs over time⁽⁵⁾.

(1) *Leonardo da Vinci and a Memory of His Childhood*, in *Complete Psychological Works* (Vol. 11, p. 123).

(2) See: *The Twilight of Atheism* (70–71).

(3) Totem: An object or entity revered by a group, particularly for religious reasons. See: <https://dictionary.cambridge.org/dictionary/english/totem>.

(4) *Al-Ilhād Mushkilah Nafsiyyah* (66 – 67).

(5) See *The Twilight of Atheism* (74).



Additional psychological interpretations of religion's origins have emerged, but ultimately, they trace back to previously discussed theories. This is evident in how modern atheists echo these ideas in their works. Bertrand Russell, a leading 20th-century atheist, described religion as a pathological phenomenon rooted in fear of nature⁽¹⁾. Similarly, Richard Dawkins, a prominent 21st-century atheist, titled his famous book *The God Delusion*, a name closely resembling Freud's *The Future of an Illusion*, in which Freud argued that belief in God is a mere illusion. Christopher Hitchens, in his book *God Is Not Great*, referenced Freud in eight different instances⁽²⁾. Hitchens, as previously noted, was influenced by Marx and reiterated the infamous statement from Marx: "Religion is the opium of the people," in the same book⁽³⁾.

This demonstrates that Freud's and his predecessors' hypotheses continue to shape the arguments of contemporary atheists, indicating that modern atheistic views on the origins of religion are grounded in the ideas of their predecessors.

Part Two: Western Scholars' Responses to Atheistic Arguments About Religion's Origins

The editors of the *Encyclopaedia Britannica*, a highly reputable Western academic resource, described Freud as follows: "Freud may justly be called the most influential intellectual legislator of his age."⁽⁴⁾

Freud, the founder of psychoanalysis, profoundly influenced subsequent atheists, especially in the context of his psychological interpretations of religion's origins. For this reason, the focus here will be on critiquing Freud's propositions, rather than other theories about religion's origins.

Western scholars have addressed Freud's hypotheses on religion's origins from numerous angles. Below are six significant critiques:

First Critique: Atheistic arguments in this field often rest on the assumption that atheism is inherently correct. Freud was heavily influenced by Ludwig Feuerbach's atheistic philosophy, as previously discussed. Alister McGrath commented on Feuerbach's method: "There were problems with Feuerbach's approach, as his critics were not slow to point out. The circularity of the argument was a particular concern: Feuerbach postulates that there is no God, then turns to the

(1) *Why I Am Not a Christian: And Other Essays on Religion and Related Subjects* (22), by Bertrand Russell (Simon and Schuster, 1957).

(2) *God Is Not Great* (4, 10, 103, 155, 247, 256, 259, 273).

(3) *Ibid* (9–10).

(4) See: <https://www.britannica.com/biography/Sigmund-Freud>



question of why anyone would want to believe in God. Atheism having duly been presupposed; it is not unduly demanding to make it the argument's conclusion.⁽¹⁾”

Feuerbach's methodology, which greatly influenced Freud, was fundamentally flawed because it assumed atheism as a starting point. This circular reasoning undermines the argument's validity.

Freud followed a similar methodology in his research. McGrath further noted: “Before turning to explore the complex, shifting amalgam of ideas that constitutes Freud's massive critique of religion, it is important to note that Freud's atheism was the presupposition, not the outcome, of his theories. Freud's theory of the psychogenesis of religion predates his study of religions. He had, in effect, already decided on his theory before beginning to engage with the literature relating to the field.”⁽²⁾

Freud began with an atheistic presumption, determined that religion required explanation, and then sought justification for this assumption through psychology. However, reality suggests the opposite: humans are inherently predisposed to believe in God, not atheism, as elaborated in the section on *Fitrah* (innate disposition). Freud's theories were thus built on a fundamentally flawed premise, rendering them unreliable and untrustworthy.

Second Critique: Freud significantly influenced Western societies through his psychoanalytic theories. However, does this mean that his studies, particularly on religion's origins, were accurate? The reality is quite the opposite. Criticism of Freud's psychological theories has been widespread among Western scholars.

Dr. Max Scharnberg⁽³⁾ discussed the extensive criticism of Freud in his study *Criticism of Freud and Psychoanalysis*. In the summary, he wrote: “Modern criticism of Freud and psychoanalysis are generally thought to have started in the 1990s. It is correct that this decade exploded with a sudden and noticeable increase of quantity. But a few critical writings of the highest quality had been published from 1960 onwards.”⁽⁴⁾

(1) The Twilight of Atheism (58).

(2) Ibid., (70).

(3) Max Scharnberg: An assistant professor in the Department of Education at Uppsala University in Sweden. He specializes in critiquing Freud's theories. See: http://www.psychiatrie-und-ethik.de/infoc/1_gesamt_en.html

(4) Criticism of Freud and Psychoanalysis, available at: <http://www.diva-portal.org/smash/get/diva2:231452/FULLTEXT01.pdf>.



Additionally, Richard Webster⁽¹⁾ authored the book *Why Freud Was Wrong: Sin, Science, and Psychoanalysis*. In it, he described Freud's psychoanalytic theory as "the most elaborate form of pseudoscience in history."⁽²⁾

If this critique applies generally to Freud's hypotheses, it applies even more so to his hypotheses about the origins of religion. Professor Alister McGrath mentioned that Freud's hypothesis regarding the historical origins of religion is now generally considered entirely unreliable⁽³⁾. He noted that one reason for this is Freud's highly arbitrary and selective use of texts that supported his ideas⁽⁴⁾.

But what explains Freud's selective methodology? The answer may lie in Freud's personal history. Freud himself complained about the need to read through many tedious volumes on religion, commenting that it was a pointless endeavor since he already knew the answer to his question about the origins of religion. He said: "I am reading books without being really interested in them, since I already know the results; my instinct tells me that."⁽³⁾

This makes it clear that Freud's studies in general, and his hypotheses about the origins of religion in particular, cannot be trusted. His atheism was driven by a desire to justify his disbelief. Strikingly, Christopher Hitchens, who frequently referenced the works of Freud and Marx, admitted in his book *God is Not Great*: "It has to be conceded that Marx and Freud were not doctors or exact scientists. It is better to think of them as great and fallible imaginative essayists."⁽⁶⁾ While Hitchens was speaking truthfully here, Freud was not a true scientist, nor infallible, but rather a writer of speculative ideas. This raises the question: Why do atheists still cling to his speculations?

Third Critique: Freud claimed that faith was merely an illusion, basing this assertion on his theory of the paternal complex. Professor Paul Vitz acknowledged that Freud might have been correct in suggesting that faith could be an illusion, just as false beliefs can be, but he also pointed out that Freud's theory inadvertently provided a new way to recognize atheism as a psychological illusion.

(1) Richard Webster: A renowned New Zealand novelist, whose books have sold millions of copies. He is also interested in psychological issues. See: <https://www.encyclopedia.com/arts/educational-magazines/webster-richard-1946>

(2) *Why Freud Was Wrong: Sin, Science, and Psychoanalysis* (12), by Richard Webster (The Orwell Press, 2005).

(3) See: *The Twilight of Atheism*, (71).

(4) See: *Ibid.*, (70).

(3) Sigmund Freud: *Life and Work*. Vol. 2, p. 123, by Ernst Jones (Hogarth Press, 1953–7).

(6) *God is Not Great*, (10).



In his book *Faith of the Fatherless: The Psychology of Atheism*, Professor Vitz presented numerous examples showing that prominent atheists often grew up without fathers or had significant issues with their fathers, which contributed to their atheism⁽¹⁾. This study was referenced earlier when discussing psychological arguments for the existence of God. Thus, Freud's theory can be turned against him to argue, hypothetically, that atheism itself is merely an illusion.

Fourth Critique: Freud attempted to support his hypothesis about the origins of religion historically by referencing primitive religions. However, relying on how primitive religions originated presents a significant challenge, as the origins of such religions are shrouded in ambiguity. Professor Michael J. Murray⁽²⁾ noted that many scholars criticize evolutionary explanations of the origins of religion because they are built on conjectures and cannot be tested for validity⁽³⁾.

Accordingly, “those who critique religions in their studies of ancient human societies rely on incomplete and very sparse data. It is well known that we possess only scant information about the early stages of human societies, and researchers often base their conclusions on speculation and conjecture. As a result, the conclusions reached by these scholars about those societies differ and frequently conflict with one another.”⁽⁴⁾

It is also evident that early primitive societies did not document their beliefs, let alone explain the reasons for their emergence. Even if someone argues that studying the beliefs of isolated nations today represents an approximation of early primitive religions, this methodology is also problematic. Dr. Muḥammad ‘Abd Allāh Drāz⁽⁵⁾ (may Allah have mercy on him) highlighted this issue, stating: “From a methodological perspective, drawing conclusions about humanity's earliest religion based on the beliefs of isolated, uncivilized nations is flawed because it assumes that these nations have remained in the same state since their inception and have not experienced any transitional phases. This assumption lacks evidence. History and archaeological findings demonstrate that periods of stagnation and decline in civilizations were often preceded by flourishing ones, and these civilizations, in turn, were built upon the ruins of earlier ones. This cyclical pattern makes it challenging to definitively determine the initial phase of human history.

(1) Nafsiyyat al-Ilḥād – Imān Fāqīd al-Ab (31).

(2) Michael J. Murray: Professor of Humanities and Philosophy at Marshall College, United States. See: *God is Great, God is Good*, (261).

(3) See: *Evolutionary Explanations of Religion*, by Michael J. Murray, in *God is Great, God is Good*, (94).

(4) *Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/413).

(5) Muḥammad ‘Abd Allāh Darāz: An Egyptian Azharite jurist, a member of the Senior Scholars of Al-Azhar, and the author of works such as *Religion: Preliminary Research for the Study of the History of Religions*. He passed away in 1377 AH. See: *Al-A'lām*, vol. 6, pp. 246–247, by Al-Zarkalī.



The same applies to religious beliefs: it is possible that ancient myths marked the beginning of certain religions, just as it is possible they were the result of the corruption and disintegration of a prior true religion. Wars or societal ills may have caused the neglect of religious fundamentals, leaving people to accept as sacred any claims they heard from charlatans and pretenders. These stories eventually became widely accepted traditions.⁽¹⁾

The shifts in the beliefs of nations align with the texts of the Qur'an and Sunnah. Examples include the emergence of polytheism among the people of Noah after they had been upon monotheism, the Israelites engaging in idolatry during Moses' time, and the distortion of the religion of Abraham and Ishmael in the Arabian Peninsula. Thus, it becomes clear that studying the origins of religions is often shrouded in historical ambiguity. In light of this, can Freud's claim that religions evolve from paganism to monotheism be deemed accurate?

Fifth Critique: Freud based his hypothesis about the origin of religions on the premise that atheism is the default state of humans. According to him, the first religious beliefs were pagan, and from there, they developed into monotheistic religions. Although the historical study of early religions is fraught with ambiguity, numerous Western scholars have argued that the earliest religions were rooted in monotheism. Among these scholars are the following:

- **First Scholar:** Wilhelm Schmidt⁽²⁾, in his book *The Origin and Growth of Religion*, conducted extensive research and concluded that all religions trace their origins back to monotheistic worship⁽³⁾.
- **Second Scholar:** Andrew Lang⁽⁴⁾, in his book *The Making of Religion*, demonstrated that primitive humans believed in a Supreme Being, referred to as the God of the heavens. He based his findings on anthropological studies of tribes in Central Africa, the Americas, and southeastern Australia⁽⁵⁾.
- **Third Scholar:** Professor Edwin James⁽⁶⁾ concurred with the findings of Schmidt and Lang in his book *Prehistoric Religion: A Study in Prehistoric Archaeology*. He argued that belief in

(1) Al-Dīn – Buḥūth Mumahhidah li-Dirāsāt Tārīkh al-Adyān (108–109), by: Muḥammad 'Abd Allāh Darāz (Dār al-Qalam, 1990 M.).

(2) Wilhelm Schmidt (1868–1954): A German Catholic priest, anthropologist, and historian of religions. See: <https://www.anthropos.eu/anthropos/heritage/schmidt.php>

(3) Summary of Schmidt's book: <https://www.amazon.com/Origin-Growth-Religion-Wilhelm-Schmidt/dp/0990738604>

(4) Andrew Lang (1844–1912): A Scottish anthropologist specializing in ancient myths. See: <https://www.britannica.com/biography/Andrew-Lang>

(5) Al-Ilḥād Mushkilah Nafsiyyah (78 - 79).

(6) Edwin James (1885–1972): A professor specializing in the history and philosophy of religions at the University of Leeds. See: [Encyclopedia Entry](#).



one Supreme God was the original state of primitive humans unless influenced by external ideas⁽¹⁾. Professor Fitz noted that this serves as a rebuttal to Freud's analysis of primitive human religion in his book *Totem and Taboo*⁽²⁾.

Revelation provides decisive evidence that the first human was a monotheist and a prophet of Allah, namely Adam. Humanity was initially one united community before diverging into various religions. Allah says: “**Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners...**” [*Al-Baqarah: 213*].

The most accurate interpretation of this verse is what Ibn Abbas (may Allah be pleased with him) said: “There were ten generations between Adam and Noah, all upon one truth, then they differed, so Allah sent the prophets as bearers of glad tidings and warnings.”⁽³⁾

It is worth noting that the term “primitive humans” should not be applied to followers of the first religion, as the earliest humans included prophets and their righteous followers.

Sixth Critique: Freud—and those who followed him among atheists—claimed that religion is based on false desires for security and other needs, which later evolved into religious beliefs concerning a deity. Professor McGrath countered this claim by arguing that it could equally be applied to atheistic beliefs. He stated: “It was also pointed out that if belief in God was a response to a human longing for security, might it not also be argued that atheism was a response to the human desire for autonomy? Not all individuals might long for the same things, after all”⁽⁴⁾.

This observation highlights how atheists' desire for independence from divine commands and laws could be a significant factor in their inclination toward atheism, a point that holds true.

One of the most compelling refutations of Marx's assertion that “religion is the opium of the people” comes from the Polish poet Czesław Miłosz⁽⁵⁾, who remarked: “A true opium for the people is a belief in nothingness after death—the huge solace of thinking that for our betrayals, greed, cowardice, murders we are not going to be judged”⁽⁶⁾.

This insight demonstrates that atheism is itself a false belief founded on wishful thinking about escaping accountability for immoral deeds. Thus, the atheist is confronted with two possibilities:

(1) Al-Ilhād Mushkilah Nafsiyyah (79).

(2) Nafsiyyah Al-Ilhād (34).

(3) See Tafsīr al-Ṭabarī (3/ 621).

(4) The Twilight of Atheism, (58–59).

(5) Czesław Miłosz: Polish poet and Nobel laureate in literature. Died in 2004. See: <https://www.britannica.com/biography/Czeslaw-Milosz>

(6) Discreet Charm of Nihilism, by: Czesław Miłosz published in The New York Review of Books, November 19, 1998. Accessible at: <https://www.nybooks.com/articles/1998/11/19/discreet-charm-of-nihilism/>



1. To claim that mere desire for something is evidence of its falsehood. If this is the argument, it can be turned against atheism.
2. To argue that mere desire for something neither proves nor disproves its existence. In this case, Freud's argument collapses.

Part Three: Evaluating the Responses of Western Scholars to Atheistic Claims in Psychology

This discussion has addressed some of the prominent psychological objections raised by atheists and the responses of Western scholars. These responses are valuable and generally beneficial. Furthermore, the works of Western scholars in this field are free from their corrupt theological beliefs, except for Professor Fitz's studies on the relationship between belief in God and the absence of a father figure. He connected this idea to the Christian doctrine of faith in the Heavenly Father, a point that was addressed in the section discussing psychological arguments for God's existence.

However, it raises an important question: Are all atheistic claims in this area false? The answer requires nuance, as religions can be divided into two categories:

First Category: True Religion. This is the religion of Allah, based on divine revelation and consistent with the innate nature (*fiṭrah*) of humanity.

Second Category: False Religions. These emerge for various reasons, such as satanic whispers, following desires, and other factors. Psychologists may identify some psychological causes behind the emergence of these false religions. For instance, attributing divine characteristics to nature out of fear, as idolaters claimed certain natural elements to be deities. Allah warns against worshipping the sun and the moon: **“Do not prostrate to the sun or the moon; but prostrate to Allah, who created them, if it is Him that you worship”** [*Fuṣṣilat: 37*].

Additionally, many impostors have exploited false religions to unjustly consume people's wealth, as Allah says: **“O you who believe, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [them] from the way of Allah”** [*Al-Tawbah: 34*].

Thus, it cannot be said that all these hypotheses are entirely baseless. They may hold some truth in limited contexts and apply to false religions. However, Freud's hypotheses themselves are criticized in psychology, as previously discussed, and are historically inaccurate.

The major error of atheists lies in using these hypotheses to claim that all religions are false and belief in God is an illusion. In reality, there is no greater illusion than atheism, and no truth more firmly established than belief in Allah, the One, the Self-Sufficient.



Part Three:

Responses to Emotional Objections Raised by Atheists

It includes five sections:

Section One: Responses to the objection of the problem of evil

Section Two: Responses to the objection of the problem of Hell

Section Three: Responses to the objection of the denial of free will

Section Four: Responses to the objection of evils resulting from the existence of religions

Section Five: Responses to the objection of the fate of the ignorant



Introduction to Part Three

This is the third and final part of the third and last chapter of this thesis. The focus of this part is the responses of Western scholars to the emotional objections raised by atheists. In this part, I will address five primary objections:

1. The problem of evil
2. The issue of Hell
3. The objection to the denial of free will
4. The objection concerning the harms attributed to religions
5. The objection regarding the fate of the ignorant

These objections are, at their core, emotional rather than intellectual or scientific. However, this does not preclude atheists from presenting some of these objections in a logical format or with a philosophical tone. Yet the primary driver for most atheists to be influenced by these objections is emotion, rather than reason or science. I will elaborate on this distinction in detail in each section, Allah willing. This is why these objections are categorized as “emotional objections.”



Section One:

Responses to the Problem of Evil

The first and most significant objection in this chapter is the Problem of Evil. This objection is one of the most widespread and multifaceted, appearing in numerous diverse forms. Due to its complexity and significance, this discussion will be divided into seven sections:

1. Definition of the Problem of Evil
2. Historical Background of the Problem of Evil
3. The Role of the Problem of Evil in Contemporary Atheist Discourse
4. Types of the Problem of Evil
5. The General Position of Western Scholars on the Problem of Evil
6. Detailed Responses of Western Scholars to the Problem of Evil
7. Evaluation of Western Scholars' Responses to the Problem of Evil

Part One: Definition of the Problem of Evil

The term Problem of Evil consists of two components: “problem” and “evil.” In his article, “A Brief History to the Problems of Evil,” Michael Hickson⁽¹⁾ defines evil as “all bad things.” Examples include physical and mental suffering, deliberate acts of harm, and poverty⁽²⁾.

Peter Van Inwagen, in his book *The Problem of Evil*, notes that while the term “problem” appears singular, it actually refers to a set of challenges to belief in an omnibenevolent and omnipotent God. Despite the singular usage of the term, it is understood to encompass multiple problems⁽³⁾.

(1) Michael Hickson: Assistant Professor of Philosophy at Santa Fe University, specializing in skepticism and the Problem of Evil. See: <https://www.trentu.ca/philosophy/faculty-research/michael-hickson>

(2) “A Brief History to the Problems of Evil,” by: Hickson, Michael W. in *The Blackwell Companion to the Problem of Evil*, ed. Justin P. McBrayer and Daniel Howard-Snyder (Wiley Blackwell, 2013).

(3) *The Problem of Evil* (4 – 10), by: Peter Van Inwagen, (Clarendon Press, 2006).



For consistency, I will continue to use the singular term “Problem of Evil,” as is customary, though it represents a broader set of issues.

It is also worth noting that the Problem of Evil is not a genuine problem, as will be explained in detail later. Instead, some people find it perplexing to reconcile the existence of evil in the world with the existence of a Creator, hence the designation.

In summary, the Problem of Evil refers to the argument that the existence of various forms of evil in the world disproves the existence of an all-knowing, all-powerful, and loving Creator. This objection takes different forms, and to understand these variations, we must first examine the historical development of this problem in Western thought.

Part Two: Historical Background of the Problem of Evil

Michael Hickson observes that if evil is understood in its broadest sense, virtually all Western philosophers have grappled with its implications, attempting to explain its origins and how to overcome it. This issue has been a recurring theme in European philosophical history for 2,500 years⁽¹⁾.

To simplify the historical overview of the Problem of Evil, I will divide it into four phases:

Phase One: The Problem of Evil in the Greek and Roman Eras

Plato was the first philosopher renowned for writing about the relationship between good, evil, and the divine⁽²⁾. In his work *The Republic*, he stated: “Since a god is good, he is not—as most people claim—the cause of everything that happens to human beings but of only a few things, for good things are fewer than bad ones in our lives. He alone is responsible for the good things, but we must find some other cause for the bad ones, not a god”⁽³⁾.

This perspective highlights Plato’s attempt to separate divine goodness from the causes of evil, proposing that the source of bad things lies elsewhere.

Plato adopted a dualistic philosophical stance on the origin of creation. He believed that there were two primary causes of the universe: Mind (nous) and Necessity (ananke). According to him,

(1) The Blackwell Companion to the Problem of Evil, 3

(2) Moira: Fate, Good and Evil in Greek Thought (298), by: Greene W. Chase, (Harper Torchbooks, 1998).

(3) Plato: Complete Works, Edited with an Introduction and Notes by John M. Cooper (Hacking Publishing Company, 1997), 1018 (379c).



the mind acts upon necessity, striving to direct it toward what is good⁽¹⁾. Plato also maintained that the Demiurge⁽²⁾ assembled the material of this existing universe. This Demiurge, regarded as a benevolent god, lacked the omnipotence to control everything, which led Plato to attribute evil to necessity rather than to the Demiurge⁽³⁾.

In summary, Plato's belief system concerning the origin of the universe and the problem of evil posited that the divine is good but not omnipotent. This philosophy significantly influenced followers of various philosophical and theological traditions after him, as will be discussed.

Epicurus and the Attribution of the Problem of Evil

The first philosopher commonly associated with the Problem of Evil as an objection to the existence of a Creator is the Greek philosopher Epicurus⁽⁴⁾ (271 BCE). However, this association comes not directly from his preserved works but from David Hume, who lived in the 18th century, nearly two millennia later. Hume attributed to Epicurus the following argument about the divine: "Is he willing to prevent evil, but not able? Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?"⁽⁵⁾.

Nevertheless, this attribution is not entirely accurate. Despite Epicurus being one of the most prolific philosophers of ancient Greece, with over 300 works to his name, only fragments of his writings remain. None of the surviving texts explicitly includes this argument. Furthermore, Epicurus is known to have believed in the existence of gods and was not an atheist⁽⁶⁾.

The skeptical philosopher Sextus Empiricus⁽⁷⁾ (3rd century CE) raised the Problem of Evil as an objection to the existence of deities. He argued: "If the gods provided for all things, there would be nothing bad and evil in the universe; but [people] say that everything is full of evil. Therefore, the gods will not be said to provide for everything. ... The gods, therefore, do not provide for the

(1) Plato's concept of necessity puzzled many philosophers. Some scholars suggest that Plato viewed material objects as possessing inherent powers to act, leading to chaos and chance. See: Andrew S. Mason, *Plato on Necessity and Chaos*, *Philosophical Studies*, 127:283–298.

(2) Demiurge; in philosophy, a subordinate god who fashions and arranges the physical world to make it conform to a rational and eternal ideal. See: <https://www.britannica.com/topic/Demiurge>

(3) A Brief History to the Problems of Evil, in *The Blackwell Companion to the Problem of Evil* (4–5).

(4) Epicurus: A Greek philosopher who advocated for materialism and an empirical approach to epistemology. See: <https://iep.utm.edu/epicur/>

(5) *Dialogues Concerning Natural Religion and Natural History of Religion* (100), by: David Hume (Oxford University Press, 1993).

(6) A Brief History to the Problems of Evil, in *The Blackwell Companion to the Problem of Evil* (5–6).

(7) Sextus Empiricus: A Greek philosopher who adopted and promoted skepticism. See: <https://www.britannica.com/biography/Sextus-Empiricus>



things in the universe. But if they have providence for nothing and have no function and no effect, we will not be able to say how it is apprehended that there are gods, since it is neither apparent in itself nor apprehended by way of any effects. For this reason too, then, it is inapprehensible whether there are gods”⁽¹⁾.

Based on these remarks, it can be argued that Sextus Empiricus was among the first to explicitly use the Problem of Evil as an objection to the existence of deities. However, as Michael Hickson notes, Sextus was not an atheist but an agnostic skeptic. His argument could more accurately be described as the Agnostic Problem of Evil, not the Atheistic Problem of Evil. Sextus ultimately concluded that it is impossible to know whether gods exist. Moreover, his objection targeted false pagan deities, not the existence of the true Creator⁽²⁾.

Despite this, later thinkers used the same objection against belief in the one Creator.

Phase Two: The Problem of Evil in Early Christianity

Some researchers note that the Christian Bible contains references to the Problem of Evil and the existence of God but does not provide solutions to this problem. The first Christian theologian to address the issue was Bishop Irenaeus⁽³⁾ (d. 200/203 CE). His approach to resolving the Problem of Evil was as follows:

God created humans in His image, but humans are not perfect and must strive to grow in virtue and goodness. Irenaeus suggested that God created natural evils, such as earthquakes, to encourage humans to develop moral character. He also argued that God allows humans to commit evil because they possess free will⁽⁴⁾.

In the fourth century, as Christianity spread, debates arose about the Problem of Evil between Christian theologians and adherents of Manichaeism⁽⁵⁾. The Manichaeans espoused a dualistic belief system, asserting the existence of a benevolent, powerful god alongside an eternal

(1) *Outlines of Scepticism* (145 – 146), ed. by Barnes J. and Annas J. (Cambridge University Press, 2000).

(2) *A Brief History to the Problems of Evil*, in *The Blackwell Companion to the Problem of Evil* (8).

(3) Irenaeus: Bishop of Lyon in France and a prominent theologian of the second century. He authored the renowned work *Against Heresies* in response to Gnostic beliefs. See: <https://www.britannica.com/biography/Saint-Irenaeus>

(4) *A Brief History of Theodicy*, by: René von Wouderberg, in: *Blackwell Companion to the Problem of Evil*, 178

(5) Manichaeism: A Persian religious movement founded in the third century CE by Mani, who claimed to be the Seal of the Prophets after Adam, Buddha, Zoroaster, and Jesus. The movement disappeared in the fifth or sixth century due to persecution by the Church and the Roman Empire. See: <https://www.britannica.com/topic/Manichaeism>



“Kingdom of Darkness.” They believed this Kingdom of Darkness had rebelled against the good god, which they claimed explained the presence of good and evil in the world.

Saint Augustine, who initially adhered to Manichaean beliefs before converting to Christianity, later refuted this dualistic theology. Among the topics he addressed was the Problem of Evil⁽¹⁾. One of Saint Augustine’s most prominent responses to the problem of evil was his assertion that humans are *possible beings* rather than *necessary beings*: As possible beings, they are subject to change and corruption, which he defined as a deviation from what they ought to be. Augustine further explained that the essence of evil is the “privation of good” (*Privatio Boni*). Evil, he argued, does not have an independent ontological existence; rather, it is the absence of good. For instance, illness is the privation of health. Based on this understanding, Augustine posited that God created all existent entities but is not responsible for the existence of evils, as they are nonentities. Instead, he concluded that humans are accountable for the existence of evil, as it arises from the poor choices made by free-willed creatures⁽²⁾.

During this period, the Problem of Evil was debated not as an atheistic objection to God’s existence but rather as a theological discussion between believers in one God and adherents of dualistic beliefs⁽³⁾.

According to Michael Hickson, the first known instance of the Problem of Evil being explicitly posed as an objection to the existence of a Creator God came from the Christian theologian Thomas Aquinas in his monumental work *Summa Theologica* (ca. 1266 CE). Aquinas formulated the objection as follows: “It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word ‘God’ means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore, God does not exist”⁽⁴⁾.

However, Aquinas was not an atheist but one of the most renowned theologians in Christian history. Why, then, did he articulate the Problem of Evil in this manner? It appears that Aquinas employed the scholastic method, a theological approach common among medieval Christians. Similar to the Islamic tradition of *‘ilm al-kalām*, this method involved presenting objections to the existence of God and then refuting them.

(1) A Brief History to the Problems of Evil, in: Blackwell Companion to the Problem of Evil, (8–9).

(2) A Brief History of Theodicy, , in: Blackwell Companion to the Problem of Evil (178–179)

(3) Christians claim to believe in one God, but this God consists of three persons: the Father, the Son, and the Holy Spirit. While we, as Muslims, describe this belief as a polytheistic doctrine, scholars of religion—both Christian and non-Christian—in the West classify Christianity as a monotheistic religion.

(4) *Summa Theologica*, ST I, q. 2, a. 3, obj. 1



Aquinas's treatment of the Problem of Evil was brief, as he did not dedicate an entire work to it despite his prolific writings⁽¹⁾. Nevertheless, this marked the first instance of the Problem of Evil being raised as an objection to the existence of the Creator God.

Aquinas also authored a commentary on the Book of Job from the Old Testament, addressing the suffering of the prophet Job (peace be upon him) and discussing the Problem of Evil. Aquinas concluded that the Problem of Evil can only be resolved within the framework of belief in an afterlife. He argued that God permits the existence of evil in this world as a test and trial, holding individuals accountable for their actions in the Hereafter, where their ultimate fate will be either Paradise or Hell⁽²⁾.

The Third Stage: The Problem of Evil in the Renaissance and Enlightenment Eras

During the Renaissance and Reformation periods, the Catholic Church's control weakened, as previously mentioned. In this era, the French skeptic philosopher Pierre Bayle⁽³⁾ authored his *Dictionnaire Historique et Critique* (Historical and Critical Dictionary) in 1697 CE. This dictionary, known as the "Arsenal of the Enlightenment," had a significant influence on materialist philosophers of that age⁽⁴⁾. Although Bayle was raised in a Christian environment, he was deeply affected by the problem of evil and addressed it in his dictionary, stating: "The way in which evil was introduced under the government of a supreme, infinitely good, infinitely holy, and infinitely powerful being is not only inexplicable, but also incomprehensible."⁽⁵⁾

Bayle presented this objection, arguing that the coexistence of evil in the world and a Creator endowed with such attributes is both inexplicable and incomprehensible. However, he did not explicitly deny the existence of the Creator based on this objection. Nonetheless, the content of his dictionary greatly influenced subsequent thinkers in formulating the problem of evil.

Gottfried Leibniz recognized the gravity of the objection raised in Bayle's dictionary and responded by authoring *Essais de Théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine*

(1) A Brief History to the Problems of Evil, Blackwell Companion to the Problem of Evil, (9–11).

(2) Aquinas on the Suffering of Job, The Evidential Argument from Evil, (49–51).

(3) Pierre Bayle (Pierre Bayle): A French philosopher and author of the *Dictionnaire Historique et Critique*. The Catholic Church frequently criticized him, claiming he sought to undermine Christian doctrines. He passed away in 1706 CE. See: <https://www.britannica.com/biography/Pierre-Bayle>

(4) See: Reading Bayle (7), by Thomas Lennon, (University of Toronto Press, 1999).

(5) Historical and Critical Dictionary: Selections, by Pierre Bayle. Translated, edited, and introduced by Richard H. Popkin with assistance from Craig Brush, (Hackett Publishing, 1991), (168–169). See: "A Brief History of the Problems of Evil," in The Blackwell Companion to the Problem of Evil (14–15).



du mal (Essays on Theodicy: On the Goodness of God, the Freedom of Man, and the Origin of Evil). However, his complex response was neither satisfactory nor adequately addressed, ultimately amplifying the problem for later philosophers.

The problem of evil was first framed in its logical formulation, based on Bayle's dictionary, by two individuals:

1. An anonymous author of a French book titled *Jordanus Brunus Redivivus: Système du matérialisme* (Jordanus Brunus Redivivus: System of Materialism), written between 1760 and 1770 CE. The fifth chapter of this book was dedicated to the problem of evil, making it the first work to present the problem in a logical formulation aimed at questioning the existence of the Creator⁽¹⁾.
2. David Hume in his *Dialogues Concerning Natural Religion*, published in 1779 CE⁽²⁾. Hume attributed the problem of evil to Epicurus, as previously noted.

The Fourth Stage: The Problem of Evil in the Modern Era

After the publication of the aforementioned books, atheists adopted the problem of evil as their preferred argument against the existence of the Creator. The most prominent advocate for this objection in the 20th century was the atheist philosopher John Mackie, particularly through his essay "Evil and Omnipotence," published in 1955 CE. Some specialized researchers have stated that Mackie's argument remains the most well-known logical formulation of the problem of evil to this day⁽³⁾.

Following Mackie, the philosopher William Rowe⁽⁴⁾ became one of the most prominent proponents of the problem of evil. Starting in 1979 CE, Rowe authored several articles on the subject over a span of thirty-five years⁽⁵⁾. He introduced what came to be known as the Evidential Problem of Evil—a concept that will be discussed in detail later, by Allah's permission, alongside the logical problem of evil.

(1) "A Brief History to the Problems of Evil", in "The Blackwell Companion to the Problem of Evil" (14-15).

(2) David Hume: He passed away in 1776 CE, and this book was published posthumously three years later.

(3) See: "The Logical Problem of Evil: Mackie and Plantinga," by David Howard-Snyder, in The Blackwell Companion to the Problem of Evil (19).

(4) William Rowe: A professor of philosophy at Purdue University in the United States. He was originally a Christian but later became an atheist and was one of the most prominent theorists of the problem of evil as an objection to the existence of God. He passed away in 2015 CE. See: https://philosophynow.org/issues/47/William_Rowe

(5) See: "Rowe's Evidential Arguments from Evil," by Graham Oppy, in The Blackwell Companion to the Problem of Evil (49).



Among the most notable respondents to the problem of evil in this era is Professor Alvin Plantinga, who authored books and articles on the subject between 1974 and 2004 CE. Plantinga is considered a pivotal figure among those interested in critiquing this problem⁽¹⁾.

However, atheists did not cease to employ this argument. In 1990 CE, Professor Michael Martin published his book *Atheism: A Philosophical Justification*, one of the most renowned works on atheism in the late 20th century. He dedicated more than one hundred pages to expounding on the problem of evil and addressing the objections raised by Western scholars against it⁽²⁾.

The problem of evil remains present in the discourse of the New Atheists. Richard Dawkins mentioned it in his book *The God Delusion*⁽³⁾, while Sam Harris raised this objection in his debate with Professor William Lane Craig⁽⁴⁾. Additionally, Michael Shermer hosted a debate on the topic⁽⁵⁾.

This brief overview illustrates the history of the problem of evil within atheistic discourse. While the roots of this issue are ancient, it only emerged as an objection to the existence of the Creator approximately 250 years ago, coinciding with the rise of atheism in the West.

The Third Section: The Significance of the Problem of Evil in Contemporary Atheistic Discourse

The problem of evil is one of the most significant objections raised by atheists. This is evident from its deep historical roots in atheistic discourse and the acknowledgment of several prominent atheists that the problem of evil was the primary reason for their atheism. Among these figures are Antony Flew, the “spiritual father of atheism” in the 20th century prior to his retraction⁽⁶⁾, and the atheist professor Michael Ruse⁽⁷⁾.

(1) See: “A Brief History of the Problems of Evil,” in *The Blackwell Companion to the Problem of Evil* (187–188).

(2) See: *Atheism: A Philosophical Justification* (334–352).

(3) See: *The God Delusion* (107–108).

(4) See the segment of the debate titled Sam Harris – God is either impotent or evil on: <https://www.youtube.com/watch?v=QuPsxFklxaw>

(5) See the debate titled If God, Why Evil on: <https://www.youtube.com/watch?v=qH4jIHLmunw>

(6) See: *There is a God* (13).

(7) As mentioned in his debate with Dr. Fazale Rana titled *The Origin of Life: Evolution Vs. Design*, available at: <https://www.youtube.com/watch?v=2CnZ3n8I5b8>



Professor Michael Tooley⁽¹⁾ stated that the problem of evil is considered the central argument for atheism⁽²⁾, while the German atheist poet Georg Büchner⁽³⁾ described it as “the rock of atheism”⁽⁴⁾.

Professor Ronald Nash⁽⁵⁾ summarized this point, saying: “Objections to theism come and go. Arguments many philosophers thought cogent twenty-five years ago have disappeared from view. A few other problems continue to get a sympathetic hearing from one constituency or another. But every philosopher I know believes that the most serious challenge to theism was, is, and will continue to be the problem of evil”⁽⁶⁾.

This does not mean that Western scholars have been passive in the face of such attacks. On the contrary, the theological and philosophical debate between atheists and Christians in the West has been highly intense, as evidenced by the abundance of literature on the subject. According to the book *THEODICY: An ANNOTATED BIBLIOGRAPHY on the PROBLEM OF EVIL, 1960–1991*, there are 4,300 academic works addressing the problem of evil during this brief period alone⁽³⁾.

All of this underscores the central place of the problem of evil in contemporary atheistic discourse and its status as one of their most significant objections. The existence of such extensive atheistic literature has necessitated numerous responses to critique the various objections related to the problem of evil.

Part Four: Types of the Problem of Evil

The problem of evil is not a single objection but encompasses multiple objections. It is not presented in a single formulation but in various forms, and it does not pertain to just one type of evil but to several categories of evils. Before delving into responses, it is crucial to understand the nature of the questions and objections posed by atheists. As one scholar noted: “The most challenging aspect of responding to the problem of evil is understanding the question, not the

(1) Michael Tooley: A professor of philosophy at the University of Colorado, specializing in epistemology and philosophy of religion. See: <tps://www.colorado.edu/philosophy/people/michael-tooley>

(2) See the debate Is God Real? available at: https://www.youtube.com/watch?v=OBEKUBOMA_0

(3) Georg Büchner: A 19th-century German poet and playwright who passed away in 1837 CE. See: <https://www.britannica.com/biography/Georg-Buchner>

(4) Quoted in *God and Evil: The Case for God in a World Filled with Pain* (298), by Chad Meister and James K. Dew, (IVP Books, 2013).

(5) Ronald Nash: An American professor of philosophy and theology who authored numerous books in his field. He passed away in 2006 CE. See: <https://www.biblicaltraining.org/speaker/ron-nash>

(6) See: *Faith and Reason* (177), by Ronald H. Nash, (Zondervan, 1988).

(3) The first edition listed 4,200 academic works, which increased to 4,300 in later editions. See Professor Barry Whitney’s page at the University of Windsor about the book: <http://web2.uwindsor.ca/courses/cmllc/whitney/theodicy.htm>



answer! By this, I mean that the problem of evil does not present a single, simple question. Instead, it poses grand questions that highlight different facets of the issue, which then branch into smaller, more complex objections. Atheists frequently introduce new questions whenever their primary objections are addressed. Consequently, their central complaint is often that their opponent has failed to encompass all aspects of the problem in their response”⁽¹⁾.

That said, it is impossible to address all atheistic objections related to the problem of evil within this section, nor is it feasible to present all the responses by Western scholars to these objections. As mentioned earlier, over 4,300 studies on this topic were published within just thirty years. This section will, therefore, focus on the most significant objections in my view and the strongest responses to them.

The problem of evil is generally divided into two main categories:

1. The Logical Problem of Evil

This formulation was presented by Professor John Mackie, who argued that the existence of an omnipotent and wholly good God is logically incompatible with the existence of evil⁽²⁾. The problem can be summarized in the following premises and conclusion:

1. It is logically inconsistent for a God who is omniscient, omnipotent, and wholly good to allow evil to exist.
2. Evil exists.
3. Therefore, God does not exist⁽³⁾.

2. The Evidential Problem of Evil

This formulation was developed by Professor William Rowe in a series of articles. He argued that the existence of evil serves as evidence against the existence of an omniscient, omnipotent, and merciful Creator. Rowe did not claim that the existence of such a Creator is logically impossible but suggested that the sheer magnitude of evil in the world makes it more likely that such a Creator does not exist. This argument is summarized in the following logical structure:

1. The world contains instances of intense suffering that an omniscient and omnipotent being could have prevented without thereby losing some greater good or permitting some equally severe or worse evil.

(1) See: Mushkilat al-Sharr wa Wujūd Allāh (32).

(2) See: “Evil and Omnipotence,” by John Mackie, in *Mind: A Quarterly Review of Psychology and Philosophy*, 64(200–201), (1955).

(3) See: Mushkilat al-Sharr wa Wujūd Allāh (109).



2. If an omniscient and wholly good being exists, it would prevent such intense suffering unless doing so would forfeit a greater good or allow a comparable or worse evil.
3. Therefore, an omniscient and wholly good being does not exist.

Rowe supplemented his argument with emotionally charged examples of suffering to support his claim⁽¹⁾. Many of these examples fall under the category of “gratuitous suffering” or “surplus suffering,” referring to evils and suffering that, in their view, serve no apparent purpose⁽²⁾.

Some researchers have noted that the logical problem of evil is *deductive* and *a priori*; it does not require real-world examples to support it. According to this formulation, the mere existence of evil is logically inconsistent with the existence of an omniscient and merciful Creator. In contrast, the evidential problem of evil is *inductive* and *a posteriori*; it relies on real-world events and examples of suffering and evil to argue that it is unlikely such a Creator exists⁽³⁾.

As such, the evidential problem of evil is closer to being an emotional objection rather than a purely rational one—despite its logical structure. Advocates of this argument often appeal to people’s emotions by presenting emotionally charged stories about suffering in the world.

Types of Evil

The examples of evil cited by atheists generally fall into two main categories:

1. **Moral Evil:** This includes suffering caused by human actions⁽⁴⁾. Examples include wars, murder, rape, and similar acts.
2. **Natural Evil:** This encompasses suffering not caused by human actions, such as natural disasters like earthquakes, droughts, and floods, as well as congenital deformities and physical or mental illnesses. The list of examples cited by atheists in this category is extensive⁽⁵⁾.

One reason for this categorization may be that one of the most common Christian responses to the existence of evil is that God granted humans free will and the ability to commit such actions—a point that will be discussed later. Consequently, the blame for these evils lies with

(1) See: “Rowe’s Evidential Arguments from Evil,” by Graham Oppy, in *The Blackwell Companion to the Problem of Evil* (49–51).

(2) See: *Mushkilat al-Sharr wa Wujūd Allāh* (144 - 146).

(3) See: “The Argument from Evil,” by Andrea M. Weisberger, in *The Cambridge Companion to Atheism* (167).

(4) *Ibid.*, (174).

(5) See: *The Many Faces of Evil: Theological Systems and the Problems of Evil* (191–192), by John S. Feinberg, (Crossway Books, 2004).



humans due to their wrongful choices. This might explain why most examples cited by atheists come from the second category rather than the first⁽¹⁾.

Part Five: The Positions of Western Scholars on the Problem of Evil

A brief historical overview of the problem of evil has been provided, along with references to some Christian responses to this issue. This section will outline the primary positions of Western scholars on the problem of evil in general. The core of the problem lies in attempting to reconcile belief in an omniscient, omnipotent, and benevolent God with the existence of evil. Upon reviewing the writings of Western scholars, three main philosophical and theological positions emerge regarding this issue:

1. The Claim That Evil Is an Illusion

This position is advocated by theologian Mary Baker Eddy⁽²⁾ and her followers. Eddy argued that evil is an illusion, meaning it is a mistake in thought and a personal error. According to this view, evil of any kind can be eliminated through “right thinking” and by recognizing the illusory nature of evil⁽³⁾.

Based on this perspective, despite its strangeness and invalidity, there is no contradiction between belief in an omniscient, omnipotent, and benevolent Creator and the existence of evil, because evil, according to this claim, does not exist.

2. Denial of the Creator’s Omnipotence

This position is espoused by adherents of *Process Theism*⁽⁴⁾. Proponents of this view hold that the Creator’s power is limited. Consequently, they argue that there is no contradiction between

(1) See: *The Many Faces of Evil* (191) and *Mushkilat al-Sharr wa Wujūd Allāh* (121–122).

(2) Mary Baker Eddy: An American author and leader of the Christian Science movement, a Christian sect with tens of thousands of followers. She passed away in 1910 CE. See: <https://www.britannica.com/biography/Mary-Baker-Eddy>

(3) See: “Evil as an Illusion: The American Mind-Cure Movement,” by W. Kaufman, available at: http://faculty.uml.edu/whitley_kaufman/problem%20of%20evil/evil_as_illusion.htm

(4) Process Theism: This school of thought refers to theological ideas rooted in the metaphysical approach of philosophers Alfred North Whitehead (1861–1947) and Charles Hartshorne (1897–2000) or inspired by them. A key feature of this view is that God is fully engaged in temporal processes and is affected by them. See: <https://plato.stanford.edu/entries/process-theism>



the existence of the Creator and the existence of evil, as the Creator, exalted is He beyond this claim, does not have the power to prevent the evils present in the world⁽¹⁾.

3. The Traditional Theistic Position

This position affirms that God possesses omnipotence, omniscience, and perfect goodness while acknowledging the existence of evil in the world and explaining the wisdom behind its existence. In Christian theology, this position is known as *Theodicy*.

The term “Theodicy” originates from the Greek language and consists of two parts: *Theos*, meaning “God,” and *Dike*, meaning “justice.” Thus, *Theodicy* refers to divine justice. Professor René van Woudenberg noted that the first two positions cannot be classified as *Theodicy*⁽²⁾, as they conflict with traditional Jewish and Christian theology and are entirely distant from Islamic creed.

For this reason, the third position will serve as the foundation for responses in this discussion.

Bottom of Form

Part Six: Detailed Responses of Western Scholars to the Problem of Evil

Given that the problem of evil is among the most significant objections raised by atheists, Western scholars have devoted substantial attention to addressing it, more so than other objections. While it is impossible to cover all their responses within this section, I will focus on the most important ones. These responses can be categorized into eight aspects:

Aspect One: Refuting Atheists’ Corrupted Conception of the Creator

The problem of evil is built upon the supposed contradiction between two elements:

1. Belief in an omniscient, omnipotent, and benevolent Creator.
2. The existence of evil.

One of the reasons atheists perceive a conflict between these two elements is their corrupted conception of the Creator. Professor Eleonore Stump⁽³⁾, in her discussion of errors in the atheistic position regarding the problem of evil, pointed out that denying the coherence of a particular

(1) See: “Process Theodicy and the Concept of Power,” by Professor Nelson Pike, available at: <https://www.religion-online.org/article/process-theodicy-and-the-concept-of-power>

(2) See: “A Brief History of Theodicy,” in *The Blackwell Companion to the Problem of Evil* (178).

(3) Eleonore Stump: Professor of philosophy at Saint Louis University in the United States. See: <https://www.slu.edu/arts-and-sciences/philosophy/faculty/stump-eleonore.php>



worldview often stems from an opponent's inability to understand it due to not examining all its principles within a unified, interconnected framework⁽¹⁾.

“This, in fact, is the case with atheists when they critique believers in God on the issue of evil. They often group all ‘believers’ into one undifferentiated category, treating them as a homogenous entity with the same depth, breadth, and theological nuances, without considering the specific principles and detailed doctrines of each religious tradition individually”⁽²⁾.

This misunderstanding underpins the evidential problem of evil. As previously noted, William Rowe asserted in his second premise: “If an omniscient and wholly good being exists, then it would prevent any instance of intense suffering that it could ...”

Rowe presumes to dictate what the Creator should or should not do, failing to recognize that humans cannot fully comprehend the wisdom behind the Creator's actions. Objections to divine wisdom based on such reasoning are ultimately meaningless.

Professor William Hasker⁽³⁾ highlighted several misconceptions held by atheists about the Creator and stated: “The idea is that God is so great, so much wiser and better than we are, that the idea that we are qualified to pass judgment over him makes no sense”⁽⁴⁾.

This insight is correct and highlights two key points:

1. The Creator's Greatness and Wisdom

Atheists limit their discussion of the Creator's attributes in the context of the problem of evil to three: power, knowledge, and mercy. However, the reality is that the Creator, glorified and exalted, possesses far more attributes. Among these is the attribute of greatness. The Creator cannot be measured through human analogy or comprehended using inclusive human reasoning. Thus, the atheist approach to presenting the problem of evil is fundamentally flawed. They discuss the Creator as if He were comparable to a human being and construct logical premises about what the Creator should or should not do.

(1) See: “The Problem of Evil,” by Eleonore Stump, in *Philosophy of Religion: A Reader Guide* (400), edited by William Lane Craig (Rutgers University Press, 2002).

(2) *Mushkilat al-Sharr wa Wujūd Allāh* (76).

(3) William Hasker: Professor of philosophy at Huntington University in the United States, specializing in the philosophy of religion, particularly the problem of evil. See: <https://www.huntington.edu/meet-the-faculty/william-hasker>

(4) “D.Z. Phillips’ Problems with Evil and with God,” by William Hasker, in *Philosophy of Religion*, Vol. 61, No. 3, p. 156.



Furthermore, the Creator is characterized by the attribute of wisdom. He creates only with profound wisdom and purpose. A believer, therefore, is assured that no evil exists in the world except that its creation is infused with profound wisdom.

Second Point: Human Inability to Comprehend the Wisdom of the Creator

Human reason can deduce that the Creator has attributes like wisdom in a general sense, but it is incapable of grasping all the specific aspects of divine wisdom.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) articulated these two points in an eloquent manner, saying: “Everything that [Allah] does, we know has wisdom behind it. This suffices for us in general, even if we are unaware of the details. Our lack of knowledge about the specifics of His wisdom is akin to our ignorance of the nature of His essence. Just as we know that He possesses attributes of perfection, though the true nature of His essence is beyond our comprehension, so too do we affirm His wisdom without doubting it due to our ignorance of its specifics. Thus, we do not deny what we know of His perfection simply because we do not know the details of that perfection. Similarly, we know that He is wise in what He does and commands. Our ignorance of the wisdom behind certain particulars does not negate the overall knowledge we have of His wisdom. Furthermore, we know that someone aware of the expertise of mathematicians, physicians, and linguists, without possessing their attributes or knowledge, cannot criticize their statements due to their inability to comprehend them. Indeed, the servants are far less capable of understanding Allah and His wisdom in His creation than laypeople are in understanding mathematics, medicine, and linguistics. Thus, their objections to His wisdom are greater in ignorance and baselessness than the unfounded criticisms of the layman against mathematics, medicine, and linguistics”⁽¹⁾.

The conclusion is that Allah is characterized by wisdom and greatness, and humans are incapable of encompassing all aspects of divine wisdom due to the limitations of their intellect.

Professor William Alston responded to the evidential problem of evil (previously discussed) by explaining that the human mind is incapable of making such judgments because it is hindered by six constraints that prevent a comprehensive understanding of divine wisdom regarding the existence of evil. These constraints are:

1. **Lack of Data:** Humans do not have complete knowledge of everything. They are unaware of all present realities, let alone the mysteries of the past or the future. They cannot know the secrets of the heart or the intricate details of the universe.
2. **Complexity Greater Than We Can Handle:** Issues related to the existence of evil involve

(1) Majmū‘ al-Fatāwā (6/128).



intricate, interconnected details that surpass human capacity to comprehend.

3. **Difficulty of Determining What Is Metaphysically Possible or Necessary:** The metaphysical realm, which is beyond the material, is only accessible through infallible revelation or indirect evidence from the material world.
4. **Ignorance of the Full Range of Possibilities:** This problem arises when exploring negative outcomes from negation. To derive conclusions, one must consider all possible scenarios, which is essential when discussing divine wisdom in Allah's actions and creations.
5. **Ignorance of the Full Range of Values:** To extract a positive or negative indication from human actions or cosmic events, one must recognize all potential positive or negative values associated with these actions.
6. **Limits to Our Capacity to Make Well-Considered Value Statements:** A prime example of this limitation is the difficulty in making comparative judgments about complex issues⁽¹⁾.

Atheists approach belief in Allah simplistically, restricting divine attributes to only three: power, knowledge, and mercy. In contrast, Allah is characterized by numerous attributes, including greatness, wisdom, justice, and might, among others. Human beings are incapable of fully comprehending divine wisdom. Thus, the second premise of the evidential problem of evil is meaningless.

Furthermore, Jews and Christians bear significant responsibility for propagating these misconceptions, as will be discussed when evaluating their responses to the problem of evil at the end of this section, God willing.

Second Aspect: Refuting the Atheistic Conception of Existence

Atheists approach existence from a materialistic perspective, attempting to impose this worldview on believers in the Creator when addressing the problem of evil. For instance, many atheists adopt the philosophy of *hedonism*⁽²⁾ and apply this framework to their understanding of the problem of evil.

Professor John Hick⁽³⁾ highlighted this issue, stating: “Antitheistic writers almost invariably assume a conception of the divine purpose which is contrary to the Christian conception. They

(1) See: “The Inductive Problem of Evil,” by William Alston, in *Philosophical Perspectives*, Vol. 5, pp. 59–60, (1991).

(2) Hedonism: The belief that pleasure or happiness is the only intrinsic good in life. See: <https://www.merriam-webster.com/dictionary/hedonism>

(3) John Hick: A professor of philosophy at the University of Cambridge, considered one of the most significant philosophers of religion in the 20th century. He passed away in 2012 CE. See: <https://iep.utm.edu/hick>



assume that the purpose of a loving God must be to create a hedonistic paradise; and therefore, to the extent that the world is other than this, it proves to them that God is either not loving enough or not powerful enough to create such a world. They think of God's relation to the earth on the model of a human being building a cage for a pet animal to dwell in. If he is humane, he will naturally make his pet's quarters as pleasant and healthful as he can. Any respect in which the cage falls short of the veterinarian's ideal, and contains possibilities of accident or disease, is evidence of either limited benevolence or limited means, or both. Those who use the problem of evil as an argument against belief in God almost invariably think of the world in this kind of way"⁽¹⁾.

This critique is accurate: atheists impose their philosophical framework on theistic beliefs. However, Muslims believe that Allah created the heavens and the earth so that His servants may come to know Him, as Allah says: **"It is Allah who created seven heavens and of the earth, the like of them. The [divine] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge"** [*al-Ṭalāq*: 12].

Furthermore, Allah informs us that He created jinn and humans for worship: **"And I did not create the jinn and mankind except to worship Me"** [*al-Dhāriyāt*: 56].

Allah also mentions that He tests us in this life: **"[He] who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving"** [*al-Mulk*: 2].

Thus, the purpose of creation is to know Allah and worship Him, and Allah tests us in this life to see if we fulfill that purpose. From this Islamic perspective, the existence of evil becomes clear.

The atheistic conception of existence differs fundamentally in another way: atheists confine life to this world and deny the existence of the Hereafter. This limited view influences their perception of the problem of evil. In contrast, belief in the Hereafter radically alters one's understanding of suffering and hardship.

Thomas Aquinas explained the suffering experienced by the prophet of Allah, Job, in light of belief in the Hereafter: "Without this eternal perspective, we assume that people who die young, who have handicaps, who suffer poor health, who don't get married or have children, or who don't do this or that will miss out on the best life has to offer. But the theology underlying these assumptions has a fatal flaw. It presumes that our present Earth, bodies, culture, relationships,

(1) See: "The Soul-Making Theodicy," by John Hick, in *Readings in the Philosophy of Religion* (311–312), edited by Kelly James Clark, (Broadview Press, 2008, 2nd ed).

and lives are all there is... [but] Heaven will bring far more than compensation for our present sufferings”⁽¹⁾.

This aligns with Islamic beliefs. Allah says: “**And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter—that is the [eternal] life, if only they knew**” [al-‘Ankabūt: 64].

The Prophet ﷺ said: “On the Day of Resurrection, those who were healthy in this world will wish, when they see the reward given to those who faced trials, that their skins had been cut with scissors in the world”⁽²⁾.

An atheist who denies the Hereafter overlooks this reality, perceiving much of life’s suffering and pain as meaningless and incompatible with divine mercy. However, the truth is that belief in the Hereafter completely nullifies the objection posed by the problem of evil.

Third Aspect: Understanding the Nature of Evil

As previously mentioned, the problem of evil is based on two premises: belief in an omniscient, omnipotent, and benevolent Creator, and the existence of evil. The first premise has been addressed earlier. The second concerns the nature of evil itself. Philosophers differ on this matter, generally aligning with one of two views:

1. **Evil as an Objective Reality:** Evil is considered an actual, independent reality.
2. **Evil as the Absence of Good:** Evil is viewed as merely the privation or absence of good⁽³⁾.

The second view was upheld by proponents of Neoplatonism⁽⁴⁾ and later adopted by some Christian theologians, such as Augustine, as previously discussed.

According to this perspective, the evil of illness is essentially the absence of health. Adhering to this view changes the approach to the problem of evil. Editors of the *Stanford Encyclopedia of Philosophy* explained: “This ... provides a solution to the problem of evil because if evil is a privation of substance, form, and goodness, then God creates no evil. All of God’s creation is good; evil is a lack of being and goodness”⁽⁵⁾.

(1) See: *If God Is Good: Faith in the Midst of Suffering and Evil* (294), by Randy Alcorn, (Random House of Canada, 2009).

(2) Narrated by al-Tirmidhī in his *Jāmi‘* (2402), in the chapter on Witnesses from the Messenger of Allah ﷺ, and graded ḥasan by al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (2206).

(3) See: *Mushkilat al-Sharr wa Wujūd Allāh* (94).

(4) See: *The Concept of Evil*, in *Stanford Encyclopedia of Philosophy Archive*. Available at: <https://plato.stanford.edu/archives/sum2020/entries/concept-evil>

(5) *Ibid.*



Professor John G. Stackhouse⁽¹⁾ clarified this idea further, stating: “What is evil? We ought to begin by making clear what evil is not. Almost every time I discuss this issue, whether in university classes or public lectures or conversations over coffee, I come across the same assumption about the nature of evil. It shows up particularly in the common question, ‘Why did God create evil?’ There are respects in which this is a perfectly sensible question. But lurking within it, I believe, is a fallacy of what philosophers call ‘reification’—that is, a ‘making real’ of what is actually only an abstraction. For evil is not a ‘something’ that God could ‘create.’ It isn’t a kind of molecule or virus or forcefield or giant black nebula that courses through the universe, infecting or affecting everything it encounters. There was no time when God said, ‘Let there be evil,’ and there was evil. Nor has evil been eternally existent as some sort of dualistic counterpart to God. There is, I maintain, no such thing as evil. Evil is primarily an adjective, and it becomes a noun only in the abstract. An action can be evil, or an event can be evil, or a quality can be evil, or a being can be evil. And we can lump all these particular evils together in our minds and come up with the category ‘evil.’ We can even go on to discuss it as if it were a particular thing, so long as we do not forget that we are always dealing with a category or group of particular evil things, not a thing itself”⁽²⁾.

This understanding of evil as the absence of good was upheld by followers of Neoplatonism and some Christian theologians. However, does it align with Islamic theology?

Among Muslim scholars, one of the most profound discussions on the nature of evil comes from Ibn al-Qayyim (may Allah have mercy on him) in his book *Shifā’ al-‘Alīl fī Masā’il al-Qaḍā’ wa al-Qadar wa al-Ḥikmah wa al-Ta’līl*. It is worthwhile to delve into his explanation of this important topic.

Ibn al-Qayyim began by categorizing evil:

“In truth, evil is of two types:

3. Pure evil, which is entirely devoid of any goodness.
4. Relative evil is evil from one perspective but not from another.

The first type does not exist in creation, because if it were to exist, it would not remain purely evil. The second type is what exists in the created world.

Matters deemed ‘evil’ are either non-existent or existent realities:

If they are non-existent, they may be:

(1) John G. Stackhouse: Professor of Religious Studies and Dean of Faculty Development at Crandall University, Canada. See: <https://www.crandallu.ca/staff/samuel-j-mikolaski-professor-religious-studies-dean-faculty-development/>

(2) See: *Can God Be Trusted? Faith and the Challenge of Evil* (30–31), by John G. Stackhouse, (Oxford University Press, 1998).



1. The absence of something necessary for the entity's existence.
2. The absence of something necessary for its continued existence.
3. The absence of something necessary for its perfection.
4. The absence of something not necessary for its continued existence, perfection, or survival, though its presence would still be better than its absence.

These can be divided into four categories:

- **The first:** Essential attributes for an animal, such as sensation, movement, and breathing.
- **The second:** Growth and nourishment for living beings that require sustenance.
- **The third:** Attributes like health, hearing, vision, and strength.
- **The fourth:** Knowledge of intricate matters, which, while not essential, is preferable to ignorance.

As for existing entities, evil arises from the existence of elements that oppose life, survival, or perfection, such as diseases and their causes, pains and their causes, and existential barriers that prevent good from reaching a deserving and receptive entity. Examples include harmful substances that block the nourishment of the body's organs and hinder their benefits, false beliefs, and corrupt desires that prevent the heart from attaining their opposites⁽¹⁾.

After presenting this categorization, Ibn al-Qayyim clarified the concepts of essential and incidental evil: "With this understanding, essential evil refers to the absence of what is necessary for a thing's existence, survival, or perfection. This absence has consequences that are also considered evils. For example, the absence of knowledge and justice leads to ignorance and oppression, which are existential evils. Similarly, the absence of health and balance results in pain and harm, which are existential evils. It becomes clear that evil arises only from absence. As for that which exists, by virtue of its existence, it is neither inherently evil nor a cause of evil. Existential things are not inherently evil but are so incidentally, insofar as they may involve necessary or beneficial aspects. For instance, you will not find any action that is inherently evil; rather, it is perfect from the perspective of the doer, while its evil lies in relation to other matters"⁽²⁾.

This profound framework for understanding the nature of evil enables a reconciliation between belief in an omnipotent, omniscient, and merciful Creator and the existence of evil in

(1) *Shifā' al-'Alīl fī Masā'il al-Qaḍā' wa al-Qadar wa al-Ḥikmah wa al-Ta'līl* (2/515), by Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, (Maktabat al-'Ubaykān, 1st edition, 1420 AH, edited by 'Umar ibn Sulaymān al-Khafīyān).

(2) *Ibid.*, (2/515–516).



the world. While Allah is the Creator of everything, evil is not attributed to Him. The Prophet ﷺ stated: “And evil is not attributed to You”⁽¹⁾.

Ibn al-Qayyim elaborated on this concept, saying: “Exalted and blessed is Allah, far above being attributed with evil. Everything attributed to Him is good and evil becomes evil only due to its disconnection from being attributed to Him. If it were attributed to Him, it would not be considered evil. ... He, glorified is He, is the Creator of good and evil. Evil exists in some of His creations, but not in His creation and actions themselves. His creation, actions, decree, and predestination are entirely good. This is why He is free from oppression, which essentially means placing something in the wrong location. ... He places everything in its proper place, and all of this is good. Evil arises when something is placed in an improper location, and if it is placed correctly, it ceases to be evil. Thus, it is known that evil is not attributed to Him”⁽²⁾.

In summary, pure evil does not exist and is absent from reality. What exists in this universe is relative evil, meaning evil that involves some aspect of good in a certain respect. Thus, the philosophical argument that evil inherently exists as a contradiction to a benevolent Creator is invalid.

With this foundation, we can now critique the problem of evil as presented by atheists in its logical and evidential formulations.

Fourth Aspect: Refuting the Logical Problem of Evil

The logical problem of evil, as famously presented by Professor John Mackie, asserts that it is logically impossible to reconcile two propositions:

1. Belief in an omniscient, omnipotent, and benevolent Creator.
2. The existence of evil.

This claim, however, is flawed, as no logical contradiction exists between these two propositions. Professor William Rowe, who formulated the evidential problem of evil, effectively demonstrated this point. He explained the method for proving logical inconsistency in general terms: “How can we establish that two statements are inconsistent? Sometimes nothing needs to be established because the two statements are explicitly contradictory, as, for example, the statements ‘Elizabeth is over five feet tall’ and ‘Elizabeth is not over five feet tall.’ Often, however,

(1) Narrated by Muslim in his *Ṣaḥīḥ* (771), in the Book of Travelers’ Prayers and Shortening Them, Chapter on Supplication in Night Prayer, from the narration of ‘Alī ibn Abī Ṭālib (may Allah be pleased with him).

(2) *Shifā’ al-‘Alīl* (2/509–510).



two inconsistent statements are not explicitly contradictory. In such cases, we can establish that they are inconsistent by deriving from them two statements that are explicitly contradictory”⁽¹⁾.

Rowe illustrated this with the example of two statements: “This object is red” and “This object is colorless.” To prove their inconsistency, a third statement must be introduced, such as: “All red objects are colored.” He emphasized an essential condition for the additional statement: “Now the point that needs very careful attention is this: in order for this procedure to work, the statement or statements we add must be not just true but necessarily true”⁽²⁾.

Rowe applied this reasoning to the logical problem of evil, demonstrating that the statements “God exists and is omnipotent, omniscient, and omnibenevolent” and “Evil exists” are not explicitly contradictory. To establish a contradiction, a third statement must be added, such as: “An omnipotent, omniscient, and omnibenevolent being would prevent all evil.”

If this additional statement were necessarily true, the two original statements would indeed be contradictory. However, Rowe argued that this statement is not necessarily true, as it is possible that God allows the existence of some evils to bring about greater goods. If the additional statement is not necessarily true, then no logical contradiction exists between the two original statements⁽³⁾.

Rowe concluded: “In view of this, it is reasonable to conclude that the logical form of the problem of evil is not much of a problem for theism”⁽⁴⁾.

Recognizing this inherent weakness, John Mackie himself admitted that the logical problem of evil does not conflict with the core doctrines of theism. In his posthumously published book, *The Miracle of Theism*, Mackie wrote: “The problem of evil does not, after all, show that the central doctrines of theism are logically inconsistent with one another”⁽⁵⁾. This admission marked a retreat from his earlier stance.

Following this development, specialists in the problem of evil—both atheists and theists—agreed that the logical problem of evil does not conflict with belief in God. Professor Chad Meister summarized this consensus: “Most people writing at the popular level aren’t aware that professional philosophers of religion, theists and atheists alike, have agreed in recent years that this version of the problem of evil has been decisively rebutted and is therefore unsuccessful. That

(1) *Philosophy of Religion: An Introduction* (114), by William Rowe, (Wadsworth, Cengage Learning, 2007, 4th ed.).

(2) *Ibid.*

(3) See: *Ibid.*, (115–116).

(4) *Ibid.*, (117).

(5) *The Miracle of Theism* (154). Bottom of Form



kind of consensus doesn't come very often in philosophy! There is no logical contradiction between the two claims, for it could be the case that an all-powerful, all-knowing, and omnibenevolent God has good reasons for allowing evil to exist and persist—perhaps, for example, for the greater good of one or two persons”⁽¹⁾.

It is evident that the logical problem of evil has lost its weight in Western academic discourse due to its inherent weakness. Consequently, we now turn to the second formulation of the problem of evil: the evidential problem.

The Fifth Response to the Evidential Problem of Evil

It has already been established that there is no logical contradiction between belief in an omniscient, omnipotent, and benevolent Creator and the existence of evil. However, this does not mean that the problem of evil lacks influence on a significant portion of people. The reason for this influence lies in the human being's sensitive and emotional nature. The existence of suffering, pain, and evil deeply touches individuals, particularly when they experience it themselves or see it affect someone close to them.

The evidential problem of evil is essentially an emotional argument. Atheists often cite emotionally charged examples, such as the killing of children, and then ask: How could an omniscient, omnipotent, and merciful God allow this? Professor William Rowe, who acknowledged the failure of the logical problem of evil, formulated the evidential problem of evil as follows:

1. There exists intense suffering in the world, which an omniscient, omnipotent being could have prevented without sacrificing any greater good or permitting an equal or greater evil.
2. If an omniscient, omnipotent, and wholly good being existed, it would prevent such intense suffering unless doing so would result in the loss of a greater good or permit an equal or greater evil.
3. Therefore, such a being does not exist.

Rowe combined this logical structure with the concept of “gratuitous evil,” referring to evil that does not lead to an equivalent or greater good.

Despite the emotional impact of this argument on some individuals, Western scholars have provided valuable responses demonstrating its weaknesses. Professors Michael Murray and Michael Rea identified three main approaches theists use to address the evidential problem of evil⁽²⁾.

(1) “God, Evil, and Morality,” in *God Is Good, God Is Great* (108). by Chad Meister.

(2) *An Introduction to the Philosophy of Religion* (165–178), by Michael Murray and Michael Rea, (Cambridge University Press, 2008).



The First Approach: The G.E. Moore Shift

This argument is named after Professor G.E. Moore⁽¹⁾, who often critiqued prominent skeptical arguments. The Moore shift reverses the conclusion and a premise, transforming the skeptic's conclusion into a second premise and arriving at an opposing conclusion. For instance, consider the following argument by a skeptic:

The Skeptic's Argument

1. If the skeptic is correct, I do not know if there is a hand in front of me.
2. The skeptic is correct.
3. Therefore, I do not know if there is a hand in front of me.

The Argument Against the Skeptic

1. If the skeptic is correct, I do not know if there is a hand in front of me.
2. I know that there is a hand in front of me.
3. Therefore, the skeptic is not correct.

In both arguments, the first premise is shared, but the second premise differs. The conclusion depends on which of the two second premises is stronger.

Western scholars applied this Moore shift to the evidential problem of evil, particularly the notion of gratuitous evil. While the atheist argues:

1. If God exists, gratuitous evil does not exist.
2. Gratuitous evil exists.
3. Therefore, God does not exist.

The theist reverses the argument:

1. If God exists, gratuitous evil does not exist.
2. God exists.
3. Therefore, gratuitous evil does not exist.

Theists base the second premise on well-established arguments such as the cosmological argument and the fine-tuning argument. These arguments are stronger than the evidence for the existence of gratuitous evil⁽²⁾.

(1) G.E. Moore: A professor of philosophy at Cambridge University, specializing in metaphysics and epistemology. He passed away in 1958. See: <https://iep.utm.edu/moore>

(2) See: An Introduction to the Philosophy of Religion (165–167), with slight modifications.



In summary, belief in an omniscient, omnipotent, and benevolent Creator rests on undeniable, certain evidence. In contrast, the existence of gratuitous evil, as defined by atheists, is uncertain. A well-established principle states: “Certainty is not removed by doubt.” The Moore shift is a powerful and effective method for critiquing the evidential problem of evil, as it turns the argument against the atheist.

The correct approach is that: “The logical structure of upward reasoning must begin with firm certainties so that the thinker is not lost in hypothetical possibilities. Thus, starting from the assumption of gratuitous evil is incorrect because affirming it is merely a speculative possibility, not an established truth. However, affirming the existence of a Creator who brought matter from nonexistence into existence and perfectly designed the universe is an undeniable material reality, supported by sensory evidence and logical reasoning. Our method of organizing thoughts does not dismiss established truths, in contrast to the earlier logic that denies the rational certainty of God’s existence. Instead, it affirms major, certain perceptions and then builds an understanding of the mysteries of the universe upon these pillars”⁽¹⁾. Bottom of Form

The Second Approach: Refuting Noseeum Arguments

Atheists who use the evidential problem of evil often cite examples of what they claim are instances of gratuitous evil, arguing that they see no purpose or wisdom behind such evils. Their argument rests on the assumption that if they cannot perceive a reason for the evil, then no such reason exists.

Western scholars have provided a compelling critique of these “Noseeum arguments,” summarizing their response as follows: Noseeum arguments can be valid or invalid depending on the context.

First case: When the argument can be validly used. For example, someone asks you to retrieve a carton of milk from the refrigerator. After thoroughly searching the refrigerator and not finding a milk carton, you conclude that there is no milk in the refrigerator.

Second case: When the argument is invalid. For instance, a doctor accidentally drops a needle on the ground and proceeds to use it for an injection. You object: “Doctor! The needle might be dirty and contaminated with germs.” The doctor responds: “It’s fine to use; I don’t see any germs on it.” Clearly, this reasoning is flawed because germs are too small to be seen with the naked eye. Thus, the doctor’s argument is inappropriate.

The distinction between valid and invalid Noseeum arguments lies in meeting two conditions:

(1) Mushkilat al-Sharr wa Wujūd Allāh (151–152).



First Condition: Searching in the correct location. For example, if a friend asks you to look for a milk carton in the refrigerator, but you search in the oven, you won't find it.

Second Condition: Being capable of perceiving the thing in question if it exists. For instance, if someone asks you from within an apartment: "Is there an ant in the grass outside the apartment?" You glance through the window and reply, "No, I don't see any ants." Your inability to see the ants doesn't confirm their absence because ants are small, and you are observing from a distance.

When applying these conditions to the evidential problem of evil and the concept of gratuitous evil, it becomes evident that an atheist cannot validly claim, "This evil is gratuitous, devoid of purpose, and without any good." This is for two reasons:

First Reason: The magnitude of divine wisdom versus the limitations of human faculties. Given the vastness of divine goodness and the limits of human cognitive and moral capabilities, there may be numerous types of good, or even many such goods, beyond our awareness. If we cannot comprehend the full scope of the good that evils may be intended to bring about, our attempts to judge whether such evils are unjustified are futile.

Second Reason: Lack of knowledge about the ultimate outcomes of certain evils. Even if we believe we are familiar with the concept of goodness, there is a valid reason to doubt our ability to understand how specific evils might contribute to achieving those goods. How could we know the kinds of ultimate good that might result from a particular evil?⁽¹⁾

This argument is strong and effective in criticizing the evidential problem of evil in relation to gratuitous evil. It complements the earlier discussion of the six limitations of human reasoning. From this, it becomes clear that humans are incapable of definitively judging whether a particular event is gratuitous evil or denying that it has wisdom and will lead to greater good.

The Third Approach: Responding with Theodicy

This response focuses on explaining the detailed wisdom of the Creator in allowing the existence of evil. Professors Michael Murray and Michael Rea noted that this approach differs from the previous two, as the earlier methods are categorized as "defense," whereas this method is termed "theodicy." The distinction lies in the purpose: defense aims to demonstrate the logical possibility of an omniscient, omnipotent, and benevolent Creator coexisting with the presence of evil, showing no contradiction between the two. In contrast, theodicy seeks to justify the Creator's allowance of such evils⁽²⁾.

(1) See: *An Introduction to the Philosophy of Religion* (167–169).

(2) See: *Ibid.*, (170).



Western scholars have proposed various types of theodicies, which differ depending on whether the evil in question is moral or natural. Therefore, the discussion of these types will be deferred to the sixth and seventh aspects, God willing.

These three approaches are effective in addressing the evidential problem of evil and the concept of gratuitous evil, with two key observations:

Firstly, “We do not see these responses as mutually exclusive, where accepting one necessitates rejecting the others. Instead, we view them as complementary. For instance, we acknowledge the limitations of human intellect in understanding the intricacies of the world. However, we also believe that if we turn the question back on the atheist and challenge them to definitively claim that a specific evil cannot serve a wise purpose among those we have outlined, they will fail to provide a satisfactory response. This demonstrates that even if we concede the capability of human reason to discern the wisdom behind every instance of evil, the atheists will still struggle to uphold their objection.

Secondly, we believe that structuring the discussion on gratuitous evil systematically allows us to address the flaws in atheistic objections while incorporating the traditional format of responses. These objections include:

1. The inherent presupposition within the question raises awkward questions for the atheist.
2. The objection presupposes the certainty of gratuitous evil, whereas it should be treated as a matter of inquiry and consideration.
3. The objection assumes the perfection of human intellect and the simplicity of the universe, thus presuming humanity’s ability to uncover the truths of existence.
4. The atheistic objection dismisses the possibility of wisdom underlying the intellect’s inability to grasp every truth.
5. The atheistic objection views the material laws of the universe, which result in much ‘gratuitous evil,’ as incidental and dispensable.
6. The atheistic objection assumes that the validation of gratuitous evil is tied to its reality in this worldly life, without considering the continuation of existence in the afterlife.
7. The atheistic objection neglects the problem of gratuitous good”⁽¹⁾.

Through these considerations, it becomes evident that the evidential problem of evil collapses just as its counterpart, the logical problem of evil, did. However, the critique of the two types of evil used by atheists to challenge the existence of the Creator remains, which will be addressed in the sixth and seventh aspects.

(1) Mushkilat al-Sharr wa Wujūd Allāh (147).

Discussion on the problem of gratuitous good will follow in the final aspect, God willing.



The Sixth Aspect: Explaining the Existence of Moral Evil

As previously mentioned, atheists categorize evil into two main types when discussing the problem of evil: moral evil and natural (material) evil. Moral evil includes all actions committed by humans, such as injustice, tyranny, murder, war, rape, and similar acts.

Western scholars have highlighted several divine wisdoms behind the existence of these moral evils. Among the most notable are:

The First Wisdom: Free Will

One of the most prominent theodicies for moral evil among Western scholars is the argument that God granted human's freewill. Humans who commit evil deeds do so of their own volition and capability and are thus responsible for their actions. Since this life is a test and a trial, with humans being rewarded or punished based on their deeds, free will is necessary. This explanation has been championed by numerous Christian theologians throughout history, such as Augustine, Leibniz, and in contemporary times, Professor Alvin Plantinga⁽¹⁾.

This wisdom is valid to some extent; there is no doubt that God has endowed humans with will, capability, and choice. However, Sunni Muslims should exercise caution in using the term “free will” without qualification. This is because many Christians adhere to a doctrine of human will that assumes an independent and autonomous nature, which contradicts Islamic teachings. Muslims believe that humans possess a will, but it is not independent; rather, it operates under God's will. As Allah says: **“And you do not will except that Allah wills—Lord of the worlds”** [Al-Takwīr: 29].

Further elaboration on this matter will be provided in the third section of this chapter, titled *Responses of Western Scholars to the Objection of Depriving Free Will*.

The Second Wisdom: Divine Punishment

Another wisdom highlighted by Western scholars is that pain and suffering may serve as divine punishment for criminals and wrongdoers. They identify four benefits arising from such punishment: rehabilitating the wrongdoer, deterring continued wrongdoing, protecting society from their harm, and administering justice for their crimes⁽²⁾.

This wisdom is generally valid and is supported by the Qur'an in several verses, such as: **“And whatever strikes you of disaster—it is for what your hands have earned; but He pardons much”** [Al-Shūrā: 30].

(1) See: The Many Faces of Evil (67).

(2) See: An Introduction to the Philosophy of Religion (170–171).



The Third Wisdom: Natural Consequences of Actions

This wisdom suggests that a person who leads a life of indulgence in desires and harm to others naturally faces consequences, such as social alienation, disease, and other repercussions. The distinction between this wisdom and the previous one lies in the fact that not every individual who suffers such consequences is necessarily subject to divine punishment; rather, these are inevitable natural outcomes of their actions. Divine punishment, on the other hand, may vary in form and intensity⁽¹⁾.

While their explanation is understandable, there is no contradiction between these natural consequences of actions and divine punishment. Everything occurs by God's will, and divine punishment may manifest in a manner corresponding to the deed itself. For instance, someone who harms others may find themselves harmed by others in return, as a fitting recompense.

Thus, these are three types of wisdom behind the existence of moral evil as identified by Western scholars.

The Seventh Aspect: Explaining the Existence of Natural Evil

The second type of evil cited by atheists as evidence in the problem of evil is natural evil. This includes all evils that are not directly caused by humans, such as earthquakes, floods, droughts, and diseases.

These types of evil cannot be explained by invoking "free will." However, they can be understood as divine punishments or natural consequences of actions. In addition, Western scholars have mentioned other sources of wisdom for their existence. Here, I will focus on two key insights:

First Wisdom: Good Is Recognized Only Through Knowledge of Evil

This principle is well-known and widely accepted. Professor Ninian Smart articulated this wisdom, stating: "The concept of good as applied to humans connects with other concepts such as temptation, courage, generosity, etc. These concepts have no clear application if humans were built wholly good"⁽²⁾.

This perspective aligns with truth: evil is understood only in contrast to the predominance of good. Similarly, health is truly appreciated when one experiences illness. Imam Ibn al-Qayyim (may Allah have mercy on him) expressed this beautifully: **"It is established by His wisdom that**

(1) See: Ibid., (171–172).

(2) "Omnipotence, Evil, and Supermen," by: Ninian Smart, in *Philosophy* (Vol. 36, No. 137), (198), (Cambridge University Press, on behalf of Royal Institute of Philosophy, 1961).



happiness, bliss, and comfort can only be attained through the bridge of hardship and toil. These can only be entered through the gate of adversities, patience, and enduring difficulties. This is why Paradise is surrounded by adversities, and Hell is surrounded by desires... Divine wisdom has decreed that hardships are the causes of joys and blessings. As Allah, the Exalted, said: ‘Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing, and it is good for you; and perhaps you love a thing, and it is bad for you. And Allah knows, while you do not know’ *[Al-Baqarah: 216]*.

All rational people agree that exerting the soul to attain its perfections—beneficial knowledge, righteous deeds, virtuous morals, and the pursuit of praiseworthy actions—is commendable. The more effort one expends in acquiring these, the better their state and the higher their rank. Similarly, striving for wealth, honor, and prestige is deemed commendable, while those who neglect such pursuits are criticized for their low ambitions, baseness, and insignificance”⁽¹⁾.

Second Wisdom: Soul-Making

This wisdom encapsulates the reasons for both moral and natural evils. It was initially articulated by the theologian Irenaeus in the third century CE and later developed by Professor John Hick in the late twentieth century. The idea behind this wisdom is that these evils exist to cultivate human souls and enhance moral virtues. They outlined four conditions for achieving soul-making:

1. There must be beings capable of choosing between good and evil.
2. These beings must live in an environment that allows for free choice.
3. The environment must present challenges to the individual’s character, permitting both virtuous and non-virtuous responses.
4. These beings must have sufficient opportunities to respond, allowing for character development⁽²⁾.

These conditions integrate some of the previously mentioned aspects, such as free will and the understanding of good through the existence of evil. This has already been discussed from an Islamic perspective.

These are some of the wisdoms mentioned by Western scholars to explain why the All-Knowing, All-Powerful, and Merciful Creator, according to their terminology, allows the existence of these evils. Additionally, I will include some wisdom mentioned in Islamic texts and by Muslim scholars:

(1) *Shifā’ al-‘Alīl* (2/621–622).

(2) *An Introduction to the Philosophy of Religion* (177–178).



First Wisdom: The Creation of Opposites and the Manifestation of Divine Attributes

Imam Ibn al-Qayyim (may Allah have mercy on him) summarized this wisdom as follows: “Wisdom is only perfected by the creation of opposites and counterparts, such as night and day, high and low, good and evil, light and heavy, sweet and bitter, hot and cold, pain and pleasure, life and death, disease and cure. The creation of these opposites is where evident wisdom manifests, as well as the manifestation of overwhelming power, decisive will, and perfect dominion.

To imagine the cessation of creating such opposites is to negate the requirements, judgments, and effects of these attributes, which is inherently impossible. Each of the divine attributes necessitates certain effects and manifestations that reflect their perfection. Negating these is impermissible, for the attribute of Power necessitates objects of power, the attribute of Creator necessitates creations, and the attributes of Bestower, Sustainer, Giver, Withholder, Harmer, Benefactor, Advancer, Delayer, Exalter, Abaser, Pardoner, and Kind necessitate their respective effects and rulings”⁽¹⁾.

Among the opposites and counterparts mentioned by Ibn al-Qayyim are evil, pain, and disease—things that atheists often classify as “evils” when discussing the problem of evil.

Second Wisdom: Turning Back to Allah

Another wisdom behind the existence of pain and suffering is that they lead people to turn back to Allah in repentance and seek His forgiveness. A sick and weak person is often more aware of their need for their Creator than someone who is healthy and strong. Allah mentions this repeatedly in the Qur’an, such as in: **“And We tested them with good [times] and bad that perhaps they would return [to obedience]”** [*Al-A‘rāf*: 168]. .

And Allah says: **“And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent”** [*Al-Sajdah*: 21].

This phenomenon is observed among many Muslims, and even polytheists would turn exclusively to Allah during times of hardship, as Allah said: **“And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him”** [*Al-Ankabūt*: 65].

(1) *Shifā’ al-‘Alīl* (2/607–608).



Third Wisdom: Testing the Faith of Servants

This world is a test, and among the tests is that Allah tries the faith of His servants through hardships. This cannot be achieved without the existence of pain and suffering. Allah states: **“Do the people think that they will be left to say, ‘We believe,’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars”** [Al-‘Ankabūt: 2-3]. And Allah also says: **“Every soul will taste death. And We test you with evil and with good as trial, and to Us you will be returned”** [Al-Anbiyā: 35].

The Fourth Wisdom: Expiation of Sins

A Muslim believes that diseases, pains, and suffering are not meaningless. Instead, they serve as expiation for sins, errors, and misdeeds. The Prophet (r) said: “No fatigue, disease, sorrow, sadness, hurt, or distress befalls a believer, even if it were a thorn that pricks them, except that Allah expiates some of their sins because of it”⁽¹⁾.

Fatigue, disease, sorrow, sadness, and harm—all of which atheists classify as “evils”—are, in reality, divine blessings because they lead to Allah’s forgiveness and mercy.

Through these numerous insights, it becomes evident that pain, suffering, hardship, distress, and diseases have divine wisdom that is difficult to fully comprehend. How, then, can the atheist claim that these “evils” do not lead to good?

The Eighth Perspective: Reversing the Problem onto the Atheist

The final perspective derived from the works of Western scholars in critiquing the problem of evil is turning this issue back onto atheists themselves. The existence of evil, pain, and suffering poses a significant challenge to atheism from two angles:

First Angle: The Existence of Evil Proves the Existence of God

This can be demonstrated through two types of evidence:

(1) Narrated by Al-Bukhārī in his Ṣaḥīḥ (5641), Book of Patients, Chapter on the Expiation of Illness, and by Muslim in his Ṣaḥīḥ (2573), Book of Birr, Silah, and Adab, Chapter on the Reward for the Believer in What Befalls Them of Illness or Sadness, etc., from the hadith of Abu Sa‘id al-Khudri and Abu Hurayrah (may Allah Ṣe pleased with them both).



Type One: The Argument from Objective Morality as Evidence of a Creator

As previously discussed, the moral argument is among the key proofs used by Western scholars to affirm the existence of God. This argument is predicated on the existence of objective morality, which cannot be upheld except under the belief in a divine lawgiver.

When atheists discuss the existence of good and evil and present evil as a challenge to belief in an all-knowing, all-powerful, and merciful Creator, they are not merely referring to subjective morality—i.e., personal opinions like, “I believe killing children is wrong.” Rather, they speak of objective morality, asserting that such acts are wrong regardless of human opinions. However, atheists lack a firm foundation for discussing objective morality; they must necessarily acknowledge the existence of a transcendent Creator who legislates such morals.

Professor Chad Meister articulates this point: “I think it’s time the tables are turned, for it’s not just the believer in God who has an apparent problem regarding evil. Everyone must provide an account of the evil which exists in the world, and of the various worldview options it seems clear to me that the atheistic account is the least successful. As a matter of fact, when it comes to the existence of evil in our world, it’s the atheists who should be on the defensive! If evil truly exists—what we call ‘objective evil’—then there also exist objective moral values, moral values which are binding on all people, whether they acknowledge them as such or not. If rape, racism, torture, murder, government-sanctioned genocide, and so forth are objectively evil, what makes them so? What makes them truly evil rather than simply activities we dislike? What made the atrocities of the Nazis evil, even though Hitler and his thugs maintained otherwise? One cannot consistently affirm both that there are no objective moral values, on the one hand, and that rape, torture, and the like are objectively morally evil on the other. If there are objective moral values, then there must be some basis—some metaphysical foundation—for their existence”⁽¹⁾.

Type Two: The Argument from the Nervous System as Evidence of a Creator Among the strongest proofs for the existence of God is the argument from design in living organisms, including sub-arguments such as irreducible complexity. Evidence of this complexity, which challenges atheism grounded in evolutionary theory, is abundant.

One such example is the human nervous system, which is responsible for the sensation of pain. Neuroscientist Dr. Brad Harrub⁽²⁾ authored a two-part article titled *The Human Nervous System: Evidence of Intelligent Design*, in which he explores numerous aspects of the nervous system’s

(1) “God, Evil and Morality,” in *God is Great, God is Good* (108–109).

(2) Brad Harrub: American neurologist, who holds a PhD in neurology. He is a Christian that puts a lot of emphasis on proofs for God’s existence based on science. See: <https://www.focuspress.org/about/writers/brad>



extreme complexity. Harrub demonstrates that it is impossible for such a system to have arisen from random mutations and natural selection⁽¹⁾.

Top of Form

Bottom of Form

The Second Angle: The Problem of Gratuitous Good

Atheists frequently discuss the existence of evil in the world but often overlook the abundance of good, which is far more prevalent. Indeed, good is the norm, while evil is an aberration from it. For example, health is the default condition for humans, not illness, and the stability of the Earth is its natural state, not earthquakes. Such examples are innumerable.

Professor David Beck⁽²⁾ has highlighted that this abundance of good presents a challenge to atheism⁽³⁾.

That is because “we cannot understand the existential meaning of the exception [evil] without recognizing the existential meaning of good [the norm]. Once we answer the question: ‘Why is there good?’ with a satisfactory response, it becomes easier to answer: ‘Why is there evil?’ because we understand the rule, which clarifies the anomaly”⁽⁴⁾.

Therefore, an atheist must first account for the presence of gratuitous good before delving into the question of the anomalous evil in the universe. If the universe arose by chance, why does such abundant good exist? Why is order the norm in all things? Why is the Earth stable most of the time, and earthquakes relatively rare? Why is health the natural state for humans, with illnesses being comparatively infrequent? Such questions are endless.

Believers should redirect discussions with atheists toward these questions rather than solely addressing the presence of evil. If an atheist claims that the existence of “limited” evil is evidence

(1) See the articles: The Human Nervous System: Evidence of Intelligent Design, by Brad Harrub, accessible at:

<http://apologeticspress.org/apPubPage.aspx?pub=1&issue=568&article=573>

<http://apologeticspress.org/apPubPage.aspx?pub=1&issue=569&article=583>

(2) David Beck: Professor in philosophy at the University of Liberty in United States. He is specialized in Christian apologetics. See: <https://www.ivpress.com/w-david-beck>

(3) “Evil and the New Atheism,” by: David Beck, in The Case for God in a World Full of Pain (219), ed. Chad Meister and James K. Dew Jr. (IVP Books, 2013).

(4) Mushkilat al-Sharr wa Wujūd Allāh (59).



against God—a claim that has already been refuted—then they must acknowledge that the overwhelming “abundance” of good is far more significant evidence for His existence.

Part Seven: Evaluation of Western Scholars’ Responses to the Problem of Evil

The discussion of the problem of evil has been extended in this section because it is often portrayed as the ultimate challenge posed by atheists. However, the responses outlined here demonstrate that it is not a formidable challenge but a mirage with no substantive value. Western scholars have skillfully addressed this doubt by critiquing its foundational and subsidiary claims. Overall, their responses are strong and, in general, align with the arguments presented by Islamic scholars, as highlighted throughout this discussion.

However, an important point remains: Christianity bears significant responsibility for the emergence of this problem in the first place. This is because most Christian theologians have maintained that the Creator is omniscient, omnipotent, and absolutely benevolent. Yet their scripture reveals otherwise in three main aspects:

First Aspect: Some texts in the Christian Bible portray God as resembling a superhuman being rather than one who is omniscient. For example, in the story of Adam and Eve: “Then the man and his wife heard the sound of the Lord God as He was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, ‘Where are you?’ He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’ And He said, ‘Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?’ The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it.’ Then the Lord God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate’”⁽¹⁾.

This bizarre account, found at the beginning of the Old Testament in their sacred text, narrates the story of humanity’s first ancestors and the beginning of their relationship with the Creator. This dialogue gives the impression that the Creator, exalted and transcendent in His names and attributes, resembles a human being walking in the garden, searching for Adam and his wife, and inquiring about their whereabouts and actions. Texts like this—and there are many—fail to depict a Creator who is exalted above all, omniscient, and omnipotent.

The Second Aspect: The New Testament, as presented in what is referred to as the “Holy Bible,” claims not only that God is characterized by love but that He is love itself. In 1 John, it

(1) Genesis 3:8–13



states: “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love”⁽¹⁾.

However, anyone who reads their scripture will not sense this depiction at all. It is replete with passages where God is described as commanding acts of complete annihilation, including the killing of women, children, and even animals. For instance: “Samuel said to Saul, ‘The Lord sent me to anoint you king over His people Israel; now therefore, listen to the words of the Lord. Thus says the Lord of hosts, ‘I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey’”⁽²⁾.

Here, God—according to their claim—instructs the Israelites to completely exterminate the Amalekites. This stands in stark contrast to the concept of lawful jihad, which aims to deliver the divine message to others. Such passages, and many more in their scripture, depict God commanding comprehensive acts of genocide. Reconciling this notion with the belief that God is love itself presents an inherent contradiction.

Thus, the problem of evil in Christianity is not limited to God permitting evil but extends to the claim that God Himself commands it.

The Third Aspect: The Christian Bible describes prophets themselves questioning the problem of evil and addressing God in an audacious manner. For instance, the prophet Habakkuk is quoted as saying in his prayer to God: “How long, O Lord, will I call for help, and You will not hear? I cry out to You, ‘Violence!’ Yet You do not save. Why do You make me see iniquity, and cause me to look on wickedness? Yes, destruction and violence are before me; strife exists, and contention arises”⁽³⁾.

If a prophet of God is depicted as struggling with this issue, it is not surprising that those less than a prophet would grapple with it. This passage suggests that God is aware of these evils yet does nothing to remove them. Prophet⁽⁴⁾ Habakkuk is depicted as being certain of God’s existence

(1) 1 John 4:16. As Muslims, we affirm that God is characterized by exalted attributes, including love, but His attributes are intrinsic to Him; He is not identical to or defined by the attributes themselves.

(2) 1 Samuel (15:1–3).

(3) Habakkuk (1:2–3).

(4) It has been mentioned in the Bible that a Prophet has the name Habakkuk, but I am not aware of any evidence from the Qur’an and the Sunnah affirming the prophethood of anyone with that name.



and as receiving divine revelation⁽¹⁾, so how much more difficult would it be for those after him to resist this doubt?

As previously mentioned at the start of this discussion, the Christian Bible offers no solution to the problem of evil. Instead, theologians addressed it only after the scripture's compilation. This suggests the inherent inability of Christianity to resolve this issue, even if some Western scholars have skillfully critiqued it.

This is in stark contrast to Islam, where the Qur'an and Sunnah provide numerous texts that address the problem of evil, as has been shown throughout this discussion. Moreover, Islamic scholars have offered clear, balanced, and accurate refutations of the issue, free from the theological inconsistencies found in Christian thought.

(1) Habakkuk (1:1).

God may will for oppression to persist for a time, decreeing it for a wisdom He alone knows, as He delays but does not neglect justice.



Section Two: Their Responses to the Problem of Hell

The first discussion of this chapter dealt with the problem of evil in detail. In contemporary Western terminology, evil refers to pain and suffering in this world. Atheists question how to reconcile the existence of such suffering with belief in an all-knowing, all-powerful, and merciful Creator. The debate over this issue has been intensely divisive between atheists and believers in God. While the responses of Western scholars to this objection are generally strong, Christianity itself has been a fundamental cause for the emergence of this problem.

From the problem of evil arises another issue termed “The Problem of Hell.” This problem questions how to reconcile belief in a merciful Creator with the creation of Hell for eternal torment—may God protect us from His punishment. While the problem of evil pertains to worldly suffering, this objection concerns suffering in the afterlife. This discussion will be divided into four parts:

1. An exposition of Christian beliefs about Hell.
2. A presentation of the atheistic framing of the Problem of Hell.
3. Responses by Western scholars to the Problem of Hell.
4. An evaluation of the responses by Western scholars to the Problem of Hell.

Part One: An Exposition of Christian Beliefs About Hell

Given that most Western scholars who addressed this objection were Christians, it is appropriate to begin by outlining the Christian doctrine of Hell before delving into the issue, as atheists framed this objection based on Christian beliefs. The Christian doctrine regarding Hell can be divided into two main categories:



The First Category: The Traditional Belief of Major Christian Denominations

Adherents to this belief hold that Hell is a literal reality and not merely a metaphorical symbol of punishment. This doctrine has been defended by major Christian theologians such as Augustine and Thomas Aquinas and has been followed by most Christians, hence being termed the “traditional belief”⁽¹⁾.

Professor John Feinberg⁽²⁾ summarized this traditional view in five key points:

1. Hell is a specific location, not merely a symbolic representation of punishment. Its exact location is unclear, but it is understood to be a real place of torment.
2. Punishment in Hell is both physical and spiritual. Its inhabitants are tortured, but the fire does not consume their bodies, allowing the torment to continue.
3. Only the wicked are admitted to Hell.
4. The torment in Hell is eternal. However, the Catholic Church believes in the existence of purgatory, a place where sinners are purified through suffering before entering paradise. Other Christian denominations reject this concept.
5. Entrance into Hell is an act of divine justice, stemming from God’s holiness and righteousness⁽³⁾.

This summarizes the traditional Christian doctrine regarding Hell among the denominations.

The Second Category: Deviant Beliefs Among Christians

These are various beliefs, either through interpreting religious texts related to Hell metaphorically or by denying the eternity of Hellfire. As for interpreting religious texts concerning Hell, this view existed among some early Christian theologians, who believed that the torment of Hell mentioned in their holy book is metaphorical and not literal. According to them, this torment signifies separation from God⁽⁴⁾. This is the stance taken by some Christian philosophers in their defense of the belief in Hell against objections raised by atheists and others⁽⁵⁾.

(1) A Theodicy of Hell (24–25), by Charles Seymour (Springer Science Business Media, 2000).

(2) John Feinberg: Professor of Systematic Theology and Biblical Studies in the United States. See: <https://www.tiu.edu/faculty/john-s-feinberg>

(3) The Many Faces of Evil (399–404).

(4) See: A Theodicy of Hell (25).

(5) See: Ibid., (16 – 17).



Some contemporary thinkers have gone even further, claiming that God will resurrect the righteous on the Day of Judgment to reward them only, while those deserving of punishment will be annihilated⁽¹⁾.

The belief in denying the eternity of Hell is known as “Christian Universalism.” The essence of this theological belief is that no one will be eternally damned in Hell. Whoever enters it will suffer temporary punishment and then eventually enter Paradise. According to this view, no human being, regardless of their beliefs or actions, will be deprived of entering Paradise in the end⁽²⁾. They argue that this belief is based on the notion that a perfectly loving God cannot condemn anyone to eternal damnation. Some early theologians leaned toward this opinion⁽³⁾.

The atheistic objection regarding the problem of Hell primarily targets the traditional Christian belief and does not focus on these deviant beliefs. Since the traditional Christian belief concerning Hell is closer to the Islamic doctrine, despite notable differences that will be highlighted, God willing, I will focus the rest of this section on the problem of Hell according to the traditional Christian belief.

Part Two: The Atheistic Framing of the Problem of Hell

As noted earlier, some Christians reinterpreted the scriptures referring to the torment of Hell, suggesting that all people will ultimately enter Paradise. While this view emerged from devout Christian scholars, it represents the earliest objection to the doctrine of Hell. However, this changed during the Enlightenment when Deism and atheism gained prominence in the philosophical and religious landscape. The issue transitioned from being a theological debate among Christians to becoming a tool for critiquing Christianity by its opponents.

The French philosopher Voltaire denied the existence of Hell, claiming it to be a human invention. Meanwhile, Denis Diderot asserted that theologians must reconcile belief in Hell with belief in divine mercy. Philosopher Pierre Bayle went further, declaring it impossible to reconcile the two⁽⁴⁾. Thus, the Problem of Hell emerged during the Enlightenment at the hands of Deists and atheists.

During this era, prominent atheists like Bertrand Russell questioned belief in Hell. He listed it among the reasons he rejected Christianity, stating: “There is one very serious defect to my

(1) See: The Many Faces of Evil (407 – 408).

(2) See: See article: Universalism, in Encyclopedia Britannica: <https://www.britannica.com/topic/Universalism>

(3) See: A Theodicy of Hell (29).

(4) Ibid., (31).



mind in Christ's moral character, and that is that he believed in Hell. I do not myself feel that any person who is really profoundly humane can believe in everlasting punishment"⁽¹⁾.

Similarly, Richard Dawkins claimed in an interview that teaching children that one of their friends could remain in Hell forever was more psychologically damaging than sexual abuse⁽²⁾.

While such remarks are superficial and lack the depth of a structured objection, they reveal the emotional dimension of this issue. Bertrand Russell addresses Christians by arguing that he rejected their religion because Christ, whom they view as the epitome of love and mercy, believed in eternal torment. Meanwhile, Dawkins raises the issue of sexual abuse and compares its psychological impact to the belief in Hell. This emotional rhetoric can influence those with weaker convictions.

However, some atheist philosophers have framed this objection philosophically, similar to their framing of the Problem of Evil⁽³⁾. They have presented the Problem of Hell in two forms: logical and evidential⁽⁴⁾.

The logical version asserts that it is impossible to reconcile two propositions:

1. God exists, and He is omnipotent, omniscient, and perfectly good.
2. Some created beings will go to Hell for eternity.

To demonstrate the impossibility of reconciling these statements, they propose the following logical framework:

1. If God exists and is omnipotent, He has the power to prevent the implications of the second proposition.
2. If God exists and is omniscient, He knows how to prevent the implications of the second proposition.
3. If God is perfectly good, He desires to prevent the implications of the second proposition.
4. If God exists, then no one would face eternal punishment in Hell⁽⁵⁾.

(1) Bertrand Russell on God and Religion (67), ed. Al Seckel (Buffalo, New York: Prometheus Books, 1986).

(2) See the interview segment titled Dawkins on Religion – Extra: Heaven and Hell, available at: <https://www.youtube.com/watch?v=7eiHbXYS9nI>

(3) See: Eliminating the Problem of Hell (1), by James P. Sterba, in Religious Studies (p. 1–13), (Cambridge University Press, 2018).

(4) See: The Many Faces of Evil (397–398).

(5) See: Hell and the Problem of Evil, by Andrei A. Buckareff and Allen Plug, in Blackwell Companion to the Problem of Evil (129).



Advocates of the logical version argue that reconciling these propositions with the premises is logically impossible.

Proponents of the evidential version argue that while reconciling these propositions may not be logically impossible, it is highly improbable that an all-knowing, all-powerful, and perfectly good Creator would create Hell and send some people there for eternal torment⁽¹⁾.

As is evident, the Problem of Hell closely mirrors the Problem of Evil, which was thoroughly discussed in the previous section. Hence, no further clarification is needed here.

Just as the Problem of Evil has influenced many in the West, the Problem of Hell has left a significant impact, even on Christians themselves. According to a 1977 survey, one-third of Catholic laypeople stated they did not believe in Hell. The Seventh-day Adventist Protestant denomination denied its existence entirely⁽²⁾. Professor John Feinberg noted that when discussing the Problem of Hell, it is rare to hear a sermon in an evangelical church that addresses Hell⁽³⁾, highlighting the extent of this issue's influence.

This objection has led some to deny the existence of an all-knowing, all-powerful, and merciful Creator, while others have clung to their belief in God but rejected the existence of Hell.

Part Three: Responses of Western Scholars to the Problem of Hell

Some Christians attempted to address the Problem of Hell by adopting unorthodox beliefs about Hell, claiming that this resolves the logical and evidential formulations of the issue. However, these approaches conflict with traditional Christian doctrines⁽⁴⁾, let alone Islamic beliefs. Therefore, these responses will not be discussed here.

The responses of Western scholars to the Problem of Hell can be categorized into three subdivisions:

1. Responses to the logical formulation of the Problem of Hell.
2. Responses to the evidential formulation of the Problem of Hell.
3. Reasons and wisdom for the existence of Hell.

(1) See: The Many Faces of Evil (397–398).

(2) See: A Theodicy of Hell (31).

(3) See: The Many Faces of Evil (396).

(4) See: Ibid., (398).



Subdivision One: Responses to the Logical Formulation of the Problem of Hell

The response to this issue is tied to the response to the logical Problem of Evil. For an atheist to claim that it is logically impossible to reconcile belief in an all-knowing, all-powerful, and perfectly good Creator with the existence of Hell, they must demonstrate that this reconciliation is necessarily impossible.

Professor John Feinberg addressed this objection with two key points:

First Point: If an atheist claims that theism is incompatible with the existence of Hell, they must specify the type of theism they are critiquing, as theological beliefs differ⁽¹⁾.

While Feinberg's attempt to articulate a Christian response may have been inconsistent, his point is valuable for Muslims. Atheists often simplify their arguments by limiting divine attributes to only three: omniscience, omnipotence, and perfect goodness. They then argue that these attributes cannot coexist with the concept of Hell. In Islam, however, Allah possesses many more attributes, which provide additional context to refute this objection.

Here are five relevant points from Islamic theology:

First Point: Belief in Allah's Absolute Lordship. Allah is the Creator, Owner, and Sustainer of all things. He is the Giver of life and death, the Benefactor, and the Controller of all affairs. Allah says: “**And to Allah belongs everything in the heavens and the earth.**” [*Al-Ra'd: 41*]. Thus, those who enter Hell are among Allah's creations, entirely under His dominion. However, this does not imply injustice, as clarified in the next point.

Second Point: Belief in Allah's Justice. Justice is among Allah's attributes. The Prophet ﷺ said: “Who will do justice if Allah and His Messenger do not?”⁽²⁾. Ibn Al-Qayyim states: “Allah is described as just in His actions. All His actions are based on justice and wisdom, devoid of any trace of injustice. They are either acts of grace, mercy, or justice... When Allah punishes the disobedient and the deniers, it is solely because they deserve it. He does not punish without cause or without establishing evidence against them.”⁽³⁾.

Allah explicitly affirms in the Qur'an that He is free from any injustice: “**Your Lord does not wrong anyone.**” [*Al-Kahf: 49*]. And He says: “**And your deeds will not be diminished in the slightest.**” [*Fuṣṣilat: 46*]. Therefore, Allah punishes according to His justice, without any wrong or excess.

(1) See: Ibid., (405).

(2) Narrated by Al-Bukhārī in his *Ṣaḥīḥ* (3150), *Kitāb Farḍ Al-Khums*; and by Muslim in his *Ṣaḥīḥ* (1062), *Kitāb Al-Zakāt*.

(3) *Sharḥ Al-Qaṣidah An-Nūniyyah* (2/106).



Third Point: Belief in Allah's Wisdom. Allah is described as “Al-Hakīm” (The All-Wise), which signifies His complete wisdom in creating, commanding, and judging. Ibn Sa’di explains: “His wisdom entails a perfect understanding of the beginnings and outcomes of matters, placing everything in its appropriate place. His judgments in creation and recompense are perfectly aligned with wisdom in both general and specific terms.”⁽¹⁾

Thus, no one is punished except with ultimate wisdom and justice, which may not always be immediately comprehensible to human beings.

Fourth Point: Belief that Nothing Can Bind Allah. Atheists who raise the logical Problem of Hell often argue as if they can impose obligations on Allah. However, nothing can compel Allah to act or refrain from acting, as He is entirely self-sufficient and sovereign.

Ibn ul-Qayyim (may Allah be merciful to him) has summarized this in the following poetry lines:

“Servants have no binding right upon Him, Yet He has made great rewards their claim.

No deed is ever lost with Him, If done with sincerity and excellence the same.

If punished, it is by His pure justice, If blessed, it is His favor to endure.
All praise belongs to the Beneficent King, To Him all thanks and praises we bring”⁽²⁾.

“Ahl al-Sunnah wal-Jama’ah have stated: Nothing is obligatory upon Allah, for obligation implies that someone has imposed it upon Him, and there is none above Him who could impose anything. Allah says: ‘He is not questioned about what He does, but they will be questioned.’ [Al-Anbiya: 23]. Thus, it is not obligatory upon Him to reward the obedient or punish the disobedient. Rather, reward is purely from His grace and benevolence, and punishment is purely from His justice and wisdom. However, Allah obligates upon Himself what He wills, and this becomes obligatory by virtue of His promise, which He never breaks.”⁽³⁾

Fifth Point: Belief in the Following Attributes and Actions of Allah: Anger, Curse, Wrath, Rage, Vengeance, and Disdain. Just as Allah is described as Al-Wadūd (the Most Loving), Al-Raḥmān (the Most Merciful), and Al-Raḥīm (the Most Compassionate), He is also described with these attributes.

Evidence includes His words: “**And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women—those who assume about Allah an assumption of evil.**” [Al-Fath: 6].

(1) Fath Al-Raḥīm Al-Malik Al-‘Allām (37–39), by ‘Abd Al-Raḥmān ibn Nāṣir Al-Sa’dī.

(2) Matn al-Nūniyyah (208)

(3) Sharḥ Al-Qaṣida Al-Nūniyyah (2/99).



And He says: “**Evil indeed is that which their souls have put forth for them—that Allah became angry with them, and in the punishment they will abide eternally.**” [Al-Mā'idah: 80].

He also says: “**But when they angered Us, We took retribution from them and drowned them all.**” [Al-Zukhruf: 55]. And He says: “**It is most hateful to Allah that you say what you do not do.**” [Al-Şaff: 3].

Thus, Allah’s punishment of the disbelievers does not stem from His love or mercy for them but rather from His anger and wrath against them. It is a consequence of His curse and disdain for them, and their actions that provoked His wrath, leading Him to take retribution upon them.

If it were claimed that Allah loves all people, including the disbelievers—as is asserted by some Christians—then the belief that He subjects them to severe and eternal punishment would constitute a contradiction. However, the Islamic belief in these attributes harmonizes perfectly with the concept of Hell’s punishment, demonstrating no inconsistency whatsoever. Allah loves the believers and is pleased with them, which is why He grants them mercy and admits them into Paradise. Conversely, He is angry with the disbelievers and despises them, which is why He casts them into Hell and inflicts upon them severe torment.

As Professor Feinberg noted, the so-called *Problem of Hell* can be resolved merely by explaining the belief in divine attributes, which the atheist claims contradicts the concept of Hell’s punishment. The real issue lies in adhering to the irrational Christian theology, whereas the Islamic creed aligns logically with the concept of punishment.

Second Point (also noted by Professor Feinberg): All that is required to respond to this issue is to propose possible reasons for the existence of such punishment within the framework of one’s theistic belief. If plausible reasons for the existence of punishment can be provided, the problem collapses automatically, as the premises of the argument must be necessary⁽¹⁾.

The reasons for punishing the inhabitants of Hell according to the Islamic belief have already been mentioned, and additional reasons will be addressed in the third section, Allah willing.

Bottom of Form

Subdivision Two: Responding to the Evidential Problem of Hell

The evidential problem of Hell posits that while it is not logically impossible to reconcile belief in an all-knowing, all-powerful, and all-good Creator with the existence of Hell, it is improbable that such a Creator would punish people in Hell. As with the evidential problem of evil, this argument is more emotional than rational or scientific. The same applies to the evidential problem of Hell.

(1) The Many Faces of Evil (405, 440).



Professor John Feinberg explains that this issue can be addressed using two approaches:

First Approach: The Offensive Method. This involves the theist assuming the burden of proof and providing evidence and arguments to demonstrate that the theistic belief system is superior to alternative worldviews.

Second Approach: The Defensive Method. This shifts the burden of proof onto the atheist, requiring them to provide evidence and arguments that make the theistic belief system improbable or unlikely.

Feinberg expresses a preference for the second approach, arguing that since the atheist raises the objection, they bear the burden of proof⁽¹⁾.

Feinberg continues by stating that proponents of the evidential problem of Hell must not only present one piece of evidence suggesting the improbability of reconciling the attributes of the Creator with the existence of Hell. Instead, they must compile all evidence supporting theistic belief, juxtapose it against their objection, and demonstrate that the objection outweighs the supporting evidence. Achieving this, he argues, is far beyond the atheist's reach⁽²⁾.

This reasoning is sound and can be summarized through the following dialogue:

Theist: "Are you claiming that it is logically impossible to reconcile belief in an all-knowing, all-powerful, and all-good Creator with the existence of Hell?"

Atheist: "No, it is logically possible, but it is improbable and unlikely."

Theist: "To argue for improbability, you must weigh all the evidence supporting theistic belief against this objection, then objectively assess and conclude that the objection is stronger than the evidence."

Atheist: "How could I possibly do that? It's impossible!"

Theist: "Exactly, and that's why this objection fails."

For the Muslim, belief in this matter is rooted in three certain principles:

1. Definitive evidence and arguments proving the existence of a Creator characterized by majesty and perfection, as established earlier in the second chapter of this work.
2. Definitive evidence and arguments proving the authenticity of Islamic revelation, including proofs of prophethood, the miraculous nature of the Qur'an, and more.
3. Definitive evidence within Islamic revelation affirms the existence of Hell and that Allah

(1) Ibid., (440).

(2) Ibid., (441).



punishes disbelievers and others deserving of it in Hell.

Each of these three principles is based on certainty and is free from doubt. The atheist raises this objection, rooted in emotion, suggesting that belief in an all-good Creator and the existence of Hell is improbable. However, at best, the atheist is merely expressing their personal feelings about Hell. They cannot position themselves as an objective arbiter in this matter.

Thus, this objection remains an emotional, subjective, and weak argument rather than a valid, objective, or scientific critique.

Subdivision Three: Reasons and Wisdom Behind the Existence of Hell's Punishment

The previous sections established that the logical and evidential problems of Hell lack solid grounding and do not present a true issue. Beyond this, scholars have offered explanations and wisdom behind God's punishment of people in Hell. Four perspectives are presented here:

First Perspective: The Argument of God's Absolute Sovereignty

Professor Feinberg argues that God has the right to implement and enforce any moral system He chooses in the world. Consequently, if He wills to send sinners to Hell for eternal punishment, that is His prerogative⁽¹⁾.

This aligns with the belief in God's Lordship (Rubūbiyyah). Humans are His creation and property, and God rules without any challenger to His decree. His is the command, both before and after.

Second Perspective: The Argument of Justice

Atheists object to Hell's punishment, claiming that its duration exceeds the crime. They argue that even the worst criminals, regardless of their deeds, committed sins within a finite timeframe, yet Hell's punishment is eternal. They assert this is inconsistent with justice⁽²⁾.

Saint Augustine addressed this objection, explaining that such punishment is just from two angles:

First Angle: There is no direct correlation between the length of a crime and its punishment. Augustine illustrates this with examples where crimes committed in mere moments can result in lengthy punishments. This, he argues, is not contrary to justice.

(1) Ibid., (427).

(2) A Theodicy of Hell (37).



Second Angle: Governments can justly impose severe penalties such as exile or even execution for certain crimes. Eternal punishment in Hell can be understood analogously⁽¹⁾.

This reasoning is sound. A murderer may commit their crime in under a minute, yet it is unreasonable to suggest they only serve one minute in prison. Justice demands a punishment proportionate to the gravity of the crime, not its duration. Similarly, divine justice decrees appropriate consequences, as Allah rules His creation as He wills.

In truth: “The relationship between sins and their punishment is not numerical but causal. A small number of grievous sins may warrant severe punishment due to their magnitude, their far-reaching consequences, or the audacity and disregard exhibited by the sinner. For instance, someone who deliberately destroys 1,000 kilograms of silver cannot be equated to someone who intentionally ruins 100 kilograms of gold. The latter crime is graver despite involving less quantity. Similarly, sins differ in weight and impact.”⁽²⁾

Eternal punishment is specifically for major disbelief (*kufr akbar*), not lesser sins or transgressions. Major disbelief is the gravest of crimes, warranting the severest of punishments.

“If we recognize that the relationship between sin and punishment is causal rather than numerical, then the disbelief of a sinner deserving eternal punishment must be of such enormity and magnitude that it justifies eternal torment. Disbelievers reject the greatest truth and arrogantly deny the clearest realities despite the overwhelming evidence.

Allah created humans with an innate disposition (*fiṭrah*) inclined toward truth. Beyond this, He sent messengers and revealed scriptures to guide humanity and warn against deviation. He emphasized the dire consequences of disbelief and rebellion and made His threats of severe punishment explicitly clear.

Thus, when a person persists in disbelief, fully aware of these truths and unimpeded by ignorance or doubt, they reveal a profound corruption of the soul.

Eternal punishment, therefore, is not solely for finite acts of sin but for the underlying state of the disbeliever: their rejection of truth, arrogance before evidence, and heedlessness toward consequences. This compounded state of rebellion is highlighted in the Qur’an: **“If they were returned, they would surely revert to what they were forbidden. Indeed, they are liars.”** [*al-An‘ām: 28*]

Allah informs us that the souls of disbelievers who persist in their denial, despite clear evidence, are so steeped in corruption that they would only repeat their disbelief if given another chance.

(1) City of God (338–339), by Augustine of Hippo, (Dutton, 1972).

(2) *Ẓāhirat Naqd al-Dīn fī al-Fikr al-Gharbī al-Ḥadīth* (2/94).



This explains why disbelievers are condemned to eternal punishment in Hell. Their punishment is not for isolated acts but for their sustained rejection and the depravity it reflects.⁽¹⁾

Thus, eternal torment is wholly consistent with divine justice.

Third Perspective: The Argument of Human Will

This argument is based on the premise that those who enter Hell do so as a consequence of their own actions, performed according to their free will. Their punishment, therefore, corresponds to their deeds. As long as they are held accountable for actions carried out of their own volition, this does not contradict divine justice. However, if humans had no will over their actions and no ability to execute them, such punishment might be deemed unjust⁽²⁾.

This perspective is accurate, as God states to the inhabitants of Hell: **“This is for what your own hands have sent forth, and Allah is never unjust to His servants.”** [*Āl Imrān*, 3:182].

Imam al-Ṭabarī (may Allah have mercy on him) explains this verse: “For what your hands have earned and accumulated during your lifetime in this world. Verily, Allah is just and does not oppress any of His servants by punishing them without their deserving it. Rather, He recompenses every soul according to what it has earned, and He gives every doer the full reward for their deeds. This is what He will say to them on the Day of Resurrection.”⁽³⁾

Fourth Perspective: The Development of the Soul

This perspective holds that knowledge of Hell’s torment cultivates virtuous qualities in a person. The more one is aware of it, the closer they draw to God, demonstrating a profound wisdom in the existence of such punishment. Without it, this spiritual growth would not occur⁽⁴⁾.

This perspective is valid, as one of the outcomes of belief in the Hereafter is that it motivates individuals to approach Allah with deeds He loves and to avoid what He has forbidden. Allah says: **“But as for the one who feared standing before his Lord and restrained his soul from [its] desires, then indeed, Paradise will be [his] refuge.”** [*al-Nāzi‘āt*: 40–41].

Explaining this verse, Shaykh al-Sa’dī (may Allah have mercy on him) says: “Such a person fears standing before Him and being judged justly. This fear influences their heart, compelling them to restrain their soul from its desires, which otherwise hinders them from obeying Allah.

(1) Ibid., (2/94–95).

(2) A Theodicy of Hell (135).

(3) Jāmi‘ al-Bayān fī Ta’wīl Āy al-Qur’ān (6/283).

(4) The Many Faces of Evil (430–431).



Their inclinations are thus aligned with what the Messenger brought, and they struggle against desires and temptations that divert them from goodness.⁽¹⁾”

Fear of Allah is among the greatest forms of worship, the most esteemed acts of devotion, and the most excellent forms of obedience. Its profound effects on a believer’s life include: “It suppresses base desires and clouds transient pleasures, making sins—once beloved—abhorrent, much like honey becomes repulsive when one knows it contains poison. Fear burns away desires, disciplines the limbs, humbles the heart, and eradicates arrogance, envy, and malice. It engrosses the heart in contemplating the danger of one’s end, leaving no room for distractions. Thus, one becomes engrossed in vigilance, self-accountability, striving, and cherishing each moment and breath, scrutinizing thoughts, steps, and words... Fear is Allah’s whip, driving His servants to steadfast learning and action, enabling them to attain nearness to Him.⁽²⁾”

These are some benefits of fearing Allah and His punishment. They illustrate the importance of Hell’s existence for fostering the development and purification of souls, encouraging compliance with divine obligations, and avoiding prohibitions.

In summary, these four perspectives highlight numerous reasons and pearls of wisdom behind the creation of Hell and the punishment of disbelievers and sinners. Consequently, the alleged problem of Hell is rendered invalid.

Part Four: Evaluation of Western Scholars’ Responses to the Problem of Hell

Western scholars have provided notable and insightful responses to the problem of Hell, effectively addressing both its logical and evidential formulations. They have also proposed several reasons and wisdoms for the existence of Hell. These perspectives align to a significant degree with what is presented in the Qur’an and established by Islamic scholars, though the Islamic perspective is ultimately more complete and coherent.

However, the Christian theological stance on this issue remains weak in several aspects, rooted in fundamental contradictions within their doctrine itself. To illustrate this, we can refer to the article *How Could God Create Hell?* by Professor Jerry Walls⁽³⁾. While attempting to refute the problem of Hell, Walls inadvertently highlighted some problematic Christian beliefs tied to the issue, including the following:

(1) Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān (870).

(2) Mukhtaṣar Minhāj al-Qāṣidīn (381–382), by Aḥmad ibn Muḥammad Ibn Qudāmah al-Maqdisī, (Dār al-Minhāj, 1st ed., 1426 AH).

(3) Jerry Walls: An American professor of philosophy specializing in critiques of the problem of Hell. See: *God is Great, God is Good* (262).



1. The belief that God created everything, and everything He created is good and a manifestation of Himself⁽¹⁾.
2. The belief that God is love, and since all creation reflects God, it also reflects His love⁽²⁾.
3. The belief that God loves all people, including His “estranged children,” which is why He sent His son to atone for their sins⁽³⁾.

Reconciling these three beliefs with the doctrine of eternal punishment in Hell leads to profound contradictions. Christians claim that entering Hell is an act of divine justice arising from God’s holiness, yet simultaneously assert that Hell is a manifestation of God’s love, and that God loves everyone, including disbelievers. How, then, can Hell be an expression of divine love, and how can one torment those He loves? Severe and eternal punishment fundamentally contradicts the concept of love, as Allah states: **“Say, ‘If you claim that you are Allah’s beloved people, then why does He punish you for your sins?’ Rather, you are only humans like others He has created.”** [*al-Mā’idah*: 18].

Moreover, the Prophet ﷺ said: “...By Allah, Allah does not cast into the Fire one whom He loves.”⁽⁴⁾

Thus, describing eternal, severe punishment as an expression of divine love is inherently contradictory. It is unsurprising, then, that the problem of Hell arose in a Christian theological context. In contrast, this issue does not arise within the Islamic belief system because punishment is understood as a consequence of Allah’s wrath and anger. In fact, Allah informs us that Hell itself burns with rage against disbelievers: **“For those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination. When they are thrown into it, they will hear it roaring as it boils over. It almost bursts with rage. Every time a group is thrown into it, its keepers will ask, ‘Did no warner come to you?’”** [*al-Mulk*: 6–8].

Ibn Qutaybah⁽⁵⁾ (may Allah have mercy on him) commented on this verse: “It is almost splitting apart in fury against the disbelievers.”⁽⁶⁾

(1) “How Could God Create Hell?” by Jerry L. Walls, in *God is Great, God is Good* (159, 161).

(2) *Ibid.* (161).

(3) *Ibid.* (163).

(4) Reported by Aḥmad in *al-Musnad* (13467), on the authority of Anas ibn Mālik (may Allah be pleased with him); authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (5/531).

(5) Ibn Qutaybah: Abū Muḥammad ‘Abdullāh ibn Muslim ibn Qutaybah al-Dīnawarī, a distinguished polymath and ḥadīth scholar. See: *Siyar A’lām al-Nubalā’* (13/296–302).

(6) *Ma’ālim al-Tanzīl fī Tafsīr al-Qur’ān* (4/177), by al-Ḥusayn ibn Mas’ūd al-Baghawī, (Dār Ṭayyibah li-l-Nashr wa-l-Tawzī’, 1st ed.).



In conclusion, Christian theology is the root cause of both the problem of Hell and the problem of evil. While some Western scholars have provided valuable responses to these issues, a comprehensive and satisfactory resolution is only possible within the framework of Islamic belief.



Section Three: Responses to the Objection of Denying Free Will

Previously, it was established that one of the wisdoms behind the existence of evil in the world is that Allah created this life as a test and trial, which necessitates that humans have the will and ability to act. Furthermore, one response to the problem of Hell is that humans can choose the path of guidance or misguidance, and that no one enters Hell except due to their own beliefs or actions.

From this premise arises another objection raised by atheists, referred to as the “denial of free will.” This objection claims that humans, in reality, lack genuine free will and cannot truly choose the path of truth. While atheists often claim to ground this argument in philosophy and empirical sciences, the objection in the context of theistic-atheistic debate is frequently presented in an emotional manner, as will be demonstrated. Thus, this discussion is categorized among emotional objections. This chapter is divided into four parts:

1. Historical Discourse on Human Will.
2. The Atheists’ Argument of Denying Free Will.
3. Responses of Western Scholars to the Denial of Free Will.
4. Evaluation of Western Scholars’ Responses to the Denial of Free Will.

Part One: Historical Discourse on Human Will

The discourse on human will has persisted for over two millennia among Western philosophers and theologians. To comprehend the complexity of this objection, it is necessary to outline its historical background. Given the extended history of this discussion, this section is divided into three subdivisions:



Subdivision One: Differences Among Ancient Philosophers

Greek philosophers addressed the concept of human will in the context of ethics and the cultivation of virtues. Plato discussed this issue in Book IV of *The Republic* (*Πολιτεία*), wherein he posited the existence of rational, spirited, and appetitive components of the soul. He argued that, since humans are composed of body and soul, they are capable of controlling their actions and cultivating virtues⁽¹⁾.

Similarly, Aristotle, in Book III of *Nicomachean Ethics*, examined the development of moral virtues, emphasizing that humans differ from non-rational beings because they can deliberate and choose whether to act or refrain from acting⁽²⁾. In summary, both Plato and Aristotle affirmed human free will.

Conversely, the Stoics and Epicureans believed that all ordinary phenomena, including human souls, are material and governed by natural laws or principles. The Stoics argued that all human choices and behaviors are causally determined, yet maintained that humans bear responsibility for their actions. They reconciled determinism in the physical world with the existence of human will that is not entirely determined.

The Epicureans held a more mechanistic view of human actions than the Stoics. They posited that all phenomena, including the human soul, are composed of atoms governed by specific laws. However, they rejected strict determinism, proposing that atoms, despite being subject to laws, occasionally deviate slightly or swerve from their usual trajectories⁽³⁾.

It is noteworthy that the Stoics' and Epicureans' inclination toward materialist philosophy influenced their views on human will. However, unlike contemporary materialist atheists, they did not deny human free will outright.

Subdivision Two: Differences Among Christian Sects

Christian theologians have also disagreed over the concept of human will. Some researchers have identified four main views:

1. **Determinism:** This view posits that humans lack any will, and all actions are entirely subject to God's decree.

(1) See the English translation of *The Republic* IV, available at: <https://www.sparknotes.com/philosophy/republic/full-text/book-iv>

(2) See the English translation of *Nicomachean Ethics* III, available at: <http://classics.mit.edu/Aristotle/nicomachaen.3.iii.html>

(3) See the article *Free Will* in the *Stanford Encyclopedia of Philosophy*, available at: <https://plato.stanford.edu/entries/freewill>



2. **Compatibilism:** Humans possess will, but it is constrained by preceding events. God decrees the paths available for them to choose from, making their choices limited.
3. **Concurrence:** Similar to compatibilism, but with greater emphasis on human responsibility for their actions.
4. **Libertarianism:** Humans have completely free will, unrestrained by any divine decree. Their will is independent of God's will⁽¹⁾.

It is worth noting that Christian theologians across different sects adopt these views on human will. However, based on research and analysis, the majority adhere to the second and third views, while the first and fourth are considered marginal.

In summary, Christians differ on the nature of human will. Most affirm its existence and believe it operates under divine decree. However, they vary in the degree of freedom they ascribe to human will, often using vague philosophical expressions that lack grounding in divinely revealed texts.

Bottom of Form

Subdivision Three: Differences Among Contemporary Philosophers

Historians identify René Descartes as the founder of modern philosophy, as mentioned earlier. Descartes was one of the pioneers of rationalist philosophy, which was prevalent in continental Europe. Among his most notable philosophical contributions was the *mind-body dualism*. This theory posits that humans are composed of a material body and an immaterial mind. Descartes argued that while matter is governed by determinism, the mind is free and not subject to deterministic laws⁽²⁾.

In contrast, British philosopher Thomas Hobbes rejected Descartes' dualism and adopted materialism, which asserts that humans consist solely of a material body. Hobbes maintained that true freedom lies in the absence of obstacles to action. Consequently, he believed that voluntary actions and free will have necessary causes that precede them, rendering them deterministic⁽³⁾.

Determinism gained further momentum with Newtonian discoveries. Empiricist philosophers asserted that the movement of all things could be predicted based on knowledge of their initial position, velocity, and the forces acting between them. They believed that the same

(1) <https://www.christianpost.com/voices/4-views-of-free-will.html>

(2) See The History of the Free Will Problem, Chapter 7 (84), by Bob Doyle, accessible at: <https://www.informationphilosopher.com/books/scandal/History.pdf>

(3) See: Ibid.



forces governing celestial bodies also govern all other phenomena, including human minds⁽¹⁾. This perspective is known in physics as *causal determinism*, which holds that every event is necessitated by preceding events and conditions, along with natural laws.⁽²⁾

Since Newtonian physics strengthened the deterministic view, it influenced scholars' and philosophers' perceptions of human will. If every event is necessarily preceded by other events in accordance with natural laws and cannot follow an alternative path, human will is also part of this sequence of events, making it deterministic. Professor Mark Balaguer⁽³⁾ notes that determinism in physics serves as the central argument for asserting determinism in human will⁽⁴⁾.

However, this perspective shifted with skeptical philosopher David Hume, who argued that the principle of causality is not self-evident but known through sensory experience, as previously discussed. Since causal determinism is based on the principle of causality, Hume's stance influenced his position on free will⁽⁵⁾.

Hume sought to reconcile free will with determinism, a stance known in philosophy as *compatibilism*. How did Hume reconcile the two? He claimed that if your decisions and actions generally stem from your desires, you have free will. In other words, desires cause decisions and actions, but those desires themselves are part of determinism. Humans cannot control this deterministic framework. In essence, Hume redefined free will as acting in accordance with desires, rather than asserting the absence of determinism⁽⁶⁾.

German philosopher Immanuel Kant later strongly criticized Hume's view, dismissing it as mere wordplay⁽⁷⁾. Kant proposed an alternative view that moral decisions must at least have implications outside of causal determinism, existing beyond the laws governing physical phenomena⁽⁸⁾.

Thus, philosophers have been deeply divided on this issue, with each critiquing the other's stance. Their positions remain unsettled, and their views have proliferated into multiple, often

(1) See: Ibid., (85).

(2) See the article Causal Determinism in the Stanford Encyclopedia of Philosophy, available at: <https://plato.stanford.edu/entries/determinism-causal>

(3) Mark Balaguer: Professor of philosophy at California State University, specializing in the philosophy of free will. See: <https://www.calstatela.edu/faculty/mark-balaguer>

(4) See: Free Will (11), by Mark Balaguer, (MIT Press, 2014).

(5) See: The History of the Free Will Problem, Chapter 7 (86).

(6) See Free Will (46-48).

(7) See *ibid.* (54).

(8) See The History of the Free Will Problem, Chapter 7 (86).



contradictory schools of thought. Dr. Bob Doyle⁽¹⁾ observes that after the eras of Isaac Newton and Immanuel Kant, no philosopher introduced groundbreaking new ideas on the matter. However, he points to advancements in other sciences that have contributed to this discussion⁽²⁾.

Sciences Influencing Philosophers' and Scholars' Positions on Free Will

The sciences most influential in shaping scholars' and philosophers' positions on human free will include quantum physics, molecular biology, neuroscience, and psychology. Each of these disciplines contributes uniquely to the discussion, as explained below:

First Discipline: Quantum Physics

As discussed earlier in the section on quantum mechanics, scientists have widely debated the interpretation of the peculiar phenomena observed in the subatomic world. Among the most prominent interpretations is the Copenhagen Interpretation, which led many scientists to question determinism in physics⁽³⁾. Previously, we noted the connection between causal determinism in physics and determinism in human will. Consequently, discoveries in this field have prompted some scholars to argue for free will.

Second Discipline: Molecular Biology

Proponents of the denial of free will often claim that the determinism observed in physics also applies to molecular biology, likening humans to biological machines⁽⁴⁾.

Third Discipline: Neuroscience

Materialists deny the existence of anything immaterial. As a result, they confine the mind and thought to biochemical processes within the brain—a view reiterated throughout this text. Neuroscientists have conducted experiments related to human free will. Among the most famous is the *Libet Experiment*, named after Professor Benjamin Libet⁽⁵⁾.

(1) Bob Doyle: PhD in astrophysics from Harvard University, with a focus on philosophy, particularly the philosophy of free will. See: <https://www.informationphilosopher.com/about/>

(2) See: *The History of the Free Will Problem*, Chapter 7 (92).

(3) See *Free Will: A Very Short Introduction* (15), by Thomas Pink, (Oxford University Press, 2004).

(4) See: *The Grand Design* (32).

(5) Benjamin Libet: Professor of Physiology at the University of California, specializing in human consciousness. Passed away in 2007. See: <https://rauterberg.employee.id.tue.nl/lecturenotes/DGB01%20ADD/libet.htm>



This experiment involved connecting volunteers to devices measuring brain waves. Participants were instructed to perform specific movements at designated times. The experiment recorded neural activity occurring prior to the participants' conscious awareness of their decision. Libet concluded that human decisions are made in the brain before the individual becomes consciously aware of them⁽¹⁾. Scientists have varied interpretations of these findings regarding free will, but figures like Sam Harris have cited the experiment to deny its existence—a point that will be elaborated upon later.

Fourth Discipline: Psychology

The concept of the unconscious is one of the most well-known ideas in psychology. The *Encyclopedia Britannica* defines it as: “the complex of mental activities within an individual that proceed without his awareness.”⁽²⁾ This domain remains shrouded in mystery, yet Sam Harris cites the unconscious as evidence for denying free will⁽³⁾.

Due to the differing perspectives of theologians, philosophers, and conflicting interpretations of empirical sciences, experts remain divided on the subject of human free will. Dr. Bob Doyle categorizes the views into two main camps: determinism and non-determinism. Under each, he identifies more than ten sub-positions, noting some overlap between deterministic and non-deterministic views due to their proximity. He illustrates this diversity of opinions through the following conceptual map⁽⁴⁾:

All of this demonstrates that scholars and philosophers have not reached a unified conclusion on this matter. Rather, it indicates that humanity cannot truly comprehend the reality of free will except through the revealed guidance of divine revelation. As for philosophies and empirical sciences, they have not resolved this critical issue definitively.

Part Two: The Atheists' Argument for Denying Free Will

Theologians, philosophers, and researchers in empirical sciences have significantly disagreed on the concept of human free will, as previously noted. However, as is customary with proponents of New Atheism, they simplify complex scientific issues for the public, portraying profound matters in an overly simplistic manner. Sam Harris undertook this task in his book

(1) See Libet's research published in *Brain*, Vol. 106, Issue 3, September 1983, pp. 623–642.

(2) See the article Unconscious in the *Encyclopedia Britannica*: <https://www.britannica.com/science/unconscious>

(3) See *Free Will* (16–19).

(4) See the article *History of the Free Will Problem*, available at: <https://informationphilosopher.com/freedom/history/>



Free Will. He begins by stating: “The question of free will touches nearly everything we care about. Morality, law, politics, religion, public policy, intimate relationships, feelings of guilt and personal accomplishment—most of what is distinctly human about our lives seems to depend upon our viewing one another as autonomous persons, capable of free choice.⁽¹⁾”

Harris highlights how one’s stance on this issue carries substantial implications, particularly concerning religion, as well as indirectly affecting fields like ethics, politics, and criminal punishment.

In another section, Harris connects this discussion to the concept of divine punishment in Hell, stating: “Within a religious framework, a belief in free will supports the notion of sin which seems to justify not only harsh punishment in this life but eternal punishment in the next.⁽²⁾”

Early in his book, Harris sets a dramatic tone: “If the scientific community were to declare free will an illusion, it would precipitate a culture war far more belligerent than the one that has been waged on the subject of evolution. Without free will, sinners and criminals would be nothing more than poorly calibrated clockwork, and any conception of justice that emphasized punishing them (rather than deterring, rehabilitating, or merely containing them) would appear utterly incongruous.⁽³⁾”

Harris presents the scientific community as a monolithic entity speaking with one voice, disregarding the conflicting perspectives within the sciences and philosophies on such a complex issue. He then unequivocally asserts: “Free will is an illusion. Our wills are simply not of our own making. Thoughts and intentions emerge from background causes of which we are unaware and over which we exert no conscious control. We do not have the freedom we think we have.⁽⁴⁾”

Harris bases this claim on interpretations of experimental findings, such as those mentioned earlier.

While Sam Harris leads the charge in denying free will and leveraging it as a challenge to theistic frameworks, he is not alone in this endeavor. For instance, philosopher Alex Rosenberg argues forcefully for this position in his book *The Atheist’s Guide to Reality: Enjoying Life without Illusions*. Rosenberg, a philosophy professor, devotes the book to explaining atheistic materialism and its consequences, concluding that denying free will is one of its logical outcomes⁽⁵⁾.

(1) *Free Will* (13).

(2) *Ibid.*, (39)

(3) *Ibid.*, (13)

(4) *Ibid.*, (15)

(5) *The Atheist’s Guide to Reality* (2–3).



However, not all New Atheists align with Harris's perspective. Daniel Dennett, for instance, adopts a compatibilist stance in his book *Freedom Evolves*, attempting to reconcile determinism in physics with the evolution of human free will. Harris, however, strongly critiques Dennett's view in *Free Will*⁽¹⁾. Nevertheless, compatibilism, as originally introduced by David Hume, has been criticized as mere linguistic maneuvering that ultimately denies true free will.

The disarray among New Atheists on this issue is evident. In a recorded discussion between Richard Dawkins and Lawrence Krauss, Dawkins was asked whether humans have free will. His response reflected apprehension, admitting he lacked a clear stance but leaned toward determinism due to physics. He acknowledged that this deterministic view conflicts with the strong subjective experience of free will and recommended reading Dennett's book for clarity. Krauss intervened, suggesting Harris's work for further understanding, ultimately deferring to philosophers to settle the matter⁽²⁾.

This exchange underscores the lack of consensus and depth of understanding on the issue among prominent New Atheists.

In conclusion, materialist atheism logically entails the denial of free will. Sam Harris exploits this issue to challenge religious notions of sin, morality, and eternal punishment. By doing so, he ties this argument indirectly to earlier discussions of the problem of evil and the issue of Hell, given that free will is central to theistic defenses of divine justice. However, Harris employs an emotional approach, even while referencing scientific studies, to advance his argument.

Part Three: Responses of Western Scholars to the Argument of “Absence of Free Will”

The issue of human free will is profound and multifaceted. As mentioned earlier, the disagreement over it among philosophers has persisted for over two millennia, with dozens of opinions on the subject. Several Western scholars have critiqued the assertions of atheists who claim that free will is merely an illusion. Their arguments can be summarized in seven points:

First Point: Defining Free Will

Sam Harris began his book by emphasizing the significance of the issue of free will and its influence on religion, politics, and ethics. He then claimed that free will is an illusion, citing several scientific studies to support his stance. However, he did not provide a comprehensive

(1) Free Will (20–23).

(2) See the session: Free Will – Lawrence Krauss and Richard Dawkins, available at: <https://www.youtube.com/watch?v=anBxaOcZnGk>.



and precise definition of free will. Similarly, when Richard Dawkins and Lawrence Krauss were asked about free will, they stumbled clumsily on the matter and also failed to define what they meant by free will.

As noted earlier, the philosopher David Hume defined free will as acting in accordance with one's desires, even if those desires are deterministic. This confusion among deniers of free will regarding definitions is one of the main sources of error on this issue.

Professor Mark Balaguer criticized them for this approach and dedicated dozens of pages in his book on free will to discussing the most robust definitions of the subject.

In summary, he argued that it is essential to distinguish between Hume's definition of free will, which is acting in accordance with desires, and "Not-predetermined free will". He differentiated between the two types of free will with four key points:

1. Hume's definition of free will is compatible with determinism. There is no doubt that it is possible to reconcile the notion that humans act according to their desires with the idea that these desires themselves are deterministic.
2. Not-predetermined free will is incompatible with determinism in physics, as its name suggests. Its definition will be clarified later.
3. There is no disagreement among philosophers that humans possess free will as per Hume's concept. For example, anyone who eats a cake knows they did so because of their desire.
4. There is significant disagreement among philosophers and scientists about the existence or non-existence of non-deterministic free will⁽¹⁾.

An example to illustrate these points is that animals act according to their desires. For instance, a lion hunts a gazelle when it is hungry. But can it be said that the lion has free will like a human? This is where the debate lies in this matter.

Professor Mark Balaguer continued by explaining the second type of free will, which he referred to as "choice in a torn decision". He defined a torn decision as a deliberate choice where multiple options are available, and one feels torn about which option is best. This means you have multiple choices that seem more or less equally constrained by what is optimal, leaving you uncertain—or entirely torn—about what you should do. You make your decision while experiencing this sense of conflict⁽²⁾.

Professor Mark Balaguer clarified that two conditions must be met for free will to be categorized as non-deterministic, distinguishing it from Hume's definition:

(1) Free Will (50–52), by: Mark Balaguer, (The MIT Press, 2014).

(2) See: Ibid., (63).



1. The decision must originate from the individual themselves.
2. The choice must not be determined by prior deterministic causes⁽¹⁾.

Balaguer's explanation effectively critiques the confusion among deniers of free will, attributing much of the misunderstanding to a lack of clarity in definitions. However, he seems to overstate his definition of free will. There are intermediate forms of free will that lie between his definition and Hume's, which can also be described as free will. For instance, a person might act consciously and deliberately without feeling torn or fully meeting the second condition.

These are two examples that clarify this:

- **Example 1:** A person sits in a chair reading a book, feels hungry, and absent-mindedly reaches for nuts beside them to eat. This action aligns with Hume's definition of free will.
- **Example 2:** The same person sits reading a book and begins pondering whether to leave the house for a meal or stay home to continue reading. They feel conflicted about what to do and ultimately decide to leave for the restaurant while remaining undecided until they arrive. This aligns with Balaguer's definition of free will.

However, there are many scenarios between these examples. For instance, if a person feels hungry while reading and decides to go to a restaurant without feeling conflicted, this does not meet Balaguer's second condition since hunger acts as a prior cause. Yet, this decision is still seen as a conscious and deliberate choice.

Nevertheless, we benefit from Professor Balaguer's response to those who deny free will in that they have engaged in definitional manipulation. They often present numerous examples and scientific experiments demonstrating unconscious human behaviors. However, all these examples and experiments are entirely irrelevant to the actual point of contention. The debate is not about whether unconscious actions occur—because we all acknowledge that they do—but rather about whether humans engage in conscious actions and possess the ability to choose between doing or not doing something. Is this the case? Undoubtedly, it is—therefore, Sam Harris's objection collapses at its core.

Harris raises the issue of the negation of free will as an objection related to God's punishment of sinners. For example, consider the case of an adulterer. An adulterer acts according to their desires, and there may be various reasons why they want to commit adultery with a particular person. However, these desires and reasons do not exempt them from moral responsibility. They still have the choice to commit adultery or refrain from it. Many individuals experience similar desires and external factors prompting them toward adultery, yet they resist engaging in it. By

(1) See: Ibid., (75 – 76).



clarifying this confusion and providing examples of conscious decision-making in humans, this objection is dismantled at its root.

Second Point: Denying Free Will Relies on Flawed Materialism

The denial of free will is closely linked to the flawed materialistic worldview, as discussed earlier. Kyle Butt⁽¹⁾ focused on this issue in his article, *Atheism and Free Will*. The article begins by highlighting the essence of materialism, stating that atheists reduce existence to matter and energy alone, denying anything immaterial. Based on this, they believe mental states and processes are purely physical. Kyle Butt quoted atheist professor Richard Lewontin⁽²⁾, who said about evolutionists that: “They have a prior commitment to naturalism... Moreover, materialism is absolute.”⁽³⁾

Kyle Butt continued his critique of atheists, stating: “What are the logical implications of the idea that everything in the Universe consists solely of matter and energy? At first glance, the materialistic idea may not seem very profound or Earth-shattering, but a deeper probe into the concept reveals that some of the most fundamental aspects of humanity are at stake. In this article, we focus on one feature of humanity that must be denied if materialism is accepted: human free will. You see, if matter and energy are all that ‘really’ exist, then the notion must be rejected that there is a human will that directs the decision-making process. In short, if you, as a person, have ever made a single real decision; if you have ever freely chosen to do or not do anything, then atheism cannot be true. This is the case because your decision would be the result of something ‘more than’ matter. It could not be explained by a naturalistic cause-and-effect’ chain of chemical events. If there is a ‘you’ inside your body that freely chooses this or rejects that, then the materialist understanding of the Universe is false.”⁽⁴⁾

The feeling of possessing real will is an innate, self-evident experience that every human being finds within themselves by necessity⁽⁵⁾. Even Richard Dawkins admitted that his commitment to materialism and determinism contradicts the profoundly strong personal sense that we do, in

(1) Kyle Butt: A Christian theologian specializing in apologetics, author or co-author of 35 books. See: <http://www.apologeticspress.org/kb.aspx>

(2) Richard Lewontin: Professor of Zoology at the Museum of Comparative Zoology, Harvard University. See: <https://mcz.harvard.edu/people/richard-lewontin>

(3) “Billions and Billions of Demons,” in *The New York Review of Books*, Vol. 44, Issue 1, January 9, by Richard Lewontin:

(4) *Atheism and Free Will*, by Kyle Butt. Accessible at: <http://apologeticspress.org/apPubPage.aspx?pub=1&issue=1228>

(5) See: Shumū‘ al-Nahār (79).



fact, have free will. This means that the atheist experiences an internal conflict between adhering to the false doctrine of materialism and the innate awareness of free will.

In summary, atheists' commitment to materialism is a fundamental, initial assumption, and the acceptance of free will contradicts this materialist doctrine. Therefore, if it can be demonstrated that the mind is not confined to the brain and is not material, then materialistic atheism collapses from its foundation, leading them to reject free will as a consequence. This brings us to the third argument:

Third Point: The Mind Is Not Confined to the Brain

The atheist's commitment to materialism is a preliminary and foundational one, yet its proofs are flawed. A full chapter of this book has already been dedicated to refuting materialism in the first section, so there is no need to repeat it here. Instead, I will highlight the arguments presented by James M. Rochford⁽¹⁾ in his article *The Mind and the Brain: Is Free Will an Illusion?* In this article, Rochford argues that materialists deny free will because they equate the mind with the brain. To support their claim, they provide examples such as the following:

If the brain is injured, it affects our thinking and behavior. For instance, consuming excessive alcohol clearly impacts a person's ability to drive. Similarly, if someone hits you on the head, it could have lasting effects on your ability to think clearly.

However, Rochford notes that such examples do not prove that the mind is identical to the brain. He presents three reasons for this conclusion:

First Reason: These examples that the materialists mention only show that the mind relies on the brain, not that it is the brain itself⁽²⁾. For instance⁽³⁾, a man might use a chainsaw to cut down a tree. If the chainsaw blade becomes damaged, the process of cutting the tree will be affected because the man depends on the tool. However, the man is not the chainsaw.

Second Reason: The mind and brain exhibit distinct attributes, which demonstrates that they are not identical. Philosophers refer to this as *Leibniz's Law of the Indiscernibility of Identicals*.

(1) James M. Rochford: A Christian theologian specializing in the critique of atheism. See:

<http://christianapologeticsalliance.com/author/james-rochford/>

(2) The Qur'ān and Sunnah affirm that the locus of the intellect is the heart, as in Allah's saying: "So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?" [al-Ḥajj: 46]. However, this does not negate the brain's role in thinking, as there is a connection between the brain and the heart. See: Majmū' al-Fatāwā by Ibn Taymiyyah (9/ 303–304).

(3) James M. Rochford provided an example of the relationship between a guitarist and their guitar, but this was replaced with a more suitable example.



This principle states that if two entities, X and Y, are identical, then every property of X must also be a property of Y (and vice versa). In other words, if two things are truly identical, they will share all the same properties.

However, a closer examination reveals that our minds have properties that our brains do not. For example:

1. **Mental Visualization:** Our minds can conceive of objects with characteristics like color or size, which the brain itself does not possess. For instance, if I think of a skyscraper⁽¹⁾, I imagine something hundreds of meters tall. Yet, there is nothing in my brain that is physically hundreds of meters tall.
2. **Mental Colors:** When I think of a skyscraper, I might imagine it as gray. However, there is nothing in the brain that is physically gray. Thoughts possess attributes that the brain does not.

Third Reason: Even if free will were an illusion, how could a non-conscious entity observe it? An illusion can only exist in the presence of a conscious observer. If free will were a profound illusion, then who or what is being deceived? Rather than serving as evidence against free will, the very notion of illusion actually supports the existence of a conscious mind⁽²⁾.

James Rochford presented three strong arguments to refute the materialist atheists' claim that the mind—and consequently, the will—is confined to the brain. However, if the mind is not confined to the brain and is not purely material, then what is it? The answer to this question appears in the fourth point:

Fourth Point: Humans Are Composed of Soul and Body

Humans are not merely biological machines, as materialist atheists claim; rather, they are composed of a soul and a body. Within this belief, the profound self-awareness, what Dawkins calls a “very strong subjective feeling,” of having free will can be explained. This awareness of will is not merely a feeling but a reality. And this reality is only possible by abandoning materialism and affirming the existence of the soul. Tim Stratton⁽³⁾ mentions this point, saying: “Since thoughts are immaterial, we have reason to think a mind/soul is a thinking thing that is other than nature. That is to say, a soul is an ‘immaterial thinking thing.’ It follows that this thinking thing would not be causally determined via the laws of chemistry, physics, quantum

(1) Rochford's original example involved the Statue of Liberty, which was substituted here.

(2) See the article *The Mind and the Brain: Is Free Will an Illusion?* by James M. Rochford, available at: <http://www.evidenceunseen.com/theology/anthropology/the-mind-and-the-brain-is-freewill-an-illusion/>

(3) Tim Stratton: An American theologian with a doctorate in theology, specializing in critiques of atheism. See: <https://freethinkingministries.com/tim-stratton/>



mechanics, or any other physical or material thing or process. The soul would be free from the cause-and-effect determinism of the natural universe, and thus, the soul (you as an agent) can freely think. That is to say, your thoughts and beliefs are not forced upon you via external factors beyond your control. You can genuinely and freely choose (at least some of) your beliefs.⁽¹⁾”

This reasoning is excellent in addressing materialist atheists who hold that physical determinism is a given, while simultaneously acknowledging the experience of free will. However, a Muslim does not believe in absolute physical determinism through unalterable natural laws. Instead, Muslims believe that Allah created the universe according to specific laws, but He can manifest miracles for His prophets and blessings for His close allies if He wills. This has already been explained in detail in the sections on natural laws and miracles, so it need not be repeated here.

Furthermore, a Muslim does not believe that the soul is entirely free or that humans have unlimited free will. This will be explained in detail at the end of this discussion, God willing. Nevertheless, Stratton’s argument is useful in addressing atheists in this regard.

Fifth Point: Free Will as Evidence for the Existence of the Creator

If an atheist acknowledges the existence of a non-material soul, this invalidates materialism and leads to belief in the Creator. Kyle Butt emphasizes this point by stating: “Therefore, if humans have free will, and atheism implies that they do not, then atheism is false. On the other hand, the idea of a supernatural God endowing humans with a mind, consciousness, and soul fits perfectly with the fact of human free will. Thus, the person who is trying to ‘follow the evidence where it leads’ must conclude that human free will proves a supernatural Creator exists.”⁽²⁾

This matter has already been discussed in the section dedicated to the argument from consciousness, which can be referred to for further details.

Sixth Point: Responding to Experiments Cited by Deniers of Free Will

As demonstrated earlier, atheists who deny free will conflate different types of volition and base their absolute denial of free will on flawed materialist philosophy, including the denial of the soul. Understanding the aforementioned arguments makes it clear that the examples presented by atheists denying free will are of little value. These examples represent only part of the complete picture.

(1) Article: How Does Soul Provide Free Will? Available at: <https://freethinkingministries.com/qa-2-how-does-a-soul-provide-free-will>

(2) Article: Atheism and Free Will.



For example, Sam Harris states: “Take a moment to think about the context in which your next decision will occur: You did not pick your parents or the time and place of your birth. You didn’t choose your gender or most of your life experiences. You had no control whatsoever over your genome or the development of your brain. And now your brain is making choices on the basis of preferences and beliefs that have been hammered into it over a lifetime—by your genes, your physical development since the moment you were conceived, and the interactions you have had with other people, events, and ideas. Where is the freedom in this?⁽¹⁾”

In this statement, Harris presents several examples in an emotional manner. There is no doubt that factors such as the place and time of birth, gender, upbringing, and genetics influence daily decisions. However, does this mean that a person cannot choose between truth and falsehood, belief and disbelief, or obedience and sin? The answer is no. Any rational person can recognize this.

The real concern arises when Harris uses scientific experiments to support his claim, exploiting the weight science carries for his followers and admirers. The most notable scientific experiment he cites in his book is the Libet experiment, as previously mentioned.

As is his custom, Harris misleads his readers. He titles a section in his book *The Unconscious Origins of the Will* and provides an example of preferring coffee over tea in the morning. He asserts that this preference is based on unconscious processes in the brain, which we neither observe nor influence. Even choosing tea instead of coffee, he claims, would be based on unconscious reasons. He writes: “The intention to do one thing and not another does not originate in consciousness—rather, it appears in consciousness, as does any thought or impulse that might oppose it. The physiologist Benjamin Libet famously used EEG to show that activity in the brain’s motor cortex can be detected some 300 milliseconds before a person feels that he has decided to move...⁽²⁾”

He then cites similar experiments and concludes: “It is difficult to reconcile these findings with the sense that we are the conscious authors of our actions. One fact now seems beyond doubt: moments before you are aware of what you will do next—before you feel that you are making a conscious choice—your brain has already determined what you will do. You then become conscious of this ‘decision’ and believe that you are in the process of making it.⁽³⁾”

Harris cited a scientific experiment and then derived his conclusion from it, denying free will. The deception lies in the fact that he referenced the experiment’s source in a footnote at the end of his book, perhaps to discourage the reader from checking it. In this footnote, he commented on the source: “...However, Libet and others have speculated that the concept of free will might

(1) Free Will (32).

(2) Ibid., (16)

(3) Ibid., (16 – 17)



yet be saved: Perhaps the conscious mind is free to “veto,” rather than initiate, complex action. This suggestion has always seemed absurd on its face—for surely the neural events that inhibit a planned action arise unconsciously as well.⁽¹⁾”

In other words, the experiment’s author and others did not interpret the findings the way Harris did. He selectively presents scientific experiments based on his own understanding and frames them as though “the scientific community has declared,” as he puts it. However, the experiment is in one realm, and Harris’s interpretation is in another. Even Libet’s conclusion—that the conscious mind has the ability to veto rather than initiate a complex action—is incorrect. The conclusions drawn from this experiment regarding free will are misplaced.

Professor *Mark Balaguer* critically examined the conclusions of those who deny free will based on this experiment. He first summarized their argument: “When you perform an action, if you don’t make a conscious decision to act until after the physical causes of your action have already been set in motion, then the idea that you have free will is an illusion. It simply makes no sense to say that you decided to flick your wrist of your own free will if the physical causes of your action were already in motion before you made your conscious choice. In other words, the idea here is that it can’t be that we have free will—it can’t be that our conscious decisions are the ultimate causes of our actions—because there are purely physical, nonconscious brain events that cause our actions and that occur before we make our conscious decisions.”⁽²⁾”

Then he responded to this flawed conclusion, saying: “That’s the argument. And now I want to tell you what’s wrong with it. In a nutshell, the problem with this argument is that it just assumes that the readiness potential plays a certain kind of causal role in the production of our actions. But, in fact, we have no idea what the purpose of the readiness potential is. We don’t know why it occurs, and we don’t know what it does. This is an extremely important point. In order for Libet’s findings to create a genuine problem for free will, it needs to be the case that the readiness potential plays a very specific role in the production of our decisions and actions.”⁽³⁾”

The crux of this response is that neuroscientists observe something occurring in the brain 300 milliseconds before a person consciously feels they have made a decision. But what exactly is this *something*? What does it do? To what extent does it influence our decision-making? The experiment itself does not answer these questions. Rather, both Libet and Harris drew their own differing conclusions from the observed phenomenon. Their conclusions are not based on the empirical science itself.

(1) Ibid., (48)

(2) Free Will (97 – 98)

(3) Ibid., (98)



Thus, experimental science has not made any definitive claim on this issue. The most observed is that *something* happens in the brain before one feels they have made a decision. A Muslim who believes in the existence of the soul might interpret this phenomenon differently. Since this phenomenon relates to human will, and human will is connected to the soul, its nature and function are part of the unseen knowledge that Allah alone possesses. Allah says:

“And they ask you about the soul. Say, ‘The soul is of the affair of my Lord, and you have not been given of knowledge except a little.’” [*Al-Isrā’*: 85]

Thus, humanity may never attain certain knowledge about this neurological phenomenon. But is this phenomenon a scientific proof that free will is merely an illusion? No. It is nothing more than a false conclusion dressed in counterfeit scientific garb by Sam Harris!

Seventh Point: The Corrupt Implications of Denying Free Will

In addition to all the previous responses to the atheist objections denying free will, Western scholars have demonstrated that this denial leads to several corrupt implications. Among the most significant are:

That it leads to the inability to know anything, James M. Rochford highlighted this implication, stating: “Reason implies that a personal agent can choose between one option and another, as well as evaluating the truth of each. But if determinism is true, then we could never know that we have arrived at the truth, because we would have been determined to do so. All we could ever say is that we hold it to be true (i.e., this is our current psychological state)—not that we think it is true (i.e., we have used reason to come to this conclusion)⁽¹⁾.”

This means that a person believes in something based on evidence and reasoning, but the ability to choose that evidence and reasoning relies on having a real will. Without the possibility of choice, how could someone argue for anything at all? How could they convince others of their arguments? More specifically, how could they argue that free will is an illusion and persuade others of it? Thus, the claim that free will is an illusion invalidates itself.

It also undermines all the sciences that atheists who deny free will rely upon. Professor Kenneth Miller⁽²⁾ remarked: “Acceptance of behavioral determinism undermines not only itself, but all of science and perhaps the arts and humanities as well.⁽³⁾”

(1) Article: The Mind and the Brain: Is Free Will an Illusion?

(2) Kenneth Miller: Professor of biology at Brown University, a prominent defender of evolutionary theory while believing in God. See: <https://vivo.brown.edu/display/kemiller>

(3) The Human Instinct (152), by Kenneth Miller, Simon & Schuster, 2018.



If a denier of free will cannot base their beliefs on reasoned arguments, and experimental sciences cannot truly be relied upon, then why do figures like Harris attempt to convince others of atheism? Why would they write entire books to argue against free will? Kyle Butt aptly noted: “If humans are survival machines that cannot make any real choices, then all ‘persuasive’ arguments would be worthless. Those who believe in God are programmed and forced by their genes to do so. Those who believe there is no God are equally products of their bodily physics. If humans don’t change their minds, but, as Harris claims, their minds change them, then why attempt to change believers’ minds, since they don’t really have ‘minds’ and their brains are going to ‘believe’ whatever their genes tell them anyway? Atheists actually have to assume free will in order even to discuss the topic. It’s as if they are saying, ‘I want you to turn your eyes to look at me so that I can show you that you really can’t see anything.’⁽¹⁾”

In the end, it appears that an atheist who denies conscious human will does not truly believe what they claim but rather clings to this view because it is a consequence of materialist atheism. Such an atheist lives in a form of cognitive dissonance between their false belief and their innate nature.

Professor Daniel Wegner⁽²⁾, an atheist, expressed his cognitive dissonance on this issue, saying: “It’s an illusion, but it’s a very persistent illusion; it keeps coming back... Even though you know it’s a trick, you get fooled every time. The feelings just don’t go away.”⁽³⁾

Part Four: Evaluating Western Scholars’ Responses to the Objection of Free Will Denial

This chapter addresses one of the most sensitive topics in debates between atheists and believers in God for two reasons:

First Reason: This topic concerns human will. If the atheists’ argument on this matter were valid, it would pose a genuine challenge to the idea that humans can choose faith. However, throughout this chapter, it has become clear that their claim is extremely weak, even self-contradictory. The responses from Western scholars to this objection are strong and useful.

Second Reason: The subject of human will is perplexing and has divided philosophers and empirical scientists into numerous views, highlighting the impossibility of achieving the truth on this matter through mere reason or empirical science. At best, the responses from Western

(1) Article: Atheism & Free Will.

(2) Daniel Wegner: Professor in psychology at Harvard University in USA. He is a proponent of saying that free will is an illusion. See: <https://mitpress.mit.edu/contributors/daniel-m-wegner>

(3)



scholars demonstrate that the atheists' denial of free will is invalid and their arguments are weak. However, the scholars themselves have not arrived at the ultimate truth on this issue.

The reason for this is that the understanding of human will is related to the overlapping issues:

First Issue: It is impossible to comprehend human ability and will accurately without belief in a Creator characterized by absolute sovereignty and perfection, who is the originator of human actions and possesses complete authority and irrefutable will. While there are many proofs of the existence of such a Creator, the true understanding of His attributes can only be known through divine revelation.

Second Issue: Understanding human will necessitates the belief that humans are composed of both body and soul. However, the nature of the dual relationship between body and soul cannot be comprehended through reason, perception, or empirical sciences. This understanding also relies on divine revelation.

These two issues are denied by atheists, and their denial leads to their misguidance on this topic. Meanwhile, Western scholars rely on their distorted holy texts and theological works, leading them astray as well.

Third Issue: A range of material influences affects human will and choices. Atheists focus on citing examples of such influences to support their argument for denying free will. However, Western scholars have responded to these arguments, demonstrating that no matter the impact of these material influences, they do not make human will an illusion.

Thus, it becomes evident that truth cannot be attained without submitting to divine revelation. The most valuable insights from Western scholars concern the third issue, even if they also offer general and sometimes useful commentary on the first two issues.

How to Understand Divine Sovereignty and Human Actions

Shaykh al-Islam Ibn Taymiyyah summarized the Sunni creed on human actions as follows: **“Humans are real agents, and Allah is the Creator of their actions. The servant is the believer, the disbeliever, the righteous, and the wicked, the one who prays and fasts. Humans have the ability to perform their actions and have their own will, yet Allah is the Creator of their ability and will, as Allah, the Exalted, said: ‘For those among you who wish to go straight, but you cannot will, unless Allah wills—the Lord of all worlds’ [Al-Takwīr: 28–29].⁽¹⁾”**

(1) Majmū‘ al-Fatāwā (3/150).



This is a general overview, but what does this entail in detail? Does the servant's will and ability have an effect? Shaykh al-Islam Ibn Taymiyyah provided a comprehensive explanation of this issue, which I will summarize in four paragraphs:

First Paragraph: Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) clarified the meaning of “effect” in relation to ability: “The term effect is ambiguous. It may refer to the exclusive creation and origination of an act. If this is what is meant by the servant's ability to cause effects, then far be it from any Sunni scholar to say such a thing; this view is attributed to the people of misguidance. However, if effect refers to a type of assistance, whether in a quality of the act or in a manner of its occurrence, as some theologians of the people of affirmation have claimed, then this too is invalid for the same reason that attributing exclusive causation to anyone other than Allah—whether for a speck of dust or an elephant—is invalid. Would this not be a form of shirk, albeit lesser shirk, even if those who hold this view aimed to adhere to the truth?

If effect means that the act's transition from nonexistence to existence occurs through the intermediary of created ability—that is, the created ability is a cause and intermediary for Allah, the Exalted, to create the act through this ability, as He creates vegetation through water, rain through clouds, and all causes and effects through intermediaries—then this is correct. This is the nature of all causes and effects. Attributing effect in this sense to the servant's ability is not shirk; otherwise, affirming any cause would be *shirk*...

Thus, it becomes clear that general statements affirming or denying effect without clarification and explanation of their meaning lead to ignorance and misconceptions. As someone aptly said, ‘Most disagreements among intellectuals stem from the ambiguity of terms.’ It also becomes evident that the relationship between the created act and the created ability is like the relationship between causes and their effects. This includes everything Allah has created in the heavens, the earth, and all worlds. Believing that causes independently produce effects is misguidance, while denying their influence altogether is absurd...⁽¹⁾”

Second Paragraph: Shaykh al-Islam (may Allah have mercy on him) elaborated on the concept of “causes” in this context: “You might say, after this clarification: ‘I do not understand causes, nor do I depart from the division or demand one of its two sides...’ To which we respond: causes have an effect insofar as they are causes, like the effect of a pen, but they do not have an effect in terms of origination or invention...⁽²⁾”

(1) Majmū‘ al-Fatāwā (8/389–392).

(2) Ibid., (8/ 392).



Third Paragraph: He (may Allah have mercy on him) explained the attribution of actions to the servant, saying: “**Know that the servant is a true agent; he has a real will, resolute intention, and functional capacity. The Qur’an affirms the will of servants in several verses, such as: ‘For those among you who wish to go straight. But you cannot will unless Allah wills—the Lord of all worlds’** [Al-Takwīr: 28–29], **‘For whoever wills to take the straight path. But you cannot will unless Allah wills—Allah is All-Knowing, All-Wise’** [Al-Insān: 29–30], and **‘Whoever wills may take heed. But they cannot take heed unless Allah wills’** [Al-Muddathir: 55–56]. The Qur’an also affirms human action in general terms: ‘They work, act, believe, disbelieve, reflect, guard, and fear...⁽¹⁾’”

Fourth Paragraph: He clarified how the Sunni position differs from the doctrines of Qadariyyah and Jabariyyah, saying: “Just as we differ from the Zoroastrians of this nation by affirming that Allah is the Creator, we differ from the Jabariyyah by affirming that the servant is an agent, actor, and doer. The *jabr* (compulsion) that was denied by the predecessors of this nation and the scholars of the Sunnah is that actions arise from a being without will, intent, or choice, like the movement of trees swayed by the wind or the trembling of the fevered and palsied. Every rational person recognizes the clear distinction between a human standing, sitting, praying, and striving, versus the spasms of a palsied person or the shivers of the fevered. The former is capable, willing, and chooses, while the latter is incapable, unwilling, and has no choice. The Jabariyyah claim that all human actions fall under one category, a view that is evidently false. Recognizing the difference between voluntary and involuntary actions leads to distinguishing between what is obligatory and what is not...⁽²⁾”

From this clarification, it becomes evident that the term *free will*, which is the crux of this debate, is ambiguous. If it means that humans possess an independent will not subject to Allah’s will, then this is false. Allah, the Exalted, says: “**But you cannot will unless Allah wills—the Lord of all world**” [Al-Takwīr: 29], affirming human will while making it subordinate to Allah’s will, not “free” in an absolute sense.

If it means denying any natural influences on human choice, this too is false. However, if *free will* is meant to affirm that humans have real ability, true will, and genuine choice between truth and falsehood, faith and disbelief, obedience and disobedience—and that they are rewarded or punished based on these choices—then this is correct. This is what atheists seek to deny in this debate, and their claim is evidently false.

(1) Ibid., (8/ 393).

(2) Ibid., (8/ 393 – 394).



Section Four: Responses to the Objection of Evils Associated with Religions

This chapter addresses a well-known emotional objection raised by atheists, referred to as the *Objection of Evils Associated with Religions*. These evils are often labeled in debates between atheists and believers as *Religious Evils*. While this objection was not widely popular in the past, it has become one of the most prominent objections following the emergence of the New Atheism movement. I will divide this chapter into four parts:

1. A Historical Overview of Criticism of Evils Associated with Religions
2. The New Atheists' Presentation of the Objection of Religious Evils
3. Responses from Western Scholars to the Objection of Religious Evils
4. Evaluation of Western Scholars' Responses to the Objection of Religious Evils

Part One: A Historical Overview of Criticism of Evils Associated with Religions

As discussed in the historical overview of atheism, the Church in the Middle Ages was rife with tyranny, corruption, and evils, all while maintaining dominance over religious, scientific, political, and social matters in Europe. During this time, few dared to criticize religion. Anyone who challenged Christianity or the Church risked being accused of heresy or atheism—even if they did not deny the existence of God⁽¹⁾.

(1) See: The Medieval Period, in *The Oxford Handbook of Atheism*, 167–169).



This situation began to change gradually during the Renaissance when some philosophers and thinkers started criticizing the Church. Among them was Niccolò Machiavelli⁽¹⁾, an Italian philosopher who criticized the Church and its clergy during his time. He notably linked the corruption of the Church to the lack of religiosity among Italians, stating: “But since some are of the opinion that the welfare of Italy depends upon the Church of Rome, I desire to put forward certain arguments which occur to me against that view, and shall adduce two very strong ones, which, to my mind, admit of no answer. The first is that, through the ill example of the Roman Court, the country has lost all religious feeling and devoutness, a loss which draws after it infinite mischiefs and disorders; for as the presence of religion implies every excellence, so the contrary is involved in its absence. To the Church, therefore, and to the priests, we Italians owe this first debt, that through them we have become wicked and irreligious.

And a still greater debt we owe them for what is the immediate cause of our ruin, namely, that by the Church our country is kept divided. For no country was ever united or prosperous which did not yield obedience to some one prince or commonwealth, as has been the case with France and Spain. And the Church is the sole cause why Italy stands on a different footing, and is subject to no one king or commonwealth.⁽²⁾”

Machiavelli wrote this text in the sixteenth century, but it was only published after his death. His critique of the Church and clergy was severe, accusing them of not only being responsible for Italy’s corruption but also for the decline of religiosity. Historians differ on Machiavelli’s beliefs: some suggest he leaned toward atheism, others toward paganism, while some argue he favored reforming Christianity from within⁽³⁾.

Regardless of his personal beliefs, this represents one of the earliest recorded instances of associating the clergy with the decline of religiosity.

This criticism intensified significantly during the Enlightenment. The French deist philosopher Voltaire notably raised this objection. In his work *Dictionnaire Philosophique* (Philosophical Dictionary), published in 1764, Voltaire strongly criticized Christianity, Judaism, and Islam. One of the objections he raised in this encyclopedia was the objection of religious evils, focusing particularly on the violence committed by the followers of these religions⁽⁴⁾.

(1) Niccolò Machiavelli: An Italian Renaissance philosopher and statesman, best known for his work *The Prince*. Died in 1527. See Britannica: <https://www.britannica.com/biography/Niccolo-Machiavelli>

(2) *Discourses on Livy* (68), by Niccolò Machiavelli, translated by Ninian Hill Thomson, (Trench & Co, 1883).

(3) *Discourses on the First Ten Books of Livy*. See: <https://www.britannica.com/topic/Discourses-on-the-First-Ten-Books-of-Livy>

(4) Excerpt translated from Voltaire’s encyclopedia, available <https://history.hanover.edu/texts/voltaire/volrelig.html>



Atheists and non-religious critics increasingly adopted the argument that religions are among the causes of violence following Voltaire. His philosophy and scathing critiques of Christianity heavily influenced the French Revolutionaries, contributing to their intense hatred of the Church and its clergy⁽¹⁾.

However, after the French Revolution, power shifted to secularists who perpetrated some of the most egregious acts of terrorism and tyranny against the religious. Moreover, the majority of wars that occurred, especially in the twentieth century, were driven by non-religious motives. The genocides of the twentieth century, for instance, were perpetrated by secular Nazis and atheist communists. This undermined the rationale for criticizing religion as a major source of evil, as had been done before the French Revolution.

This changed in the twenty-first century following the collapse of atheist communist states, the events of September 11, and the rise of the New Atheism movement. Leaders of this movement revived the objection of religious evils, exploiting the growing wave of hostility toward religion in general and Islam in particular. How did they present this objection?

Bottom of Form

Part Two: The New Atheists' Presentation of the Objection of Religious Evils

The first book published by advocates of the New Atheism movement was *The End of Faith: Religion, Terror and the Future of Reason* by Sam Harris in 2004. He dedicated the third chapter to discussing the supposed evils associated with religions in general⁽²⁾— according to him - and titled the fourth chapter “The Problem with Islam,” where he attempted to link terrorism with Islam⁽³⁾.

In 2006, Richard Dawkins authored *The God Delusion*, addressing, in Chapter Seven, how the Christian Bible allegedly promotes various forms of evil, especially divine commands to kill the enemies of the Israelites⁽⁴⁾. He titled Chapter Eight “What’s Wrong with Religion? Why So Hostile?” and devoted almost thirty pages to detailing what he perceived as the evils caused by religions, focusing primarily on violence committed in the name of God⁽⁵⁾. Dawkins linked

(1) See: Role of Voltaire in French Revolution. See: <https://www.gktoday.in/gk/role-of-voltaire-in-french-revolution/>

(2) *The End of Faith*, (80–107).

(3) *Ibid.*, (108 - 132).

(4) *The God Delusion* (245–248).

(5) *Ibid.*, (279 - 308).



divine commands—allegedly recorded in the Christian Bible—to acts of violence, tying them to the objection of religious evils.

In 2007, Christopher Hitchens published his most famous book, *God Is Not Great: How Religion Poisons Everything*. As the title suggests, Hitchens focused on the alleged evils resulting from religions. After an introductory chapter, he titled the second chapter “Religion Kills,” dedicating it to discussing violence carried out in the name of religion⁽¹⁾.

As is typical of New Atheists, these objections were presented emotionally. Given the frequency of terrorist attacks carried out in the name of Islam during that period, they found a receptive audience for such claims. However, I have not found any evidence that they attempted to formulate this objection in a logical manner or claimed that it served as proof against the existence of God. Their primary aim appears to have been to stir emotions against religions in general, and Islam in particular.

In 2014, however, the atheist philosopher Daniel Kodaj⁽²⁾ published a philosophical paper titled *The Problem of Religious Evil*, in which he attempted to frame this objection logically. He began his paper by stating: “A number of tragedies in recent world history have made it clear that religion is sometimes implicated in evil. Fundamentalist terrorism, sectarian violence, and religiously justified political oppression are painful reminders that the word of God can be abused in horrible ways. It seems reasonable to suggest that this phenomenon is related to the problem of evil.”⁽³⁾

Kodaj connected the objection to the broader problem of evil and added: “Perpetrators of religious evil, as well as their spiritual leaders, use religious language to justify the evils in question, portraying them as virtuous, beneficial, fully endorsed by supernatural powers, and perhaps even explicitly called for by revelation.”⁽⁴⁾

According to Kodaj, what distinguishes “religious evil” from other forms of evil is that the perpetrators believe they are rewarded for committing it and may even think divine revelation explicitly commands them to do so. He framed his argument as follows:

1. Belief in God causes evil.
2. God condemns evil.
3. What God condemns is objectively wrong.

(1) *God Is Not Great* (15–36).

(2) Daniel Kodaj: A professor of philosophy at Central European University in Hungary. He holds a Ph.D. in philosophy from the same institution and has previously worked as a researcher at the University of Oxford. See: <https://dkodaj.net/>

(3) *The Problem of Religious Evil* (1), by Daniel Kodaj, in *Religious Studies*, July 2014 (pp. 1–19).

(4) *Ibid.*, (3).



4. Therefore, based on premises 1–3, belief in God causes what is objectively wrong.
5. Theists ought to avoid causing what is objectively wrong.
6. Therefore, based on premises 4 and 5, theists ought to avoid belief in God⁽¹⁾.

Kodaj then added: “The argument is valid. Premise (1) is *prima facie* justified by religious evil. A sane theist can hardly question (2)—she must agree that God condemns war crimes, the torture and humiliation of innocents, and the murder of children, all of which have been committed in the name of God. Premise (3) is axiomatic for theists. And since (5) also seems beyond reproach, (6) appears to follow readily from theistic beliefs plus facts about religious evil. The argument generates normative defeat for theism, portraying theistic belief as normatively self-refuting. If the argument is sound, then religious evil forces the rational theist to give up her faith.”⁽²⁾

Thus, the objection of religious evils is usually presented in an emotional manner, but it may also be framed logically in this way.

Part Three: Responses by Western Scholars to the Objection of Religious Evils

Dr. Kodaj presented this objection in a logical formulation, whereas the leaders of the New Atheism movement offered it in a shallow, emotional manner. Therefore, the responses can be divided into two categories: responses to the logical formulation and responses to the rhetoric of New Atheists. I begin with a critique of the logical formulation since, if it is refuted, the emotional objection collapses alongside it.

First Category: Responses to the Logical Formulation

The logical formulation of this objection is relatively recent, so there are not many responses to it. However, I came across a philosophical article by Professor Lloyd Strickland⁽³⁾, who critiques Kodaj’s logical formulation of this objection. Despite identifying as agnostic⁽⁴⁾, Strickland critiques Kodaj’s argument purely from a philosophical perspective. He refutes Kodaj’s argument on three fronts:

(1) Ibid., (4).

(2) Ibid

(3) Lloyd Strickland: Professor of Philosophy and Intellectual History at Manchester Metropolitan University in the UK, specializing in the philosophy of religion. See:

<https://www.routledge.com/authors/i19327-lloyd-strickland>

(4) The Problem of Religious Evil: Does Belief in God Cause Evil? (238), by Lloyd Strickland, International Journal for Philosophy of Religion, 84 (2018), pp. 237–250.



1. “Belief in God” Causes Evil

Strickland focuses his critique on Kodaj’s claim that belief in God itself causes evil. He begins by distinguishing this claim from similar assertions. Kodaj does not argue that “some religious texts call for violence” or that “some religions advocate violence.” Rather, he claims that “belief in God itself causes evil.” Strickland notes that there is extensive research on the causes of violence in the name of religion. For instance, Dr. Matthew Rowley⁽¹⁾ conducted a study titled *What Causes Religious Violence: Three Hundred Claimed Causes*⁽²⁾, compiling 300 factors researchers have cited as contributing to violence in the name of religion. However, none of these studies identify belief in God itself as a cause. If this is the case, Kodaj’s claim is unsupported by scientific studies. Moreover, given that numerous religious groups categorically reject the use of violence under any circumstances, the assertion that belief in God inherently causes violence is inaccurate⁽³⁾.

This critique is strong because Kodaj seeks to argue against belief in God itself rather than critique any specific religion. By attempting to demonstrate that belief in God is inherently self-contradictory, Kodaj’s claim is undermined by the lack of supporting evidence from scientific studies.

2. Belief in God “Causes” Evil

Strickland highlights that Kodaj’s assertion that belief in God causes evil hinges on the nature of causality. Strickland notes that studies on the relationship between religion and violence vary: some argue that religion is a cause, while others contend that violence occurs under the guise of religion for political or other reasons.

Strickland then questions what type of causality Kodaj refers to, as causality can be categorized into three types:

1. **Necessary Cause:** A necessary condition for an outcome.
2. **Sufficient Cause:** A condition that guarantees an outcome.
3. **Sole Cause:** A singular condition responsible for an outcome.

Since Kodaj does not specify, Strickland evaluates each possibility:

- **Necessary Cause:** If religious belief is a necessary cause of religious evil, religious evil could not occur without religious belief. However, many researchers have observed that religion

(1) Matthew Rowley: Holds a Ph.D. in the history of religions from the University of Leicester and serves as a researcher at the University of Cambridge. See: <https://www.wolf.cam.ac.uk/people/matthew-rowley>

(2) *Journal of Religion and Violence*, 2(3), 361–402.

(3) *The Problem of Religious Evil: Does Belief in God Cause Evil?* (239).



can be used as a pretext for violence rather than being the actual cause. Hence, religious belief cannot be a necessary cause.

- **Sufficient Cause:** If religious belief is a sufficient cause of religious evil, it would ensure the occurrence of evil. Strickland argues against this by noting that many religious individuals, past and present, do not engage in acts Kodaj describes as evil. Thus, religious belief cannot be a sufficient cause.
- **Sole Cause:** If religious belief were the sole cause of religious evil, no other factors would be involved. Strickland rejects this notion by pointing out the presence of political, economic, ethnic, or national factors in conflicts labeled as “religious,” such as those in Northern Ireland, the Israeli-Palestinian conflict, or the Bosnian War.

Strickland concludes that it is unreasonable to claim that religious beliefs cause evil, whether as a necessary, sufficient, or sole cause⁽¹⁾.

This response effectively highlights that the causes of violence in the name of religion are multifaceted. Many acts attributed to religion are driven by other motivations. Presenting this objection so simplistically, despite the existence of numerous scientific studies on the topic, demonstrates that Kodaj has misunderstood the relationship between religion and violence.

Third Aspect: Belief in God Causes “Evil”

Professor Lloyd Strickland addresses the claim made by Dr. Kodaj that belief in God leads to evil, emphasizing that Kodaj defines evil using secular and anti-religious frameworks. Strickland argues that if Kodaj intends to hold religious believers accountable for certain actions as evil, he must employ their definition of evil. A believer might consider an act evil, while a secularist does not, and vice versa. For instance, disbelief is deemed a great evil by believers, yet secularists may not agree. Conversely, a secularist might view an action committed in the name of religion as evil, but a believer may not, particularly if it aligns with religious doctrine. Therefore, atheists cannot impose their definitions of evil on believers, as their conceptions of good and evil fundamentally differ⁽²⁾.

This critique is compelling because Dr. Kodaj invites believers, including Muslims, to abandon belief in God, arguing that religious actions classified as evil (according to his definition) occur in the name of religion.

However, Muslims believe that disbelief and polytheism are the greatest evils, as Allah says: **“Indeed, Allah does not forgive associating others with Him [in worship], but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly fabricated**

(1) Ibid., (245–246).

(2) Ibid., (247 - 248).



a tremendous sin.” [*al-Nisā’*: 48]. And He says: **“Indeed, associating others with Allah is a great injustice.”** [*Luqmān*: 13]

Moreover, an atheist might claim that jihad in the path of Allah is evil because it involves fighting and killing. However, Muslims do not view legitimate jihad as evil but rather as one of the greatest forms of worship. Allah has promised immense rewards for those who strive in His path, a promise mentioned in the Quran, Torah, and Gospel: **“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah, the Gospel, and the Quran.”** [*al-Tawbah*: 111].

Part Two: Responses to the New Atheists’ Rhetoric

The preceding critiques provided a solid foundation for refuting the logical formulation of this objection, demonstrating that it does not threaten belief in Allah on a rational basis. However, New Atheists often appeal to emotions rather than reasoned arguments. Western scholars have responded to their rhetoric based on the following four points:

Point One: Correcting New Atheists’ Concept of Religion

Christopher Hitchens titled his most famous book *God Is Not Great: How Religion Poisons Everything*, generalizing that “religion” poisons everything. Such sweeping generalizations are a recurring theme in New Atheists’ rhetoric⁽¹⁾.

Western scholars have criticized this generalization. The first issue with their rhetoric is that New Atheists fail to define what they mean by religion. Professor Alister McGrath notes that there is no universally agreed-upon definition distinguishing religion from other phenomena. For instance, Confucianism is often described as a religion, though it resembles a philosophy of life more than a religion⁽²⁾.

Additionally, the term “religion” is now used more broadly than its traditional sense. For example, Professor Carolyn Marvin⁽³⁾ authored a study titled *Blood Sacrifice and the Nation: Revisiting Civil Religion*, published in the *Journal of the American Academy of Religion*. She argued that nationalism functions as the most powerful “religion” in the United States and perhaps in other nations as well, reflecting sectarian belief systems found in traditional religions⁽⁴⁾. It’s worth noting that Professor Marvin

(1) See examples of this mentioned in: Gunning for God (60–64).

(2) Is Religion Evil? in *God Is Good, God Is Great* (122).

(3) Carolyn Marvin: Professor specializing in cultural relationships at the University of Pennsylvania. See: <https://www.asc.upenn.edu/people/faculty/carolyn-marvin-phd>

(4) *Blood Sacrifice and the Nation: Revisiting Civil Religion*, by Carolyn Marvin, *Journal of the American Academy of Religion*, Vol. 64, No. 4, pp. 767–780.



is highly specialized in this field, and her article was published in a renowned academic journal⁽¹⁾, and she mentioned that nationalism is a form of religion.

Professor Michael Ruse, an atheist, admitted that evolution operates like a religion, stating: “Evolution is a religion. This was true of evolution at the beginning, and it is true of evolution still today.”⁽²⁾

Thus, when religion is broadly defined, one could argue that secular nationalists and atheist evolutionists also adhere to religions. This perspective aligns with the Quranic assertion: **“Have you seen the one who takes his own desires as his god?”** [*al-Furqān: 43*]

The god of secularists and atheists is their desires and whims, and their religion is following them. Their adherence to these beliefs often surpasses the fervor of some traditional religious adherents.

New Atheists must therefore clarify what they mean by religion and specify how religion causes harm. Professor Keith Ward argues that discussions on this issue should specify: “This particular religion, at this stage of its development, is dangerous in this social context.”⁽³⁾

Alister McGrath further asserts that the real danger lies in extremism and fanaticism, regardless of the belief system. He critiques New Atheists for exhibiting these very traits⁽⁴⁾.

In summary, no human being is devoid of “religion,” broadly speaking. Therefore, religion cannot be blamed universally. Instead, the dangerous trait—fanaticism—should be identified in adherents of any belief system. Ironically, New Atheists themselves exhibit this trait.

Professor John Lennox challenged New Atheists by applying their logic to atheists. If it is fair to generalize about all religious people based on the actions of some, then it is equally fair to generalize about all atheists based on the atrocities committed by some of them, such as Lenin, Stalin, and Mao. As discussed earlier, these atheists perpetrated mass atrocities. New Atheists would reject this generalization, so they should likewise avoid generalizing about all religious people⁽⁵⁾.

Second Point: The New Atheists’ Criticism Is Selective

It has become clear that there is no causal relationship between belief in God and the existence of evil, and the claim by New Atheists that “religion” is the source of all evil is a gross generalization and an unjust oversimplification. However, New Atheists frequently cite specific religious texts

(1) JSTOR describes the Journal of the American Academy of Religion as the best journal specializing in religious studies. See: <https://www.jstor.org/stable/1465621?seq=1>

(2) How Evolution Became a Religion: Creationists Correct?, National Post, May 13, 2000.

(3) Is Religion Dangerous? (55), by Keith Ward.

(4) Is Religion Evil? in God Is Good, God Is Great (123).

(5) Gunning for God (61).



from the Quran and the Bible, arguing that these texts promote violence. In their view, calls for violence constitute evil. Therefore, according to their argument, sacred texts are among the causes of evil.

Western scholars have criticized the selective approach of New Atheists in interpreting religious texts. Professor Alister McGrath noted that this type of selective reasoning aligns with the concerns of secular Western politicians, yet it lacks a comprehensive understanding of the issues from all angles⁽¹⁾.

Highlighting this point is crucial, as religious texts cannot be understood without their proper context. New Atheists are far removed from grasping the essence of religious texts, especially the Quran and Sunnah. It has already been noted that Richard Dawkins once tweeted: “Haven’t read Koran so couldn’t quote chapter & verse like I can for Bible.”⁽²⁾

If Dawkins has not read the Quran, how can he be expected to understand its verses, let alone the Islamic rulings he criticizes, such as jihad?

If such a selective methodology were valid, one could similarly criticize legal statements found on the British Parliament’s website—which governs the nation where Dawkins resides—such as: “Under the Royal prerogative powers, the Government can declare war and deploy armed forces to conflicts abroad without the backing or consent of Parliament.”⁽³⁾

However, does this statement mean that the government can declare war or deploy troops without any regulations, guidelines, or procedures? Certainly not. A thorough reading of the Parliament’s website reveals the comprehensive framework governing such decisions. Just as Dawkins would not tolerate someone criticizing British law superficially without understanding its context, he has no right to critique the Quran and Sunnah without proper study and understanding.

Third Point: The Abundance of Good Done in the Name of Religion

One of the tactics employed by New Atheists is to focus exclusively on what they perceive as negative actions carried out by religious adherents while ignoring the charitable work they perform. Western scholars have criticized this approach. For instance, Professor Terry Eagleton mockingly commented on Dawkins’ book *The God Delusion*: “Such is Dawkins’s unruffled scientific impartiality that in a book of almost four hundred pages, he can scarcely bring himself

(1) Why God Won’t Go Away (43–44).

(2) Richard Dawkins’ Twitter: <https://twitter.com/richarddawkins/status/307369895031603200?lang=en>

(3) UK Parliament website: <https://publications.parliament.uk/pa/ld200506/ldselect/ldconst/236/23603.htm>



to concede that a single human benefit has flowed from religious faith—a view which is as a priori improbable as it is empirically false.⁽¹⁾”

Moreover, empirical scientific studies indicate that religious believers fare better than non-believers both psychologically and socially. Professor David Sloan⁽²⁾ Wilson responded to Dawkins’ criticisms in an article summarizing studies comparing religious and non-religious individuals: “On average, religious believers are more prosocial than non-believers, feel better about themselves, use their time more constructively, and engage in long-term planning rather than gratifying their impulsive desires. On a moment-by-moment basis, they report being more happy, active, sociable, involved, and excited.”⁽³⁾

In the conclusion of his article, Wilson wrote a critical summary of Dawkins and his ilk: “The problem with Dawkins’ analysis is that he doesn’t get the facts about religion right. At the moment, he is just another angry atheist, trading on his reputation as an evolutionist and spokesperson for science to vent his personal opinions about religion.”⁽⁴⁾

Scientific research comparing the mental and physical health of religious versus non-religious individuals is abundant. The Oxford University Press published the *Handbook of Religion and Health*, whose editors reviewed 1,200 studies and 400 scientific reviews on this subject. British psychiatry professor Andrew Sims summarized these studies as follows: “In the majority of studies, religious involvement is correlated with well-being, happiness, and life satisfaction; hope and optimism; purpose and meaning in life; higher self-esteem; better adaptation to bereavement; greater social support and less loneliness; lower rates of depression and faster recovery from depression; lower rates of suicide and fewer positive attitudes towards suicide; less anxiety; less psychosis and fewer psychotic tendencies; lower rates of alcohol and drug use and abuse; less delinquency and criminal activity; greater marital stability and satisfaction.”⁽⁵⁾

Why do New Atheists ignore all these scientific studies, then assert, as Hitchens did, that “religion poisons everything?” This demonstrates that they disregard scientific evidence in favor of stirring emotions and expressing their personal animosity toward religion and its adherents.

Bottom of Form

(1) Article: Lunging, Flailing, Mispunching, by: Terry Eagleton See: <https://www.lrb.co.uk/the-paper/v28/n20/terry-eagleton/lunging-flailing-mispunching>

(2) David Sloan Wilson: Professor of Biology in USA. See: <https://www.skeptic.com/eskeptic/07-07-04/>

(3) Beyond Demonic Memes: Why Richard Dawkins is Wrong About Religion, by: David Sloan.

(4) Ibid.

(5) Is Faith a Delusion? (8), by: Andrew Sims

https://www.rcpsych.ac.uk/docs/default-source/members/sigs/spirituality-spsig/is-faith-delusion-andrew-sims-editedx.pdf?sfvrsn=59a019c0_2



Fourth Point: Violence in the Name of Atheism

A comprehensive section has been dedicated to the methods employed by Western scholars in countering atheists, highlighting the evils resulting from atheism. It has already been demonstrated that atheist communists were responsible for the deaths of approximately 100 million people. Additionally, Western scholars often reverse the argument raised by New Atheists about the evils associated with religion by reminding them of the atrocities committed by secularists and atheists.

Professor John Lennox has previously addressed this, emphasizing that if New Atheists generalize their criticisms of all religious adherents based on the actions of some, then, by the same methodology, all atheists could be judged based on the actions of some of their number.

Furthermore, Western scholars have reversed this argument in another way. New Atheists frequently highlight instances of wrongdoing by followers of different religions throughout history. In response, Western scholars have acknowledged that followers of various religions have indeed committed wrongs, often when they gained power. For instance, Christians were oppressed and persecuted in the early centuries after Jesus (peace be upon him) during the so-called “Age of Persecution”⁽¹⁾. However, when they came to power, they turned into oppressors, spreading their religion by force, as seen during the Crusades and other events. Secularists can easily cite such examples, as Voltaire did when he associated religion with violence, followed by the New Atheists, as previously discussed.

But what happened when secularists themselves came to power? The first instance of secularist rule was during the French Revolution, where the revolutionaries were influenced by Voltaire’s philosophy, which was hostile to religion. So, what did these revolutionaries do? And what were the repercussions of their revolution for subsequent secularists?

This aspect of history has been studied extensively by British historian Professor Michael Burleigh⁽²⁾, who authored the book *Earthly Powers: The Clash of Religion and Politics in Europe from the French Revolution to the Great War*. In this book, he wrote about the French Revolution: “Not surprisingly, republican historians have always regarded the revolt as ‘inexplicable,’ especially since a quarter of a million people perished during the revolt’s brutal suppression by ‘fanatics’ who even resorted to technologies of mass extermination. This was the first occasion in history when an ‘anticlerical’ and self-styled ‘non-religious’ state embarked on a programme

(1) Al-Naşrāniyyah: Dirāsah ‘Aqadiyyah Tārikhiyyah (79 – 98), by Dr. ‘Abd al-Raḥmān bin Ghālib ‘Awājī.

(2) Michael Burleigh: British historian and professor, who has worked at prestigious universities such as Oxford. His books have been translated into 20 languages. See: <https://www.buckingham.ac.uk/research/hri/fellows/burleigh>



of mass murder that anticipated many twentieth-century horrors. The secular state was just as capable of unimaginable barbarity as any inspired by religion.⁽¹⁾

Michael Burleigh's assessment highlights that the first instance of secular rule, during the French Revolution, resulted in atrocities that claimed the lives of approximately a quarter of a million people. Some estimates suggest the toll was even higher. Secular historians in France, however, have often described the horrors of this revolution as "inexplicable". This marked the establishment of two dangerous precedents by secularists:

First Precedent: Brutality in Rule Against Religious Adherents

The French Revolution set a precedent that influenced subsequent atheist and anti-religious secularists. Atheism, as previously discussed in detail, carries inherent dangers. However, not all atheists or secularists are alike. The most dangerous are those who harbor deep animosity toward religion and the religious, as demonstrated during the French Revolution. This pattern has been repeated across various nations. Marilynne Robinson⁽²⁾ observed: "There has been persistent violence against religion—in the French Revolution, in the Spanish Civil War, in the Soviet Union, in China. In three of these instances, the extirpation of religion was part of a program to reshape society by excluding certain forms of thought, by creating an absence of belief."⁽³⁾

Professor John Lennox highlighted that approximately 94 million people perished under oppressive policies in communist regimes, adding that even Hitler embraced beliefs closely aligned with atheism⁽⁴⁾.

In total, over 100 million lives were lost due to the policies of secular and atheist governments, despite their brief tenure in world history. Yet, this massive toll fails to stir the emotions of New Atheists. Instead, they express outrage over events like September 11, which resulted in fewer than 3,000 deaths, because these acts were allegedly carried out in the name of religion.

Second Precedent: Denial of the True Causes of Their Crimes

The roots of these atrocities lie within secular and atheist ideologies themselves, but New Atheists persistently deny any connection between atheism and the crimes committed by atheists.

(1) *Earthly Powers: The Clash of Religion and Politics in Europe from the French Revolution to the Great War* (97), by Michael Burleigh, Harper Collins E Books, 2004.

(2) Marilynne Robinson: Renowned American writer known for her works on religion, recipient of numerous literary awards. See: <https://www.britannica.com/biography/Marilynne-Robinson>

(3) *Hysterical Scientism*, published on Harper's Magazine: <https://harpers.org/archive/2006/11/hysterical-scientism>

(4) *Gunning for God* (88).



For example, Richard Dawkins once dismissed the significance of Stalin and Hitler's atheism by quipping: "Even if we accept that Hitler and Stalin shared atheism in common, they both also had mustaches ... What matters is not whether Hitler and Stalin were atheists, but whether atheism systematically influences people to do bad things. There is not the smallest evidence that it does."⁽¹⁾

Atheists frequently cite crimes committed by religious individuals to evoke emotional opposition to religion. Yet, when confronted with the atrocities rooted in atheism, they evade addressing the ideological causes. Dawkins' response equates atheism to merely lacking belief, asserting that no one commits good or evil due to disbelief. However, this is a fallacy. As previously argued, atheist ideologies themselves are inherently dangerous.

Professor David Berlinski offered a compelling rebuttal to Dawkins' claim that disbelief has no consequences: "What Hitler did not believe and what Stalin did not believe and what Mao did not believe ... was that God was watching what they were doing. And as far as we can tell, very few of those carrying out the horrors of the twentieth century worried overmuch that God was watching what they were doing either. That is, after all, the meaning of a secular society."⁽²⁾

The Russian writer Aleksandr Solzhenitsyn, reflecting on the Soviet atrocities, succinctly identified the root cause of such crimes: "If I were asked today to formulate as concisely as possible the main cause of the ruinous Revolution that swallowed up some sixty million of our people, I could not put it more accurately than to say: Men have forgotten God; that's why all this happened. ... If I were called upon to identify the principal trait of the entire twentieth century, here too, I would be unable to find anything more precise and pithy than to repeat once again: Men have forgotten God."⁽³⁾

This profound neglect of God is the primary cause behind the atrocities committed by atheists and secularists from the moment they gained power to the present day. Western scholars have thus turned the New Atheists' argument against them, exposing the evils committed by atheists and demonstrating that these evils stem directly from atheist ideologies. Despite their efforts, New Atheists struggle to obscure this undeniable truth.

(1) The God Delusion (272–273).

(2) The Devil's Delusion (26–27).

(3) Aleksandr Solzhenitsyn, Templeton Prize Address, 1983, cited in Gunning for God (95).



Part Four: Evaluation of Western Scholars' Responses to the Argument of Religious Evils

Atheists frequently employ the argument of “evils caused by religions” to stir emotions among their followers and cast doubt on the beliefs of religious adherents. The New Atheists exploited the terrorist acts committed in the name of religion in the 21st century to promote atheism and disbelief. However, Western scholars have successfully deconstructed this argument, exposing its flaws and turning the logic against the atheists.

This argument, however, reveals glaring contradictions in the positions of both Christians and the New Atheists. These contradictions can be outlined as follows:

The Contradictions Among Christians

The contradictions stem from Christians' weak handling of the problem of evil and the issue of hell. Christians emphasize that God is love, presenting their religion as one of kindness, compassion, and mercy. Yet, their sacred texts explicitly state that God commanded the Israelites to commit acts of genocide, as previously discussed.

Reconciling the belief in a loving God with commands for the extermination of entire nations, including their animals, is extremely challenging. Richard Dawkins highlighted this issue in *The God Delusion* before delving into the argument connecting religion to violence.

This dilemma undermines all prior defenses presented by Christians. While they attempt to dissociate religion from violence by claiming their faith is one of love, their scriptures explicitly show that their God commanded genocidal acts.

The Contradictions Among New Atheists

As mentioned earlier, the New Atheist movement emerged in reaction to the violence carried out in the name of religion, particularly following the events of September 11. One might expect them to oppose all forms of violence unequivocally. However, this is not the case. Richard Dawkins, for instance, supported Christopher Hitchens and Sam Harris in endorsing the so-called War on Terror⁽¹⁾.

In 2020, the Watson Institute for International and Public Affairs at Brown University published a study titled *Creating Refugees: Displacement Caused by the United States' Post-9/11 Wars*. The

(1) See: Why the Arguments of the 'New Atheists' Are Often Just as Violent as Religion: <https://www.kcl.ac.uk/new-atheists>



study revealed that millions were killed or injured across four countries due to the U.S.'s War on Terror and that between 48 and 59 million people were displaced as a result⁽¹⁾.

Despite this, New Atheists lament the loss of fewer than 3,000 lives in the September 11 attacks while supporting a destructive war that claimed millions of lives.

Both Christians and New Atheists claim to oppose violence in all its forms, yet Christians' sacred texts command genocide, and New Atheists endorse devastating wars. This inconsistency is a clear contradiction.

Islam's Approach

In contrast, Muslims acknowledge jihad as a religious duty but believe its primary purpose is to invite people to Islam, not to annihilate disbelievers entirely. The Prophet Muhammad (r) would instruct his commanders as follows: "Fight in the name of Allah, in the path of Allah. Fight those who disbelieve in Allah. Do not embezzle spoils, betray, mutilate, or kill children. When you meet your enemies from among the polytheists, call them to three options. If they respond to any of them, accept it and refrain from fighting them. Invite them to Islam; if they accept, stop fighting them. Invite them to migrate to the land of the emigrants. Inform them that if they do so, they will enjoy the rights of the emigrants and bear their responsibilities. If they refuse to migrate, inform them that they will be like Bedouin Muslims, subject to the laws of Allah, without a share in the spoils of war unless they participate in jihad. If they refuse, ask them for the *jizyah* (tax). If they comply, accept it, and refrain from fighting them. If they refuse, seek Allah's help and fight them."⁽²⁾

This narration demonstrates that the purpose of fighting is not to kill all disbelievers but to invite them to Islam first, then to accept the *jizyah*, with fighting being the final option. It also outlines several ethics of war, such as prohibiting betrayal, mutilation, and the killing of children.

Jihad in Islam is thus a means to spread goodness, guidance, and enlightenment while removing obstacles to this mission. It is not an end in itself.

There is a stark difference between acknowledging jihad within strict guidelines and hypocritically claiming one's religion opposes violence while endorsing genocidal commands in

(1) Report: Creating Refugees: Displacement Caused by the United States' Post-9/11 Wars: https://watson.brown.edu/costsofwar/files/cow/imce/papers/2020/Displacement_Vine%20et%20al_Costs%20of%20War%202020%2009%2008.pdf

(2) Ṣaḥīḥ Muslim (1731), Book of Jihad and Expeditions, Chapter on Appointing Commanders and Instructing Them on the Ethics of War.



their scriptures or supporting devastating wars under the guise of combating terrorism. Islam is a religion of clarity and honesty, devoid of the hypocrisy displayed by Christians and New Atheists.

Furthermore, it is essential to note that Muslims who kill or terrorize others may not be acting in the name of Islam but rather out of a misunderstanding of Islamic teachings. The blame lies with them, not with Islam.

It should also be emphasized that Muslims, particularly their scholars, have been at the forefront of combating extremists and addressing the harm they cause. Why, then, do New Atheists ignore the fact that it is Islam that compels its scholars to confront these evils they so vocally condemn?



Section Five: Responses to the Argument of the Fate of the Ignorant

This chapter addresses a question posed by atheists: “What will happen in the Hereafter to those who never heard of the divine message?” According to theistic belief, God is all-knowing and capable of conveying the message to everyone. This raises the question: *Is it merciful to punish them despite their ignorance?* This is the essence of the argument, which resembles the problem of evil in some ways and is also related to the issue of Hell.

It was deemed appropriate to place this discussion at the end of this treatise since the argument concerns the fate of the ignorant, appearing as a final fallback for atheists after all evidence has been presented against them. As will become evident in this chapter, this argument lacks validity.

Based on observation and research, atheists rarely use this argument, and when they do, it is often presented in an emotional manner. This is why it is included among emotional arguments. The chapter is divided into four parts:

1. Christian Perspectives on the Fate of the Ignorant
2. Presentation of the Atheistic Argument Regarding the Fate of the Ignorant
3. Responses of Western Scholars to the Argument of the Fate of the Ignorant
4. Evaluation of Western Scholars’ Responses to the Argument of the Fate of the Ignorant



Part One: Christian Perspectives on the Fate of the Ignorant

The Christian Bible consists of various books and epistles authored by numerous individuals over an extended period before being compiled into a single volume. Little is known about most of these authors, and their theological views were certainly not uniform⁽¹⁾.

This lack of unity has led to differences among Christian sects on many doctrinal issues, including the fate of the ignorant in the afterlife. Early Christian theologians held varying views on the matter, but the dominant position, established by theologians like Augustine and Thomas Aquinas, is that knowledge of Christ before death is essential for salvation; otherwise, a person's fate is Hell⁽²⁾.

Professors William Lane Craig and J.P. Moreland explained that the belief in Christianity as the sole path to salvation is known as *Christian Particularism*. This belief prevailed during the Middle Ages but began to wane between 1450 and 1750 with the so-called European expansion and the discoveries of explorers. As explorers encountered new civilizations, it became clear that a significant portion of the world had no knowledge of Christianity. Craig and Moreland noted two effects of this realization:

1. **Relativizing Religious Beliefs:** People began to view religious beliefs as relative rather than universal. It became evident that Christianity, far from being the universal religion of humanity, was largely confined to Western Europe—a small part of the world. To some, it seemed that every society had its own religion tailored to its specific needs.
2. **Perceiving Christian Particularism as Narrow and Harsh:** Christianity's claim to being the sole path to salvation began to seem narrow and harsh⁽³⁾.

Enlightenment philosophers like Voltaire capitalized on this sentiment, mocking Christians for asserting that millions of Chinese people would enter Hell simply for not believing in Christ, a person they had never even heard of. Voltaire's ridicule appears to be the earliest instance of the argument regarding the fate of the ignorant, serving more as a critique of Christianity than as an objection to the existence of God⁽⁴⁾.

In the 20th century, Western demographics changed significantly, with more people adhering to various religions living alongside discussions on religious pluralism and acceptance. This led

(1) See Bart Ehrman's explanation on this topic: "Bart Ehrman on Bible Authors," <https://www.youtube.com/watch?v=pDfYA21lDic>

(2) "The Perennial Debate," <https://www.christianitytoday.com/ct/2000/aprilweb-only/12.0a.html>

(3) Philosophical Foundations of a Christian Worldview (616).

(4) Ibid.



some Christian theologians to reconsider the traditional belief in Christian particularism and the fate of non-Christians in the afterlife⁽¹⁾.

Some scholars noted that Christians now hold three main views on this issue:

1. **Exclusivism:** Only knowledge of and belief in Christ's message can lead to salvation. Those who do not believe in Christ will be consigned to Hell.
2. **Pluralism:** Major world religions offer valid paths to salvation and knowledge of the divine.
3. **Inclusivism:** A middle ground between the first two views, inclusivism posits that salvation requires belief in Christ's divinity and message, but those ignorant of Christ are held accountable only to a general revelation (belief in God and worship)⁽²⁾.

Implications for Atheists and Christians

- **Exclusivists:** This argument primarily targets those who hold the exclusivist view, as they require explicit belief in Christ for salvation. The question arises: How can those who have never heard of Christ be punished for their ignorance?
- **Pluralists:** The argument does not apply to pluralists, as they do not require belief in Christ for salvation.
- **Inclusivists:** While inclusivism provides a broader path to salvation, it still raises questions about the clarity of "general revelation" and whether it is sufficient for accountability. William Lane Craig, for instance, expressed hope that some individuals (e.g., Aristotle) might have responded to this type of revelation. However, upon examining their scriptures, it becomes evident that such cases are likely rare⁽³⁾.

Part Two: Presentation of the Atheistic Argument Regarding the Fate of the Ignorant

The argument concerning the fate of the ignorant emerged gradually during the Renaissance and Enlightenment periods. Voltaire frequently invoked this argument mockingly to ridicule Christian doctrine. Undoubtedly, this argument has deeply impacted Christians, leading some to reconsider their beliefs. In fact, the Catholic Church even altered its stance on the matter.

(1) A Three-Pronged Defense of Salvific Exclusivism in a World of Religions. See: <http://www.leaderu.com/theology/salvific.html>

(2) The Salvation of the Unevangelized: What the Literature Suggests (2 – 3), by Robert A. Alstadt and Enoch Wan, <http://www.enochwan.com/english/articles/pdf/The%20Salvation%20of%20the%20Unevangelized.pdf>

(3) "How Will God Judge Someone Who Has Never Heard the Gospel," <https://www.youtube.com/watch?v=cBmLTpem7tw>



This issue represents a crisis within Christian ranks and significantly influences many adherents of Christianity. Advocates of atheism recognize this weakness among Christians and exploit it to sow doubt in their beliefs. A clear example of this can be seen in Sam Harris's remarks during his debate with Professor William Lane Craig on the moral foundations of atheism and Christianity. Harris stated: "... And worse than that, on Dr. Craig's view, most of these people—many of these people, certainly—will be going to Hell because they're praying to the wrong God. Just think about that. Ok, through no fault of their own, they were born into the wrong culture, where they got the wrong theology, and they missed the revelation. Ok, there are 1.2 billion people in India at this moment. Most of them are Hindus, most of them therefore are polytheists. Ok, in Dr. Craig's universe, no matter how good these people are, they are doomed. If you are, if you are praying to the Monkey God Hanuman, you are doomed, ok. You'll be tortured in Hell for eternity. Now, is there the slightest evidence for this? No. It just says so in Mark 9, and Matthew 13, and Revelation 14⁽¹⁾...

Ok, so God created the cultural isolation of the Hindus, ok. He engineered the circumstance of their deaths in ignorance of revelation, and then he created the penalty for this ignorance, which is an eternity of conscious torment in fire. Ok, on the other hand, on Dr. Craig's account, your run-of-the-mill serial killer in America, ok, who spent his life raping and torturing children, need only come to God, come to Jesus ... he's going to spend an eternity in Heaven after death, ok. One thing should be crystal clear to you: This vision of life has absolutely nothing to do with moral accountability.⁽²⁾

Harris brought up the argument of the fate of the ignorant during his discussion with Craig about objective morality and accountability for moral transgressions in the afterlife. Through an emotional appeal, Harris attempted to argue that holding the ignorant accountable for their lack of knowledge about divine revelation by subjecting them to eternal punishment in Hell is inconsistent with justice and mercy.

This debate gained considerable attention in the West, amassing over six million views, and it has been translated into Arabic under the title "Atheism Between Two Shortcomings." The argument Harris presented during the debate has since spread widely and demands a comprehensive response.

(1) Harris alludes to Biblical verses cited by Christians to support these doctrines.

(2) Is the Foundation of Morality Natural or Supernatural? The Craig-Harris Debate (YouTube Link): <https://www.youtube.com/watch?v=yqaHXKLRKzg>



Part Three: Responses from Western Scholars to the Atheistic Argument Regarding the Fate of the Ignorant

Western scholars have addressed this argument from various angles, of which four are notable:

First Angle: Transforming the Emotional Argument into a Logical One and Responding to It

Voltaire initially framed this argument in a mocking and sarcastic tone, and later, Sam Harris presented it emotionally. However, mockery, sarcasm, and emotional appeals do not constitute genuine objections to the existence of God or to religious beliefs. While emotional arguments may resonate with those who are sensitive to such presentations, they lack substantive evidence. Thus, a valuable approach for addressing emotional arguments is to reformulate them logically, allowing the affected individuals to see that what appears to be a strong argument often lacks true logical grounding.

This was the method adopted by Professors William Lane Craig and J.P. Moreland in addressing this argument. They suggested that the argument essentially posits that two statements cannot coexist:

1. God is omnipotent and loves everyone.
2. Some people have not heard the Gospel and are therefore condemned in the afterlife.

Since the two statements are not logically contradictory or mutually exclusive, the proponent of the argument must implicitly assume additional premises, such as:

- **Implicit Premise 1:** If God is omnipotent, He can create a world in which everyone hears the Gospel and freely attains salvation.
- **Implicit Premise 2:** If God loves everyone, He would prefer to create such a world.

Craig and Moreland addressed these premises as follows:

3. **Response to Implicit Premise 1:** While God is capable of creating any world and arranging circumstances for all to hear the Gospel, the presence of free will among humans means there is no guarantee that everyone will choose salvation. On the contrary, many may reject faith and stray. Thus, this premise is not necessarily valid.
4. **Response to Implicit Premise 2:** This premise is also not necessarily valid. God may have reasons or wisdom behind not creating such a world⁽¹⁾.

Transforming emotional arguments into logical formulations is a sound method, as it exposes the essence of the argument and highlights its flaws. Emotional rhetoric can obscure understanding

(1) See: Philosophical Foundations of a Christian Worldview (621–623).



and affect individuals subconsciously. Therefore, Craig and Moreland's method in addressing this argument—and other emotional arguments—provides a useful model.

However, their specific response to this argument faces two fundamental issues:

5. **The Response Centers on Christianity and the Gospel.** Their focus is on the Christian understanding of the Gospel, which is defined as the message of Christ, corrupted by Paul and further developed into the religion now known as Christianity. This is a pagan belief system unrelated to the true teachings of Christ or the divinely revealed Gospel. Consequently, this religion does not lead anyone to Paradise.
6. **The Response is Based on the Christian Belief in God's Universal Love.** This belief holds that God loves all people unconditionally, a doctrine that has been refuted earlier when evaluating their responses to the problem of evil. This flawed belief system is a key reason for the confusion surrounding this argument. Coupled with the traditional Christian stance on the fate of those ignorant of the Gospel, it is unsurprising that some Christians are influenced by this argument.

For Muslims, God does not love all people indiscriminately; rather, He loves obedient believers and detests disbelievers and sinners. Nonetheless, God does not punish anyone unless evidence against them has been firmly established, as will be elaborated at the conclusion of this chapter, God willing. Within the framework of Islamic beliefs, this issue is resolved at its core.

Second Angle: Addressing the Misconception of the Argument

A discussion occurred between a Christian man and Professor Greg Koukl⁽¹⁾, during which the man mentioned that his brother had left Christianity due to the argument about the fate of the ignorant. Koukl asked, "What exactly is the problem for him?" The man replied, "It seems unjust to punish someone simply for being born in a part of the world where they never received the message."⁽²⁾

Koukl explained that no one is punished because of the location where they were born, but is instead held accountable for their actions. He then asked the man, "Have these people committed any sins during their lives?" The man answered, "Yes." Koukl pointed out that if they sinned ten times a day and lived for fifty years, they would have committed hundreds of thousands of sins, and it is these sins for which they will be judged.

(1) Greg Koukl: A professor specializing in Christian apologetics at Biola University in the United States. He has authored several books and debated prominent atheists. See: <https://www.str.org/greg-koukl>.

(2) See the clip: Greg Koukl Responds to the Problem of the Unevangelized, available at: https://www.youtube.com/watch?v=8Ehx_CeYAI0



The issue arises from a fundamental misunderstanding of the basis for judgment. People are not judged based on the location of their birth or where they lived, but rather for the sins, misdeeds, and transgressions they committed during their lives.

Highlighting this distinction is crucial because atheists like Sam Harris often conflate these points to mislead their audiences. In his debate with Professor William Lane Craig, Harris stated: “Most of these people—and certainly many—will go to Hell simply because they prayed to the wrong god. Think about that! They were born into the wrong culture through no fault of their own, were taught the wrong religion, and missed the revelation.”

Harris conflated the circumstances of their birth in the “wrong culture” with their active worship of Hindu deities. While being born in a particular culture is not their fault, as Harris correctly noted, their fault lies in their actions, particularly their polytheism and rejection of the true God. When atheists present this argument, it is essential to clarify this distinction and correct the conflation.

While Greg Koukl’s response effectively clarified the distinction, his focus on their sins and transgressions requires an additional layer of nuance from an Islamic perspective. According to Islamic belief, no one is eternally condemned to Hell for their sins and transgressions alone. Eternal punishment is reserved for disbelief, provided the message has been sufficiently conveyed to them. Sins contribute to the severity of punishment but are not the sole basis for eternal condemnation. As for Muslims who die with unrepentant sins, their fate remains under God’s will—He may forgive them or subject them to temporary punishment before granting them entry to Paradise.

Third Angle: Understanding the Answer Within the Context of Divine Justice

Daniel Maritz⁽¹⁾ argued that this question cannot be adequately understood without acknowledging that God is the ultimate judge and perfectly just. Humans, by contrast, lack the capacity for perfect, objective justice⁽²⁾. Human judgments are influenced by personal perspectives and limited to external observations, while God’s judgment encompasses both the seen and the unseen, including the contents of hearts. Such judgment is beyond human ability⁽³⁾.

(1) Daniel Maritz: A Christian apologist specializing in atheism critiques, with a popular YouTube channel. See: <https://www.dlm-christianlifestyle.com>.

(2) This term, “objective justice,” ascribed to God, requires caution in Islamic theology. Islamic tradition emphasizes God’s justice as perfect, transcendent, and free from human constraints.

(3) See the clip: How will GOD JUDGE THOSE who have NEVER HEARD THE GOSPEL?, available at: <https://www.youtube.com/watch?v=yqJdVEE8aII>



Similarly, Alycia Wood⁽¹⁾ noted that this argument assumes people will claim on the Day of Judgment, “I knew nothing about this!” In reality, it is more likely they will acknowledge their failure to seek the truth and to soften their hearts to it. This argument is speculative, and we cannot be certain what individuals will say on the Day of Judgment⁽²⁾.

This reasoning is valuable in understanding God’s punishment of disbelievers in Hell. God judges with complete justice, knowing every minute detail of both the apparent and hidden aspects of human actions. As the All-Knowing of the unseen and seen, He is aware of both the treachery of the eyes and what hearts conceal. Thus, when encountering this argument, believers should remain fully assured that God will not punish anyone unjustly in Hell: **“On that Day, every soul will be recompensed for what it earned. No injustice today! Surely, Allah is swift in reckoning.”** [*Ghāfir*: 17]

Imam Al-Ṭabarī explained this verse, stating that “No one will be wronged in what they have earned. A doer of good will not have their reward diminished, and a wrongdoer will not bear the sin of another nor be punished for an offense they did not commit.”⁽³⁾

All of creation will glorify God’s perfect justice on that Day: **“And you will see the angels surrounding the Throne, exalting their Lord with praise. And judgment will have been made in truth. And it will be said, ‘Praise be to Allah, the Lord of all worlds!’”** [*Al-Zumar*: 75]

Imam Al-Sa’dī commented on this verse, noting: “The speaker is unspecified, indicating that all creation will praise their Lord’s wisdom and justice for His judgment upon the inhabitants of Paradise and Hell—praising Him for both His grace and His justice.”⁽⁴⁾

Alycia Wood’s argument is also correct from the Christian perspective. From the Islamic viewpoint, the people of Hell will not claim ignorance of the message. Instead, they will confess that they neither listened nor reasoned, as the Qur’an states: **“They will say, ‘Had we but listened or reasoned, we would not be among the companions of the Blaze.’”** [*Al-Mulk*: 10]

They will admit their transgressions and failure to heed the messengers, without making excuses about the message not reaching them. However, it is important to note that Muslims are informed through divine revelation of much of what people will say on the Day of Judgment.

(1) Alycia Wood: A Christian apologist with expertise in atheism critiques and a master’s degree in social justice. See: <https://www.rzim.org/speakers/alycia-wood>.

(2) See the clip: What about People Who Die Not Ever Hearing the Gospel?, available at: <https://www.youtube.com/watch?v=60SS0XIFl2g>

(3) Jāmi’ al-Bayān ‘an Ta’wīl Ay al-Qur’ān (20/299–300).

(4) Tafsīr al-Sa’dī (697).



Thus, while Wood's reasoning is valid in her Christian context, it does not fully align with Islamic beliefs.

Fourth Angle: Understanding the Answer to the Argument in Light of God's Comprehensive Knowledge

In the previous discussion, it was established that Allah is the Knower of the unseen and the seen and judges His servants based on His perfect knowledge. Additionally, Allah's knowledge encompasses hypothetical realities—He knows what has not occurred and how it would have occurred if it had happened. Professors William Lane Craig and J.P. Moreland referenced this attribute in their response to the argument of the unevangelized, asserting that God may know whether a person who did not receive the Gospel would have rejected it had they been exposed to it⁽¹⁾. Thus, their punishment would not be unjust.

Philosopher Greg Koukl, in his reply to this question, stated that humans cannot make judgments on this matter as they are incapable of knowing how such individuals would respond if they had received the message. Only God possesses this knowledge⁽²⁾.

Acknowledging this type of divine knowledge is accurate from one angle but requires nuance. It is true that Allah possesses this comprehensive knowledge, as stated in the Qur'an: **"If Allah had known any good in them, He would have made them hear. But even if He had made them hear, they would have turned away while they were refusing."** [*Al-Anfāl: 23*]

When asked about the fate of the children of polytheists, the Prophet Muhammad ﷺ responded: "Allah knows best what they would have done."⁽³⁾

The Prophet's answer references Allah's knowledge of hypothetical realities. However, it is critical to note that Allah does not punish anyone solely based on His knowledge of what they might have done. He judges them based on their actual deeds. Imam Ibn al-Qayyim explained: "Allah knows who among them would have accepted guidance and acted upon it if they had lived, and who would have chosen disbelief. But this does not mean that Allah punishes anyone merely based on His knowledge without them having committed the actions."⁽⁴⁾

(1) See: *Philosophical Foundations of a Christian Worldview* (625).

(2) Refer to the previously mentioned clip: Greg Koukl Responds to the Problem of the Unevangelized.

(3) Reported by Al-Bukhārī in *Ṣaḥīḥ al-Bukhārī* (1384), Book of Funerals, and by Muslim in *Ṣaḥīḥ Muslim* (2660), Book of Divine Decree.

(4) *Ṭarīq al-Hijratayn wa Bāb al-Sa'adatayn* (387), by Ibn Qayyim al-Jawziyyah (Dār al-Salafiyyah, 2nd ed., 1394 AH).



Further elaboration on the establishment of divine proof and the afterlife examination will follow in part four, God willing.

Part Four: Evaluation of Western Scholars' Responses to the Argument of the Unevangelized

The argument of the unevangelized is not a dominant theme in contemporary atheist discourse but remains impactful, particularly in creating theological doubts within Christianity. This challenge has caused significant divisions among Christian theologians. Initially, Christian theology predominantly adhered to exclusivism for approximately a millennium. Over time, major groups, such as Catholics, adopted inclusivism, while others embraced pluralism. This theological inconsistency stems from both internal contradictions in their scriptures and external societal influences.

Overall, Western scholars' responses to this argument are commendable and have highlighted some valid points. However, their explanations are intertwined with Christian theological beliefs about the fate of the unevangelized. While there are parallels between Islamic and Christian doctrines on this topic, the differences underscore the weaknesses of Christian theology and the strengths of Islamic theology. Three key distinctions are as follows:

1. The Distortion of Christianity

The argument of the unevangelized against Christians revolves around the fate of those ignorant of Christian doctrines, particularly the divinity of Jesus Christ. Christianity asserts that belief in Christ's divinity is a prerequisite for salvation. However, this claim is problematic, as Jesus Christ himself neither considered himself divine nor called others to this belief. The Qur'an states: **"And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.'"** [Al-Mā'idah: 116-118]

Muslims affirm this truth based on their belief in the Qur'an as divine revelation. Even historians specializing in early Christianity acknowledge that Jesus did not claim divinity. Professor Bart Ehrman⁽¹⁾, in his book *How Jesus Became God*, presents extensive historical evidence showing that Jesus identified himself as a prophet, not as divine⁽²⁾.

(1) Bart Ehrman: Professor of early Christian history and author of several academic works. See: <https://www.bartdehrman.com/barts-biography/>

(2) See: *How Jesus Became God* (pp. 85–128), by Bart Ehrman (HarperOne, 2014).



This creates a profound issue within Christianity: the theological implications of the fact that Jesus himself was “ignorant” of his alleged divinity. Based on exclusivist Christian theology, even Jesus would fall under the category of the unevangelized, resulting in his damnation—a glaring contradiction.

This problem does not exist in Islam. It is an uncontested historical fact that Prophet Muhammad ﷺ conveyed the message of Islam, called people to faith, and established proof against those who rejected it. The creed he preached has been preserved through mass transmission, leaving no room for doubt about its authenticity or universality.

Second Aspect: The Discrepancy Between General Revelation and Specific Revelation

One response Christians provide to the question of the unevangelized is that God establishes proof against humanity through general revelation and specific revelation. They argue that if specific revelation does not reach an individual, they are required to respond to general revelation, which, in turn, might lead them to specific revelation. By general revelation, they mean an innate belief in a Creator deserving worship, while specific revelation refers to their corrupted scripture.

This response could theoretically align with Islamic beliefs, as will be discussed. However, it presents significant issues within Christianity due to the vast gulf between their conceptions of general and specific revelation. Professor John Sanders, a proponent of pluralism in this matter, explained: “If we did not speculate about subjects not directly revealed in the Bible, we would have very little theology; we would have no doctrine of the Trinity, no doctrine of Jesus having a human and divine nature in hypostatic union.”⁽¹⁾

This highlights that the core theological doctrines of Christianity—such as the Trinity and the dual nature of Christ—are central to their specific revelation but are entirely absent from general revelation. Moreover, the innate human disposition contradicts and repels these Christian theological constructs.

If a person lived in isolation and instinctively realized that the universe must have a Creator worthy of worship, they would have fulfilled the requirements of general revelation. However, if they later learned of a religion that claimed this Creator to be one entity yet simultaneously three persons, or that a human possessed both divine and human natures, this natural belief would conflict with such doctrines. On the contrary, should they encounter Islam and learn that the

(1) See: *No Other Name: An Investigation into the Destiny of the Unevangelized* (17), by John Sanders, (Wipf and Stock Publishers, 2001).



Creator sent messengers—the last of whom is Muhammad ﷺ—to call people to this innate belief, their response to general revelation would naturally guide them to embrace specific revelation.

This inherent tension explains why the argument of the unevangelized is a significant challenge within Christianity. Ignorance of specific revelation in Christianity leaves no established proof upon the individual. Furthermore, the proof established by general revelation would distance them from Christianity rather than lead them to it. This aligns with Professor William Lane Craig's earlier statement that very few people respond to specific revelation based on general revelation.

Third Aspect: Original Sin as the Basis of Their Doctrine

Christians adhering to exclusivism—the traditional position on the fate of the unevangelized—believe that anyone unaware of Christ, who fails to acknowledge His divinity and sacrificial atonement, will suffer in the afterlife. This belief regarding the fate of the unevangelized is rooted in the doctrine of original sin⁽¹⁾.

This irrational doctrine is among the strangest Christian beliefs. In contrast, Islam teaches that humans are not born sinful. Allah states in a sacred hadith: “I created My servants as monotheists, but the devils turned them away from their religion, forbade them what I permitted, and commanded them to associate with Me that for which I have sent no authority.”⁽²⁾

Moreover, Islam emphasizes that no one is punished for another's sins, and Allah does not punish anyone without sending a messenger. Allah says: **“Whoever is guided is only guided for [the benefit of] his soul. And whoever goes astray only goes astray [in violation] against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.”** [Al-Isrā: 15]

Imam Al-Sa'dī commented: “Allah, the Most Just, does not punish anyone until proof is established through the message and they obstinately reject it. Those who submit to the proof or have never received it will not be punished. This verse indicates that those who lived in times of no prophethood (Ahl al-Fatrah) and children of polytheists will not be punished unless a messenger is sent, as Allah is free from injustice.”⁽³⁾

For those who never received proof in this world, such as the people of intervals (ahl al-fatrah), scholars have differing opinions regarding their fate in the Hereafter. Shaykh Muḥammad Al-Amīn Al-Shinqītī summarized this difference of opinion⁽⁴⁾ and stated: “The most accurate view

(1) Refer to the earlier mentioned article: The Lostness of Mankind.

(2) Reported by Muslim in Ṣaḥīḥ Muslim (2865), Book of Paradise.

(3) Tafsīr Al-Sa'dī (429).

(4) See: Aḍwā' al-Bayān fī Idāḥ al-Qur'ān bil-Qur'ān (3/65-74).



regarding whether the polytheists are excused due to living in intervals of no prophethood is that they are excused in this world. On the Day of Resurrection, Allah will test them with a fire, commanding them to enter it. Those who enter will find it cool and peaceful, signifying they would have accepted the messengers in this world. Those who refuse will be cast into the fire, signifying they would have rejected the messengers.⁽¹⁾

The Prophet ﷺ elaborated on this scenario: “On the Day of Resurrection, a deaf man who could hear nothing, a feeble-minded man, an old man, and a man who died during an interval of no prophethood will all plead their cases. The deaf man will say, ‘My Lord, Islam came, but I could not hear anything.’ The feeble-minded man will say, ‘My Lord, Islam came, but the children threw dung at me.’ The old man will say, ‘My Lord, Islam came, but I could not comprehend.’ The man of the interval will say, ‘My Lord, no messenger reached me.’ Allah will then take their pledges to obey Him. He will send them [a fire] and say, ‘Enter it.’ By the One in whose hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.”⁽²⁾

Commenting on this hadith, Al-Shinqīṭī said: “This narration, authentically attributed to the Prophet ﷺ, is decisive in this matter, leaving no room for disagreement.”⁽³⁾

This highlights the inherent justice within Islam concerning the fate of those who lived in intervals of no prophethood. Unlike the theological crises this question causes within Christianity, Islam provides a coherent and equitable framework for addressing the argument of the unevangelized.

(1) Ibid., (3/ 73).

(2) Reported by Aḥmad in his Musnad (16344); authenticated by Al-Albānī in *Silsilat al-Aḥādith al-Ṣaḥīḥah* (1434).

(3) Aḍwā’ al-Bayān fī Idāḥ al-Qur’ān bil-Qur’ān (3/570).



Conclusion

All praise is due to Allah, by Whose favor righteous deeds are completed. May Allah exalt and send blessings to the noblest of prophets and messengers, our Prophet Muhammad, and upon his family, companions, and those who follow them in righteousness until the Day of Judgment. To proceed:

By the will and grace of Allah, I have completed this dissertation after spending approximately five years in research and writing. This work has been a source of immense benefit to me. This conclusion includes three main points:

1. An evaluative summary.
2. A summary of the key discussions in the dissertation.
3. Recommendations.

First Point: An Evaluative Summary

It is fitting to conclude this work with an evaluative summary of the subject of the dissertation, namely, the responses of Western scholars to atheism, along with some useful comparisons. This summary reflects insights gained during the years of research.

First: Categories of Western Scholars' Responses

The responses of Western scholars to atheism can be classified into three categories:

1. Robust scientific arguments:

Examples include scientific arguments for the existence of God based on astronomy, biology, physics, and chemistry. These arguments are based on conclusive scientific facts, and their discussions on these subjects are minimally influenced by their erroneous beliefs. Scientific arguments for the existence of God are among the strongest means to prove His existence,



especially when addressing those influenced by atheistic discourse, given their high regard for empirical science.

Muslims can benefit greatly from these discussions, particularly as the West has excelled in these sciences in the modern era. However, care must be taken to select the most appropriate and strongest arguments.

2. Scientific and rational arguments mixed with theological and philosophical beliefs:

Examples include their critiques of scientific theories such as the theory of evolution and the Big Bang, as well as their responses to atheistic foundations such as materialism, scientism, and the problem of evil.

Muslims can benefit from specialists in empirical sciences like biology, physics, and chemistry, as well as from those in epistemology and logic. These scholars offer valuable responses to atheistic beliefs, theories, and objections.

However, their arguments are often intertwined with their theological and philosophical perspectives, necessitating caution. Muslims must assess their arguments according to the principles of Islamic teachings, accepting what is correct and rejecting what is not.

3. Weak arguments and responses:

Examples include their responses to the issue of the unevangelized. Such arguments are weak and can be sufficiently replaced with those provided by Islamic scholars. They may be cited only to highlight the weaknesses of Christian apologetics compared to Islamic arguments.

Based on this classification, I believe that rejecting all statements from Western scholars outright is incorrect, just as uncritically accepting everything they say is also incorrect. A balanced and detailed approach is necessary.

Second: Guidelines for Benefiting from Western Scholars

Based on my study, I propose five primary guidelines for benefiting from the responses of Western scholars to atheism:

- 1. The default principle is not to rely on the statements of non-Muslims.** Islamic scholars' works suffice in religious matters. If the need arises, Muslims may reference and benefit from non-Muslim scholars, provided they uphold the principle of loyalty and disassociation (al-walā' wa-al-barā'), such as avoiding praying for mercy for them or expressing love toward them.
- 2. Beneficiaries must have a solid grounding in the creed of Ahl al-Sunnah wa-al-Jamā'ah.**



This ensures they can discern between what is correct, incorrect, or ambiguous in the scholars' statements.

3. **Beneficiaries must understand the religious and philosophical affiliations of the referenced scholars.** Without such knowledge, they risk unknowingly promoting false theological or philosophical beliefs.
4. **Beneficiaries must distinguish between established scientific facts and theories or hypotheses.** Not all claims made in the name of science are definitive truths.
5. **Beneficiaries must recognize varying levels of expertise among Western scholars.** Not every individual speaking on science is a credible expert. Careful selection of reliable sources is essential.

Third: Observations on the Contemporary Islamic Context

From prolonged observation of Islamic efforts to critique atheism, I have noticed two extremes in the use of Western scholars' arguments:

- **One extreme:** Avoiding Western expertise entirely, resulting in missed opportunities and reduced credibility among Muslims influenced by Atheism.
- **The other extreme:** Uncritical acceptance of all Western arguments, risking the adoption of theological and scientific errors.

Both extremes are blameworthy, though the latter is more dangerous. The former misses out on valuable insights, while the latter involves doctrinal and scientific errors. Unfortunately, such trends are evident among some individuals addressing atheism in contemporary Islamic discourse.

Conducting research that combines exposition with critique is of great benefit. Similarly, referencing Western experts in their respective fields in research and publications is commendable if done cautiously and when necessary. However, translating entire books or debates of Western scholars without critical commentary is not advisable.

Finally, it is worth emphasizing that a Muslim will not find pure truth except in the Qur'an, the Sunnah, and the teachings of Ahl al-Sunnah wa al-Jamā'ah. Matters of creed should only be established through "Allah said" and "the Messenger (r) said," and the methodology of the righteous predecessors. Among the principles of scholars of Ahl al-Sunnah is adherence to the terminology of revelation and avoidance of ambiguous terms. However, in the field of refutations, a Muslim may expand more than in establishing doctrine and may cite the words of opponents, such as Western scholars, as was previously established in the introduction to this dissertation.



Second Point: Summary of the Key Discussions in the Dissertation

The key discussions of this dissertation can be summarized in the following points:

1. **The linguistic and religious meanings of atheism:** Linguistically, atheism refers to deviation in general, and religiously, it refers to deviation from truth to falsehood. Exegetes interpreted the term *ilhād* and its derivatives mentioned in some verses as disbelief, sin, and even acts less than sin. The early Muslim scholars predominantly used this term in their works to refer to major doctrinal deviations, while some described it as a denial of the Creator's existence. In contemporary terminology, atheism refers to disbelief in the existence of the Creator.

2. **Classification of atheists:** Researchers have categorized atheists into different types. One classification, based on their convictions and type of evidence, suggests three types:

- Strong atheists.
- Weak atheists.
- Agnostics.

Atheists can also be divided based on the motives for their atheism into two types:

- Atheism based on doubts.
- Atheism not based on doubts.

Another classification is based on their level of strictness:

- Extreme atheists.
- Non-extreme atheists.

3. **Western intellectual history and atheism:** Scholars have divided Western intellectual history into eight eras:

- The Greek era.
- The Roman era.
- The Middle Ages.
- The Renaissance and Reformation.
- The Enlightenment era.
- The 19th century.
- The 20th century.
- The 21st century.

Each of these eras has had specific impacts on the development of atheistic thought, either directly or indirectly.



4. **The Greek era and atheism:** Western civilization is an extension of ancient Greek civilization. Philosophers of the Greek era laid down some foundations of atheistic thought, such as materialism, the study of empirical science based on naturalism, claims of conflict between faith and reason, skepticism, relativism of truths, and criticism of religions. While several famous philosophers of that era were accused of atheism, their atheism does not align with the contemporary understanding. Rather, they rejected polytheistic gods.
5. **The Roman era and atheism:** The Roman era is one of the most important and longest periods in European history. Its significance in shaping atheistic thought lies in Roman philosophers developing Greek philosophy and spreading it across Europe. Furthermore, the distorted form of Christianity emerged during this era, with modern atheism appearing as a reaction to this religion. However, atheism in its contemporary sense was not known during this period.
6. **The Middle Ages:** The Middle Ages were the longest period in European history, spanning approximately a thousand years. During this era, the Catholic Church dominated religious, intellectual, and political affairs in Europe through oppression and tyranny. This oppression contributed to the later emergence of atheism in Europe. Christian theologians in this era focused on rational proofs for the existence of God. Some of these proofs were extremely weak and have been criticized by contemporary atheists in their rhetoric. However, atheism in its contemporary sense was not known during this period.
7. **The Renaissance and Reformation:** The Middle Ages in Europe ended with the onset of the Renaissance and Reformation. Gradual liberation from the dominance of the Catholic Church began during this period, marked by the emergence of competing Protestant churches, Renaissance skepticism, and rationalism. Many individuals were accused of atheism during this era, though atheism in its contemporary sense was likely not known.
8. **The Enlightenment era and early atheism:** During the Enlightenment, the first atheists appeared in France, authoring several books promoting atheism. The French Revolution also occurred during this period, enabling secularists to gain power and weakening the Church's influence. Atheism subsequently spread rapidly across European countries.
9. **The 19th century and the institutionalization of atheism:** The 19th century was highly significant for atheistic thought. Several prominent atheists emerged in France, Germany, and Britain, laying the foundations of atheistic ideology. Philosophical schools such as communism were also established during this period. One key event in this century was Darwin's formulation of the theory of evolution, which atheists used to explain the precision and intricacy of living creatures through natural selection. Atheists have relied on this theory more than others.
10. **The 20th century and state-sponsored atheism:** During the 20th century, communist



atheists came to power in several countries, spreading atheism through coercion and violence. Secular ideologies adopted by Western nations also contributed to the rise of atheism. Many prominent atheists of this century authored numerous works advocating atheism, alongside their significant presence in Western media.

11. The New Atheism movement emerged in the 21st century, characterized by its enthusiasm for promoting atheism and its intense hostility toward all forms of religion. Additionally, the rhetoric of this movement's advocates is more public-facing than that of the atheists of the 20th century, enabling them to reach a large audience in both the West and the East.
12. Nothing poses a greater danger than atheism; it is the most significant threat to faith, natural disposition (*fiṭrah*), reason, science, morality, and humanity as a whole.
13. Several prominent advocates of atheism emerged in the 21st century, most famously referred to as "The Four Horsemen of Atheism": Richard Dawkins, Sam Harris, Daniel Dennett, and Christopher Hitchens. They authored numerous works and utilized various other means to spread atheism. Other advocates also contributed to the dissemination of this ideology.
14. Contemporary atheists have employed numerous and varied methods to invite people to their disbelief and atheism. Among the most notable are: establishing atheistic organizations, authoring books, holding debates, producing documentaries and films, delivering lectures, being active on social media, creating public billboards, and producing atheistic music.
15. The first to confront atheists were the prophets and messengers (peace be upon them). For instance, Prophet Ibrāhīm debated Nimrūd, and Mūsā debated Pharaoh. After them, Greek and Roman philosophers presented arguments for the existence of God, such as the Unmoved Mover and the teleological argument. Their arguments, however, were mixed with distorted philosophies, significantly influencing Christian theology and its arguments for the existence of God. Prominent Christian theologians of the Middle Ages who focused on arguments for God's existence include Augustine, Anselm of Canterbury, and Thomas Aquinas.
16. Numerous scholars in Europe criticized atheism during the Renaissance, the Enlightenment, and the 19th and 20th centuries, as well as in the 21st century. These pioneers of atheism critique came from various fields such as philosophy, politics, and empirical sciences. They specialized in addressing atheism from different angles, including critiquing atheistic rhetoric, demonstrating the harmony between empirical science and religion, presenting empirical evidence for God's existence, and offering rational and philosophical rebuttals to atheists.
17. Key foundations of atheists include materialism, scientism, rationalism, skepticism, and an exaggerated reliance on chance. Western scholars have provided strong and convincing refutations of these foundations.



18. Atheists adopt materialism, restricting existence to what can be perceived through the senses and scientific experiments. Western scholars have refuted this view by demonstrating that all creation testifies to the existence of the Creator and that empirical science itself points to the existence of the unseen.
19. A distinctive feature of New Atheists is their veneration of empirical science, claiming it leads to atheism. Western scholars have countered this view by highlighting the limits of empirical science and noting that many empirical scientists, both past and present, believed in the existence of God. Indeed, empirical science itself serves as evidence for His existence.
20. Contemporary atheists portray themselves as champions of reason and claim that faith is incompatible with reason. Western scholars have responded by arguing that logical reasoning cannot be explained within atheistic thought. Additionally, many of the greatest philosophers and empirical scientists throughout history have believed in the existence of the Creator. Furthermore, they refute the claim that reason conflicts with faith by asserting that faith is itself based on rational and scientific evidence.
21. Atheists seek to sow doubt among religious people about their beliefs. Western scholars have proposed several sound principles for addressing doubts and misconceptions, including: identifying a misconception makes it easier to refute, understanding its origin aids in addressing it, doubt is not solely a rational problem but also has a spiritual dimension, factual doubts are resolved with evidence and arguments, emotional and volitional doubts are not resolved by presenting arguments alone, acknowledging the limitations of human reason and knowledge, and recognizing that when reason operates within its correct framework, it becomes easier to address doubts.
22. Atheists have replaced discussions of divine providence with discussions of chance, exaggerating its abilities to accomplish the impossible. Western scholars have countered this position by exposing their misrepresentations in defining impossibility and showing that what atheists claim chance can achieve is among the most impossible of impossibilities. They have also refuted the infinite monkey theorem, which atheists rely upon in their discourse on chance.
23. Methods used by Western scholars to refute atheists include exposing their logical fallacies, highlighting their absurdities, contradictions, and weak rhetoric, demonstrating their deviation from scientific methodology, and revealing the evils resulting from atheism.
24. Western scholars have shown that atheists fall into numerous logical fallacies, the most significant of which include: reification, equivocation, begging the question, loaded and compound questions, false dichotomy, ad hominem attacks, improper appeals to authority, and straw man arguments.



25. Another method used by Western scholars in refuting atheists is exposing their absurdities. Among these absurdities is their demeaning perspective on human nature and value, reducing humans to mere clusters of atoms, akin to cosmic dirt. Atheists also have absurd views on denying objective morality and the ultimate purpose of life. Additionally, they present absurd definitions of “nothingness.” Their absurdities extend to their stance on chance, with some claiming that alien beings seeded life on this planet to avoid acknowledging the existence of the Creator.
26. Among the methods used by Western scholars is exposing the weaknesses of atheistic rhetoric. This is done through various means, including highlighting the weak logical arguments of atheists, their frequent logical fallacies, their superficiality, their focus on rhetorical embellishment rather than substantive content, their excessive use of ad hominem attacks and ridicule, their failure to understand opposing viewpoints, and their extremism and radicalism.
27. Western scholars have demonstrated how atheists deviate from the scientific method. Atheists rely on several scientific principles that Western scholars have shown to be incorrect. These include: the claim that all living beings are fundamentally mechanisms, the assumption that the total quantity of matter and energy has not changed, the belief that the laws of nature are immutable, the assertion that human consciousness is a product of material processes in the brain, the denial of purpose in nature, the belief that memory is stored in the brain and erased after death, and the claim that unexplained phenomena are mere illusions.
28. Western scholars have effectively highlighted the evils resulting from atheism by first establishing the relationship between atheism and these evils and then providing real-world examples of the harms caused by atheism. Atheism has been linked to several destructive philosophies that have negatively impacted morality and led to various forms of harm. These philosophies include hedonistic utilitarianism, evolutionism, moral relativism, materialistic utilitarianism, and pantheism. Examples of the harms prevalent in atheistic and secular societies include wars, genocides, violence, crime, drug abuse, and sexual obsession.
29. Arguments for the existence of God can generally be divided into three categories: rational arguments, scientific arguments, and sensory arguments.
30. The rational arguments presented by Western scholars include: the argument from innate disposition (*fiṭrah*), the cosmological argument, the teleological argument, the fine-tuning argument, the argument from beauty, the moral argument, the argument from consciousness.
31. The cosmological argument is based on the premise that the universe had a beginning, and its beginning indicates the existence of a Creator who brought it into existence from nothing. The argument of creation and origination in the Qur’an is rooted in reasoning



based on what is necessarily known to have a beginning, thereby affirming the existence of the Creator. Western scholars use the cosmological argument, whereas the argument of creation and origination is explicitly mentioned in the Qur'an. The older logical formulations of the cosmological argument had weaknesses, while some modern formulations are much stronger. Western scholars have reinforced this argument with rational and scientific evidence about the universe's beginning, making it a powerful argument. However, Western scholars have been inconsistent in their conclusions, often using vague and inappropriate terms to describe the Creator. Thus, while their discussions on the cosmological argument can be beneficial, caution is needed to avoid their errors.

32. The teleological argument relies on the order and precision observed in creation to prove the existence of an All-Knowing, All-Wise Creator. Allah has guided humanity in numerous verses to contemplate creation and reflect on its evidence for His existence and Lordship. Islamic scholars have referred to this argument as the argument of order and precision or the argument of providence. It is one of the strongest arguments for the existence of God and encompasses several sub-arguments. In contemporary times, Western scholars have emphasized the teleological argument under the name "the design argument," which includes sub-arguments such as specified complexity and irreducible complexity. Western scholars have also responded effectively to atheistic objections to these arguments.
33. The fine-tuning argument is derived from the teleological argument and is a strong, rational, and scientific argument for the existence of God. This argument is based on scientific evidence that the universe is finely tuned to an extraordinary degree. Western scholars have presented this argument effectively and have refuted atheistic objections, such as the multiverse theory and the weak anthropic principle.
34. The argument from beauty is a rational argument for the existence of God. It relies on the objective beauty in creation as evidence for the Creator. This argument becomes even stronger when combined with the cosmological and teleological arguments. Islamic scholars like Imam Ibn al-Qayyim (may Allah have mercy on him) were pioneers in using the beauty of creation as evidence for the Creator, providing numerous examples.
35. Among the rational arguments used by Western scholars to prove the existence of God is the moral argument. This argument posits that the innate sense of objective moral values in humans cannot be explained within atheistic thought. This argument is strong when addressing individuals close to their innate disposition and who acknowledge objective morality. However, it cannot be used effectively with those who deny the existence of objective morality.
36. The argument from consciousness is a rational and scientific argument for the existence of the Creator. It asserts that human consciousness cannot be explained through materialistic



atheism, as consciousness is non-material. Western scholars have used strong aspects of this argument that are beneficial and demonstrate its validity as a good argument for the existence of God.

37. Scientific arguments for the existence of God presented by Western scholars are not direct proofs of His existence but rather support rational arguments like the innate disposition argument and the teleological argument. These scientific arguments stem from fields such as cosmology, astronomy, physics, biology, chemistry, mathematics, and psychology. Western scholars have made significant contributions in presenting these arguments, which can be beneficial.
38. Experimental sciences related to the universe are divided into cosmology and astronomy. Western scholars have presented numerous arguments for God's existence based on these sciences, such as the fine-tuning of the six fundamental physical constants, the precision of cosmic expansion, the accuracy of events during the first three minutes after the universe's creation, and the precise level of cosmic entropy, in addition to observable scientific evidence. The evaluation of these arguments concludes that using observable evidence from astronomy is stronger than relying on scientific theories about the distant past in cosmology, though both are permissible.
39. Scientific arguments for the Creator related to physics fall into two main categories: the general indication of physical laws for the Creator and the precise fine-tuning of fundamental physical forces in nature. Examples of the latter include the fine-tuning of gravitational force, electromagnetic force, the strong nuclear force, and the weak nuclear force. All these forces are precisely fine-tuned, which provides clear and strong evidence for the existence of the Creator, as such precision cannot occur by chance.
40. Biology, the study of living organisms, offers evidence of precision and order in living beings as proof of an All-Knowing, All-Powerful Creator. Numerous examples can be cited, including the cell, the brain, and the eye. Western scholars' discussions in this area are scientifically sound and generally free from their erroneous beliefs, making their insights valuable for Muslims.
41. Chemistry is a science concerned with the substances that compose matter, exploring their properties and reactions. Western scholars have presented scientific arguments from chemistry as evidence for the existence of God. They have cited several specific examples from this field, such as the suitability of chemical elements for life, the abundance of carbon and water essential for life, and the chemical composition of the atmosphere. Their discussions in this area are generally sound and can be beneficial.
42. Psychology focuses on the scientific study of the human mind and its functions, particularly those affecting behavior in specific contexts. Western scholars have used this field to



demonstrate that humans are innately inclined toward fundamental principles and belief in a Creator. They have also shown that atheism is often a psychological issue and a behavioral deviation from a sound natural disposition. Furthermore, they have noted that many prominent atheists experienced childhood difficulties, particularly the loss of their fathers, which significantly influenced their atheism. Their observations in this area are generally accurate and useful.

43. Mathematics, the abstract science of numbers, quantities, and spatial relations, has been used by Western scholars to refute atheists in two ways: first, by demonstrating the harmony between mathematics and natural sciences as evidence of a Creator; and second, by highlighting mathematical patterns in nature as proof of a Creator. They have highlighted remarkable phenomena, such as the occurrence of the golden ratio in numerous creations. Their work in this area is largely scientific and objective, making it a valuable resource.
44. Sensory arguments for the existence of God rely on observable phenomena as evidence of His existence and creative power. The primary sensory arguments include the argument from answered prayers and the argument from miracles.
45. The argument from answered prayers is based on the countless instances of prayers being answered, which serve as conclusive evidence of a Creator who responds to supplications. Islamic scholars have excelled in elaborating on this argument, while Western scholars have discussed it less frequently. However, they have provided valuable insights in addressing the objection of unanswered prayers.
46. Western scholars have devoted significant attention to the topic of miracles, focusing primarily on the miracles attributed to Jesus (peace be upon him) and using them as evidence for his alleged divinity. Consequently, much of their discourse in this area is invalid. Nevertheless, they have offered noteworthy arguments affirming the logical and scientific possibility of miracles and refuted atheistic objections in this regard. While their work has merit in certain aspects, it is essential to approach it critically. Islamic scholars, on the other hand, have used proofs of prophethood to establish the existence of God, presenting arguments that are far superior and more accurate.
47. Atheists have presented various objections to the existence of God or certain of His attributes. These objections can be categorized into three types: philosophical and rational objections, scientific and empirical objections, and emotional objections. Some of these objections are widespread, prompting extensive responses from Western scholars, while others are less common, resulting in fewer responses.
48. The objection of incompatible attributes encompasses several challenges related to divine attributes. Atheists claim that it is impossible for the Creator to possess a particular attribute or a combination of attributes simultaneously. Western scholars have countered these



objections by exposing atheists' misrepresentations regarding logical and metaphysical impossibilities. They have also pointed out that atheists' arguments are often rooted in preconceived materialistic notions, which distort their understanding of divine attributes. Additionally, they emphasize that the Creator is characterized by absolute perfection and cannot be compared to created beings. While their responses in this area are commendable, the Christian theological perspective on God and His attributes is significantly flawed. Consequently, their accurate statements are often intertwined with incorrect beliefs. The truth is found exclusively with the adherents of Ahl al-Sunnah, who adhere to the Qur'an and Sunnah.

49. Among the objections falling under the category of incompatible attributes is the question: "If God created everything, then who created God?" The Prophet (r) informed that Satan whispers this doubt into the hearts of believers. However, atheists present it as an objection to the existence of the Creator. Western scholars have provided some effective responses to this objection, but their arguments often contain vague or erroneous language, requiring Muslims to exercise caution. The Prophet (r) provided guidance on addressing this doubt in several hadiths, and Islamic scholars have refuted this objection comprehensively and effectively.
50. Lay atheists frequently ask, "How can we believe in the existence of God when we cannot see Him?" This question is less common among prominent atheists. Western scholars have provided insightful answers to this question, which are generally consistent with those offered by Islamic scholars.
51. One of the objections under the category of incompatible attributes is the objection to omnipotence. Its essence is that the believers' faith in absolute power leads to contradictions; hence, there must be exceptions to the statement "God is capable of everything." Based on this, they pose the question: "Can the Creator create a stone so heavy that He cannot lift it?" Western scholars have responded to this objection with several strong arguments, explaining the true concept of omnipotence and that it pertains to possibilities, not impossibilities. They also provided other valuable responses. These responses are generally consistent with what Islamic scholars have mentioned, but Western scholars use some vague and philosophical terms that are false and must be approached with caution.
52. The objection of inconsistent revelation is an atheistic argument related to divine revelation. Its essence is that the existence of the God believers claim is unlikely because they adhere to contradictory religions, each claiming its foundation in divine revelation. Since contradictions exist, they argue, this disproves the validity of revelation and consequently denies the existence of a Creator. Western scholars have responded to this objection with some logical arguments, but their discourse is often accompanied by advocacy for their



false religion. Therefore, their responses can be utilized, provided their erroneous claims are avoided.

53. Among the serious atheistic objections is the objection of the incomprehensibility of God. It is based on the principle of verification in logical positivism. The principle states that any concept that cannot be empirically verified is meaningless. Consequently, they claim that discourse about the Creator is meaningless. Western scholars have responded to this flawed principle and false philosophical objection with strong rational arguments. For instance, they point out that the principle itself is not based on empirical evidence and that many self-evident truths and scientific facts cannot be empirically verified. While their discourse in this area is generally sound, the contradictions of Christian theology have contributed to the spread of this objection.
54. The objection of Russell's Teapot is based on the assumption that disbelief in the existence of God is the default position unless it can be proven with evidence acceptable to atheists. They provide the analogy of a teapot orbiting in space that cannot be seen, arguing that belief in its existence must be proven; otherwise, nonexistence remains the default. Western scholars have countered this objection with solid rational arguments, such as explaining that the objection assumes atheism as the default, while the truth is that the existence of creation points to a Creator. The believer adheres to the default, while the atheist deviates from it. Furthermore, it is possible to provide strong evidence against the existence of an orbiting teapot, whereas the atheist cannot offer substantial evidence against the existence of the Creator. For this reason, they cling to such weak objections. Western scholars' responses to this argument are strong, and some contemporary Muslim researchers have also skillfully refuted it.
55. The objection of non-belief is linked to the objection of divine hiddenness. Both essentially claim that the evidence for God's existence is insufficient, which explains the prevalence of atheists. Western scholars have provided some logical arguments, but their discourse is heavily influenced by their erroneous beliefs. Muslims, however, can respond to this objection by explaining that God has innately inclined humans to belief, taken a covenant from the descendants of Adam, and established His evidence through His signs and creations, as well as by sending messengers. The evidence is more than sufficient, and anyone who turns away from it has no one to blame but themselves.
56. The objection of poor design is both a rational and scientific argument, claiming that flaws in certain creations indicate that they are not the work of an all-knowing, wise Creator. Western scholars have refuted this objection with both rational and scientific arguments. Their most valuable contributions lie in the empirical scientific domain, where they demonstrated that what atheists considered flaws in creation were later proven false through modern



scientific studies. While their rational arguments are mixed with erroneous theological perspectives, the truth is that God created everything with precision and perfection. This does not contradict the occurrence of diseases and calamities, as God created this life as a test, which necessitates the existence of such trials.

57. Atheists have raised various scientific objections, most notably those related to the Big Bang theory, natural laws, evolutionary theory, quantum mechanics, the chemical evolution of the origin of life, the psychology of religion, and the history of the universe and Earth.
58. Atheists previously believed that the universe was eternal, but when evidence for the universe having a beginning became overwhelming, they clung to the Big Bang theory. While this theory indicates an absolute beginning of the universe, it is a purely materialistic attempt to explain the universe's existence without a Creator. Furthermore, the details of the universe's origins in this theory contradict both the Qur'anic verses and the text of the Christian holy book. For this reason, Western scholars adhering to the apparent meanings of their scriptures have refuted this theory. They have presented some valid criticisms of it, but their discussion of the theory is less robust than their critiques of other scientific theories.
59. Atheists claim that the emergence of the universe from nothing into existence can be explained through the laws of nature, as well as all natural phenomena. Western scholars have refuted these claims by clarifying the true nature of natural laws, which are merely descriptions of patterns in nature and not causal agents. They also highlighted the contradictions in atheistic claims, particularly those of Stephen Hawking, such as the assertion that the law of gravity created the universe from nothing. Western scholars' arguments in this area are strong and can be beneficial.
60. Atheists show extreme bias towards evolutionary theory, claiming it explains the precision and complexity of living beings without the need for a Creator. The study explained that evolutionary thought originated with Greek philosophers, but Charles Darwin presented evolution as a scientific theory. Western scholars have authored numerous critiques of this theory, demonstrating the extreme weakness of its foundational premises. Their critiques are highly useful, but Western scholars themselves are divided, adopting various scientific theories, such as intelligent design and creationism. These theories also have theological or scientific challenges, so their responses should be critically examined rather than accepted wholesale.
61. Quantum mechanics deals with the behavior of matter and light at atomic and subatomic scales. This science is shrouded in mystery due to the existence of strange phenomena at the subatomic level, leading to conflicting scientific theories. Atheists have drawn objections from this science, such as doubting the principle of causality or claiming the universe emerged from nothing without a Creator. Western scholars have provided robust scientific



rebuttals to these claims. Given the technical nature of this field, relying on expert insights is highly beneficial.

62. Atheists' objections related to chemistry focus on attempts to explain the origin of life on Earth through materialistic means, known as chemical evolution. Western scholars have demonstrated that life's development without a Creator is scientifically impossible, providing abundant evidence. They have also critiqued scientific experiments attempting to simulate the origin of life on Earth with notable responses. Their discourse in this field is generally scientific and free from corrupt theological influences, making it highly useful.
63. Atheists' psychological objections attempt to explain the emergence of religions and religiosity among individuals through materialistic psychological theories, with Sigmund Freud being a prominent proponent. Western scholars have responded by pointing out that atheists presuppose atheism as the default, then seek to explain religions and religiosity from that perspective, which constitutes circular reasoning and is invalid. They have also critiqued Freud's theories in psychology in general and regarding religion in particular, highlighting the weakness of his reasoning. Western scholars' responses in this area are generally sound and not tainted by erroneous beliefs.
64. Emotional objections are so named because emotion is the primary driver behind their influence, even if atheists present them in logical or scientific terms. Prominent objections in this category include the problem of evil, the problem of Hell, the negation of free will, the harms attributed to religion, and the fate of the ignorant.
65. The problem of evil is one of the most prevalent atheistic objections, based on the alleged contradiction between the existence of an omniscient, omnipotent, merciful Creator and the presence of evil in the world. Philosophers have questioned the existence of evil for thousands of years, but it only emerged as an atheistic objection to God's existence during the Enlightenment. Atheists have framed this problem both logically and argumentatively. Western scholars have provided strong and persuasive responses to both formulations, though their discourse occasionally employs vague language requiring caution. Islamic scholars, both classical and contemporary, have also offered robust and beneficial rebuttals. Research reveals that the existence of evil serves as evidence for a Creator rather than an argument for atheism.
66. The problem of Hell is based on atheistic objections to the existence of an omniscient, omnipotent, merciful Creator who punishes disbelievers and sinners in Hell. This objection is less prevalent in contemporary atheistic discourse than the problem of evil. Western scholars have offered some strong and persuasive responses, but their arguments are often intertwined with erroneous beliefs, necessitating discernment to separate truth from falsehood. The issues present in Christian theology do not exist in Islam, enabling Muslims to counter this objection with arguments far stronger than those of Western scholars.



67. Philosophers and theologians have long debated the nature of human will and choice. Some atheists claim that free will is an illusion based on materialistic doctrines and certain scientific theories, using this claim to pose objections related to religion, morality, and divine punishment in Hell. Western scholars have offered robust rebuttals to this claim and the scientific theories it relies upon. However, ultimate guidance on this issue lies in the texts of divine revelation. Islamic scholars, led by Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him), have provided critical insights on this matter. In summary, humans possess willpower, but it is not absolute; rather, it operates under the will of Allah, the Exalted.
68. One of the most repeated objections by the new atheists is the claim that religions are responsible for various evils. Some have framed this objection in a weak logical formulation, though it is often presented emotionally by citing historical and contemporary examples of harm caused by followers of religions. Western scholars have responded to the logical framing of this objection and provided strong and compelling rebuttals to the emotional examples presented. Research revealed contradictions in both Christian and atheist stances on this matter. While they claim to reject violence, the Christian Bible narrates that the Lord commanded the Israelites to carry out acts of genocide, and atheists have supported the so-called War on Terror, which claimed millions of innocent lives. In contrast, Islam openly acknowledges that it advocates jihad, though it is not pursued for its own sake and is bound by strict religious guidelines.
69. The objection concerning the fate of the ignorant pertains to the destiny of those unaware of the divine message in the afterlife. It questions whether the Creator would punish such individuals despite their ignorance. This objection was raised by some deists, notably the philosopher Voltaire during the Enlightenment, and by some atheists, such as Sam Harris in the current era. This objection is primarily directed at traditional Christian theology, which asserts that those ignorant of the alleged divinity of Christ will face Hell in the afterlife. Western scholars attempted to address this objection and presented some reasonable arguments, but the fundamental issue lies in their flawed theology. Therefore, this objection can only be decisively refuted within the framework of Islamic beliefs.

These are the key findings of this dissertation. They are numerous and varied due to the extensive nature of the work and the complexity of its topics. However, it is impossible to do justice to this subject fully. Atheism has become a phenomenon in certain countries, and atheistic objections are plentiful. Moreover, Western scholars' works, articles, and research on refuting atheism amount to thousands. For this reason, I would like to conclude this dissertation with several recommendations.



The Third Matter: Recommendations

First Recommendation: I recommend that scholars, preachers, and students of knowledge conduct field studies on the contemporary intellectual landscape to understand the extent of the influence of atheistic objections on Muslim youth, especially the younger generation. This will help them form an accurate understanding of the current reality without exaggeration or understatement and enable them to fulfill their duty of da‘wah and clarification.

Second Recommendation: I recommend that professors and students of knowledge write dissertations and scientific research on atheism. The following topics are suggested for study:

1. **Topic One:** Dedicating specific thesis and research to studying the strongest proofs for the existence of God, including:
 - Rational arguments such as the argument of *Fiṭrah*, the cosmological argument, and the teleological argument.
 - Scientific arguments, such as those related to astronomy, physics, chemistry, and mathematics.
 - Empirical arguments, such as the argument from answered prayers and the argument from miracles.
2. **Topic Two:** Dedicating thesis and scientific research to refuting the core foundations of contemporary atheism, such as materialism, scientism, skepticism, the pretense of rationality, and the glorification of chance.
3. **Topic Three:** Dedicating thesis and scientific research to refuting atheistic objections—rational, scientific, and emotional. The most significant objections include:
 - The objection of incompatible attributes.
 - The Big Bang Theory.
 - The Theory of Evolution.
 - Objections related to quantum mechanics.
 - Objections related to psychology.
 - The problem of evil.
 - The perceived evils associated with religions.
 - Objections related to human will.

Third Recommendation: I recommend that researchers benefit from the works of specialized Western scholars. These works can be utilized in the following ways:

- Leveraging non-religious Western studies to critique the beliefs of Jews and Christians and their sacred scriptures.
- Utilizing their critiques of false religions, such as Hinduism, Buddhism, Confucianism, Taoism, and others.



- Benefiting from critiques exchanged among followers of different ideological schools, such as the critiques of socialists against capitalists and vice versa, and so on, with other destructive ideologies.

These groups have studied these religions and ideologies through in-depth scientific studies, and their methods can be beneficial, as demonstrated in this dissertation. However, presenting their perspectives must always be accompanied by Islamic scholarly critique.

And our final prayer is: All praise is due to Allah, Lord of the worlds. May Allah's blessings and peace be upon our Prophet Muhammad, his family, and his companions.



List of Sources and References

1. **Al-Qur'ān al-Karīm.**
2. **Al-Ibānah 'an Sharī'at al-Firqat al-Nājiyah**, by: 'Ubayd Allāh ibn Muḥammad known as Ibn Baṭṭah al-'Ukbarī, (Dār al-Rāyah li-l-Nashr, al-Ṭab'ah al-Thānīyah, 1418 H, ed. 'Uthmān 'Abd Allāh Ādam al-Athiyūbī).
3. **Al-Itqān fī 'Ulūm al-Qur'ān**, by: Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, (Majma' al-Malik Fahd, al-Ṭab'ah al-Ūlā, verified by: Markaz al-Dirāsāt al-Qur'ānīyah).
4. **Iḥyā' 'Ulūm al-Dīn**, by: Abū Ḥāmid Muḥammad ibn Muḥammad ibn Muḥammad al-Ghazālī, (Dār al-Kutub al-'Ilmiyah, al-Ṭab'ah al-Ūlā, 1406 H).
5. **Ikhtirāq 'Aql - Dalā'il al-Īmān fī Muwājahat Shubahāt al-Mulḥidīn wa-al-Mutashakkikīn**, by: Dr. Aḥmad Ibrāhīm, (Markaz Dalā'il, al-Ṭab'ah al-Ūlā, 1437 H).
6. **Ādāb al-Baḥth wa-al-Munāzarah**, by: Muḥammad al-Amīn al-Shinqīṭī, (Dār 'Ālam al-Fawā'id, al-Ṭab'ah al-Thālithah, 1433 H).
7. **Al-Adillah al-'Aqliyyah al-Naqliyyah 'alā Uṣūl al-'Itiqād**, by: Dr. Su'ūd ibn 'Abd al-'Azīz al-'Urayfī, (Takwīn li-l-Dirāsāt wa-al-Abḥāth, al-Ṭab'ah al-Ūlā, 1435 H).
8. **Aḍwā' al-Bayān fī Idāḥ al-Qur'ān bil-Qur'ān**, by: Muḥammad al-Amīn al-Shinqīṭī, (Dār al-Fikr li-l-Ṭibā'ah wa-al-Nashr wa-al-Tawzī', 1415 H).
9. **Al-A'lām**, by: Khayr al-Dīn al-Ziriklī, (Dār al-'Ilm lil-Malāyīn, al-Ṭab'ah al-Khāmisah 'Asharah, 2002 CE).
10. **Afī Allāh Shakk?!**, by: Murtaḍā Faraj, (Al-Intishār al-'Arabī, al-Ṭab'ah al-Ūlā, 2013 CE).
11. **Iqtidā' al-Ṣirāṭ al-Mustaḳīm li-Mukhālafat Aṣḥāb al-Jahīm**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah (Dār 'Ālam al-Kitāb, al-Ṭab'ah al-Sābi'ah, 1419 H, ed. Dr. Nāṣir al-'Aql).
12. **Al-Ilḥād Mushkilah Nafsiyyah**, by: Dr. 'Amr Sharīf, (Niyū Būk li-l-Nashr wa-al-Tawzī', al-Ṭab'ah al-Thānīyah, 1437 H).
13. **Al-Ilḥād wa-Asbābuhu – Al-Ṣafḥah al-Sawdā' lil-Kanīсах** –, by: Prof. Dr. Zaynab 'Abd al-'Azīz, (Dār al-Kitāb al-'Arabī, al-Ṭab'ah al-Ūlā, 2004 CE).



14. **Al-Ilhād Wuthūqiyyat al-Tawahhum wa-Khawā' al-'Adam**, by: Ḥusām al-Dīn Ḥāmid, (Markaz Namā' lil-Buḥūth wa-al-Dirāsāt, al-Ṭab'ah al-Ūlā, 2015 CE).
15. **Al-Ilhād Yusammim Kull Shay'**, by: Haytham Ṭal'at 'Alī Surūr, (Dār Niyū Būk li-l-Nashr wa-al-Tawzī', 2016 CE).
16. **Al-Intiṣār fī al-Radd 'alā al-Mu'tazilah al-Qadariyyah al-Ashrār**, by: Yaḥyā ibn Abī al-Khayr ibn Sālim al-Imrānī, (Aḍwā' al-Salaf, al-Ṭab'ah al-Ūlā, 1419 H, ed. Dr. Sa'ūd ibn 'Abd al-'Azīz al-Khalaf).
17. **Al-Intiṣār wa-al-Radd 'alā Ibn al-Rāwandī al-Mulḥid**, by: Abū al-Ḥusayn 'Abd al-Raḥīm ibn Muḥammad al-Khayyāt, (Maktabat al-Thaqāfah al-Dīniyyah, introduced and reviewed by: Muḥammad Ḥijāzī, no edition or year mentioned).
18. **Al-Bidāyah wa-al-Nihāyah**, by: Ismā'īl ibn 'Umar ibn Kathīr al-Dimashqī, (Dār Hajr, 1424 H, ed. 'Abd Allāh al-Turkī).
19. **Badā'i' al-Fawā'id**, by: Muḥammad ibn Abī Bakr known as Ibn Qayyim al-Jawziyyah, (Dār 'Ālam al-Fawā'id, al-Ṭab'ah al-Ūlā, 1425 H, ed. 'Alī ibn Muḥammad al-Imrān).
20. **Al-Barāhīn al-'Aqliyyah 'alā Waḥdāniyyat al-Rabb wa-Wujūh Kamālihi**, by: 'Abd al-Raḥmān ibn Nāṣir al-Sa'dī, (Dār Ibn al-Jawzī, al-Ṭab'ah al-Ūlā, 1429 H).
21. **Barāhīn Wujūd Allāh fī al-Nafs wa-al-'Aql wa-al-'Ilm**, by: Dr. Sāmī 'Āmirī, (Markaz Takwīn li-l-Dirāsāt wa-al-Abḥāth, al-Ṭab'ah al-Ūlā, 1440 H).
22. **Bughyat al-Murtād**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Maktabat al-'Ulūm wa-al-Ḥikam, al-Ṭab'ah al-Thālithah, 1415 H, ed. Mūsā al-Duwaysh).
23. **Tāj al-'Arūs min Jawāhir al-Qāmūs**, by: Muḥammad ibn Muḥammad al-Zabīdī, (Dār al-Hidāyah, a group of editors, no edition or year mentioned).
24. **Tārīkh al-Falsafah al-Yūnāniyyah**, by: Yūsuf Karam, (Maṭba'at Lajnat al-Ta'līf wa-al-Tarjamah wa-al-Nashr, al-Ṭab'ah al-Khāmisah).
25. **Tārīkh Dimashq**, by: 'Alī ibn al-Ḥasan known as Ibn 'Asākir, (Dār al-Fikr li-l-Ṭibā'ah wa-al-Nashr wa-al-Tawzī', 1415 H, ed. 'Amr ibn Ghurāmah al-'Amrī).
26. **Tārīkh Mujaz li-l-Zamān min al-Infijār al-Kabīr Ḥattā al-Thuqūb al-Sawdā'**, by: Stephen Hawking, (Al-Hay'ah al-Miṣriyyah al-Āmmah lil-Kitāb, 2006 CE, translated by: Muṣṭafā Ibrāhīm Fahmī).
27. **Ta'ammulāt fī al-Bawā'ith al-Nafsiyyah li-l-Ilhād**, by: Rashūd 'Umar al-Tamīmī, (Markaz al-Fikr al-Mu'āṣir, al-Ṭab'ah al-Ūlā, 1437 H).
28. **Al-Ta'ammulāt fī al-Falsafah al-Ūlā**, by René Descartes, (Maktabat al-Anglo, 1951 CE, translated by Dr. 'Uthmān Amīn).
29. **Tadhkirat al-Ḥuffāz**, by: Muḥammad ibn Aḥmad ibn 'Uthmān al-Dhahabī, (Dār al-Kutub al-'Ilmiyyah, al-Ṭab'ah al-Ūlā, 1419 H).



30. **Al-Taṣmīm al-Dhakkī – Falsafah wa-Tārīkh al-Naẓariyyah**, by: Dr. Stephen Meyer, (Markaz Barāhīn li-Dirāsāt al-Ilḥād wa-Mu‘ālahat al-Nawāzil al-‘Aqdiyyah, al-Ṭab‘ah al-Ūlā, 2016 CE, translated by: Muḥammad Ṭahā and ‘Abd Allāh Abū Lawz).
31. **Al-Taṣmīm al-‘Azīm – Ijābāt Jadīdah ‘alā As‘ilat al-Kawn al-Kubrā**, by: Stephen Hawking and Leonard Mlodinow, (Dār al-Tanwīr li-al-Ṭibā‘ah wa-al-Nashr, 2010 CE, translated by: Ayman Aḥmad ‘Ayād).
32. **Al-Taṭawwur: Naẓariyyah Tārīkhiyyah wa-‘Ilmiyyah**, by: Muḥammad Ṣāliḥ al-Hubaylī, (Markaz Dalā’il, 1437 H).
33. **Al-Taṭawwur: Naẓariyyah fī Azmah**, by: Dr. Michael Denton, (Markaz Barāhīn li-Dirāsāt al-Ilḥād wa-Mu‘ālahat al-Nawāzil al-‘Aqdiyyah, al-Ṭab‘ah al-Ūlā, 2017 CE, translated by: A Group of Translators).
34. **Al-Ta‘rifāt**, by: Al-Sayyid al-Sharīf al-Jurjānī, (Mu‘assasat al-Ḥasan, al-Ṭab‘ah al-Ūlā, 1427 H, edited by: Muṣṭafā Abū Ya‘qūb).
35. **Tafsīr al-Qur’ān al-‘Azīm li-Ibn Abī Ḥatīm**, by: ‘Abd al-Raḥmān ibn Muḥammad known as Ibn Abī Ḥatīm al-Rāzī, (Maktabat Nizār Muṣṭafā al-Bāz, al-Ṭab‘ah al-Thālithah, 1419 H, ed. As‘ad ibn Muḥammad al-Ṭayyib).
36. **Tafsīr al-Qur’ān al-‘Azīm**, by: Ismā‘īl ibn ‘Umar Ibn Kathīr al-Qurashī, (Dār Ṭayyibah li-al-Nashr, al-Ṭab‘ah al-Thānīyah, 1420 H, ed. Sāmī ibn Muḥammad Salāmah).
37. **Al-Tafsīr al-Kabīr**, compiled from the tafsīr of Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (Dār al-Kutub al-‘Ilmiyyah, no edition or year mentioned, edited and commented by: ‘Abd al-Raḥmān ‘Amīrah).
38. **Al-Taqrīb li-Ḥadd al-Mantiq**, by: ‘Alī ibn Aḥmad Ibn Ḥazm al-Andalusī, (Dār Maktabat al-Ḥayāh, al-Ṭab‘ah al-Ūlā, 1900 CE, translated by: Iḥsān ‘Abbās).
39. **Al-Talmūd wa-Mawqifuhu min al-Ilāhiyyāt – ‘Arḍ wa-Naqd**, by: Abū Bakr Muḥammad Thānī, (Al-Jāmi‘ah al-Islāmiyyah, 1433 H).
40. **Al-Tamhīd li-Mā fī al-Muwaṭṭa’ min al-Ma‘ānī wa-al-Asānīd**, by: Abū ‘Umar Yūsuf ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Barr al-Qurṭubī, (Wizārat ‘Umūm al-Awqāf wa-al-Shu‘ūn al-Islāmiyyah fī al-Maghrib, ed. Muṣṭafā ibn Aḥmad al-‘Alawī and Muḥammad ‘Abd al-Kabīr al-Bakrī, published in 1387 H).
41. **Tahāfut al-Tahāfut**, by: Abū al-Walīd Muḥammad ibn Aḥmad Ibn Rushd, (Dār al-Ma‘ārif, 1973 CE, translated by: Sulaymān Dunyā).
42. **Taysīr al-‘Azīz al-Ḥamīd fī Sharḥ Kitāb al-Tawḥīd**, by: Shaykh Sulaymān ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Wahhāb, (Ālam al-Kutub, al-Ṭab‘ah al-Ūlā, 1419 H, edited by: Muḥammad Ayman al-Shibrāwī).



43. **Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan**, by: ‘Abd al-Rahman ibn Nāṣir al-Sa’dī, (Mu’assasat al-Risālah, al-Ṭab’ah al-Ūlā, 1420 H).
44. **Jāmi’ al-Bayān ‘an Ta’wīl al-Qur’ān**, by: Muḥammad ibn Jarīr al-Ṭabarī, (Dār Hajr li-al-Ṭibā’ah wa-al-Nashr wa-al-Tawzī’ wa-al-Ilān, al-Ṭab’ah al-Ūlā, 1422 H).
45. **Jāmi’ al-Rasā’il**, by: Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (Dār al-Madanī li-al-Nashr wa-al-Tawzī’, 1405 H, ed. Muḥammad Rashād Sālim).
46. **Jāmi’ Bayān al-‘Ilm wa-Faḍlihi**, by: Yūsuf ibn ‘Abd Allāh Ibn ‘Abd al-Barr al-Qurṭubī, (Dār Ibn al-Jawzī, al-Ṭab’ah al-Ūlā, 1414 H, ed. Abū al-Ashbāl al-Zuhayrī).
47. **Al-Jawāb al-Ṣaḥīḥ li-Man Baddala Dīn al-Masīḥ**, by: Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah al-Ḥarrānī, (Dār al-‘Āshimah, al-Ṭab’ah al-Thānīyah, 1419 H).
48. **Al-Ḥaqīqah al-Ilāhiyyah .. wa-al-Islām .. wa-Sarāb al-Ilḥād**, by: Ḥamzah Andreas Tzortzis, (Markaz Dalā’il, al-Ṭab’ah al-Ūlā, 2017 CE, translated by: Nāyif al-Mullā).
49. **Ḥaqīqat al-Libirāliyyah wa-Mawqif al-Islām Minhā**, by: Dr. ‘Abd al-Raḥīm ibn Ṣumayl al-Sulamī, (Markaz al-Taṣīl lil-Dirāsāt wa-al-Buḥūth, al-Ṭab’ah al-Ūlā, 1430 H).
50. **Al-Ḥaydah wa-al-‘Itidhār fi al-Radd ‘alā Man Qāla bi-Khalq al-Qur’ān**, by: ‘Abd al-‘Azīz ibn Yaḥyā al-Kinānī al-Makkī, (Maktabat al-‘Ulūm wa-al-Ḥikam, al-Ṭab’ah al-Thānīyah, 1422 H, ed. ‘Alī ibn Nāṣir al-Faqīhī).
51. **Khadī‘at al-Taṭawwur**, by: Harun Yahya, (Al-Ajyāl lil-Tarjamah wa-al-Nashr, al-Ṭab’ah al-Ūlā, 2002 CE, translated by: Sulaymān Baybārā).
52. **Khurāfat al-Ilḥād**, by: Dr. ‘Amr Sharīf, (Maktabat al-Shurūq al-Duwaliyyah, al-Ṭab’ah al-Ūlā, 1435 H).
53. **Dar’ Ta’arūḍ al-‘Aql wa-al-Naql**, by: Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd, al-Ṭab’ah al-Thānīyah, 1411 H, ed. Muḥammad Rashād Sālim).
54. **Dirāsāt fi al-Adyān al-Yahūdiyyah wa-al-Naṣrāniyyah**, by: Dr. Sa‘ūd ibn ‘Abd al-‘Azīz al-Khalaf, (Aḍwā’ al-Salaf, al-Ṭab’ah al-Ūlā, 1418 H).
55. **Dirāsāt fi al-Ahwā’ wa-al-Firaq wa-al-Bida’ wa-Mawqif al-Salaf Minhā**, by: Dr. Nāṣir ibn ‘Abd al-Karīm al-‘Aql, (Kunūz Ishbīliyyah, 1424 H).
56. **Dirāsāt fi al-Madhāhib al-Fikriyyah al-Mu‘āṣirah – Nash’atuhā, Munṭalaqātuhā al-Fikriyyah**, by: Dr. Aḥmad ‘Alī ‘Abd al-‘Āl, (Dār al-Awrāq al-Thaqāfiyyah, al-Ṭab’ah al-Thānīyah, 1434 H).
57. **Dirāsāt fi al-Yahūdiyyah wa-al-Masīḥiyyah wa-Adyān al-Hind**, by: Muḥammad Ḍiyā’ al-Raḥmān al-Aḥzamī, (Maktabat al-Rushd, al-Ṭab’ah al-Rābi‘ah, 1429 H).
58. **Dalālat al-Ḥā’irīn**, by: Mūsā ibn Maymūn, (Maktabat al-Thaqāfah al-Dīniyyah, al-Ṭab’ah al-Thānīyah, 1429 H).



59. **Dalā'il al-Rubūbiyyah**, by: Dr. Abū Zayd ibn Muḥammad Makkī, (Takwīn lil-Dirāsāt wa-al-Abḥāth, al-Ṭab'ah al-Ūlā, 1438 H).
60. **Dalā'il al-Nubuwwah**, by: Sa'īd ibn 'Abd al-Qādir Bāshanfar, (Dār Ibn Ḥazm, al-Ṭab'ah al-Ūlā, 1424 H).
61. **Dīkārt**, by: Majdī Kāmil, (Dār al-Kitāb al-'Arabī, al-Ṭab'ah al-Ūlā, 2013 CE).
62. **Al-Dīn – Buḥūth Mumahhidah li-Dirāsāt Tārīkh al-Adyān**, by: Dr. Muḥammad 'Abd Allāh Darāz, (Dār al-Qalam, 1990 CE).
63. **Dīwān al-Mutanabbī**, by: Abū al-Ṭayyib Aḥmad ibn al-Ḥusayn al-Mutanabbī, (Dār Bayrūt, 1403 H).
64. **Al-Dharī'ah ilā Makārim al-Sharī'ah**, by: Al-Ḥusayn ibn Muḥammad known as al-Rāghib al-Aṣfahānī, (Dār al-Salām, 1428 H, ed. Dr. Abū al-Yazīd al-'Ajamī).
65. **Al-Radd 'alā al-Shādhli fī Ḥizbayhi wa-Mā Ṣannafahu fī Ādāb al-Ṭarīq**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Dār 'Ālam al-Fawā'id, al-Ṭab'ah al-Ūlā, 1429 H, ed. 'Alī ibn Muḥammad al-'Imrān).
66. **Al-Radd 'alā al-Manṭiqiyyīn**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Dār al-Ma'ārif, no edition or year mentioned).
67. **Zād al-Masīr fī 'Ilm al-Tafsīr**, by: 'Abd al-Raḥmān ibn 'Alī known as Ibn al-Jawzī, (Dār al-Kitāb al-'Arabī, al-Ṭab'ah al-Ūlā, 1422 H, ed. 'Abd al-Razzāq al-Mahdī).
68. **Silsilat al-Aḥādīth al-Ṣaḥīḥah wa-Shay' min Fiqhihā wa-Fawā'idihā**, by: Muḥammad Nāṣir al-Dīn al-Albānī, (Maktabat al-Ma'ārif, al-Ṭab'ah al-Ūlā, 1415–1422 H).
69. **Sunan Ibn Mājah**, by: Muḥammad ibn Yazīd al-Qazwīnī known as Ibn Mājah, (Dār Iḥyā' al-Kutub al-'Arabīyyah, ed. Muḥammad Fu'ād 'Abd al-Bāqī).
70. **Sunan Abī Dāwūd**, by: Abū Dāwūd Sulaymān ibn al-Ash'ath ibn Ishāq, (Al-Maktabah al-'Aṣriyyah, edited by: Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd).
71. **Sunan al-Tirmidhī (al-Jāmi' al-Kabīr)**, by: Muḥammad ibn 'Isā ibn Sawrah al-Tirmidhī, (Dār al-Gharb al-Islāmī, 1998 CE, ed. Bashshār 'Awwād Ma'rūf).
72. **Al-Sunan al-Kubrā**, by: Aḥmad ibn Shu'ayb ibn 'Alī al-Khurāsānī al-Nasā'ī, (Mu'assasat al-Risālah, al-Ṭab'ah al-Ūlā, 1421 H, ed. Shu'ayb al-Arnā'ūṭ).
73. **Siyar A'lām al-Nubalā'**, by: Muḥammad ibn Aḥmad ibn 'Uthmān al-Dhahabī, (Mu'assasat al-Risālah, al-Ṭab'ah al-Thālithah, 1405 H, ed. a team of researchers supervised by Shu'ayb al-Arnā'ūṭ).
74. **Sharḥ Uṣūl al-Īmān**, by: Muḥammad ibn Ṣāliḥ al-'Uthaymīn, (Dār al-Waṭan lil-Nashr, al-Ṭab'ah al-Ūlā, 1410 H).
75. **Sharḥ al-Aṣbahāniyyah**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Maktabat Dār al-Minhāj, al-Ṭab'ah al-Ūlā, 1430 H, ed. Muḥammad ibn 'Ūdah al-Su'ūdī).



76. **Sharḥ al-‘Aqīdah al-Ṭahāwiyyah**, by: Muḥammad ibn ‘Alā’ al-Dīn ‘Alī Ibn Abī al-‘Izz al-Ḥanafī, (Mu’assasat al-Risālah, al-Ṭab‘ah al-‘Āshirah, 1417 H, ed. Shu‘ayb al-Arnā’ūt and ‘Abd Allāh ibn al-Muḥsin al-Turkī).
77. **Sharḥ al-Qaṣīdah al-Nūniyyah**, by: Muḥammad Khalīl al-Harrās, (Dār al-Kutub al-‘Ilmiyyah, al-Ṭab‘ah al-‘Ulā, 1425 H).
78. **Shu‘ab al-Īmān**, by: Abū Bakr Aḥmad ibn Ḥusayn al-Bayhaqī, (Maktabat al-Rushd lil-Nashr wa-al-Tawzī‘ bi-al-Riyāḍ in cooperation with al-Dār al-Salafiyyah in Bombay, al-Ṭab‘ah al-‘Ulā, 1423 H, supervised by Mukhtār Aḥmad al-Nadawī).
79. **Shifā’ al-‘Alīl fī Masā’il al-Qaḍā’ wa-al-Qadar wa-al-Ḥikmah wa-al-Ta’līl**, by: Muḥammad ibn Abī Bakr known as Ibn Qayyim al-Jawziyyah, (Maktabat al-‘Ubaykān, al-Ṭab‘ah al-‘Ulā, 1420 H, ed. ‘Umar ibn Sulaymān al-Khafyān).
80. **Shams Allāh Tastī‘u ‘alā al-Gharb**, by: Sigrid Hunke, (Dār al-‘Ālam al-‘Arabī, al-Ṭab‘ah al-Thāniyah, 1432 H, translated by Fu’ād Ḥasanīn ‘Alī).
81. **Shumū’ al-Nahār**, by: ‘Abd Allāh ibn Ṣāliḥ al-‘Ajīrī, (Markaz Takwīn lil-Dirāsāt wa-al-Abḥāth, al-Ṭab‘ah al-‘Ulā, 1437 H).
82. **Al-Ṣiḥāḥ Tāj al-Lughah wa-Ṣiḥāḥ al-‘Arabiyyah**, by: Ismā‘īl ibn Ḥammād al-Jawharī, (Dār al-‘Ilm lil-Malāyīn, al-Ṭab‘ah al-Rābi‘ah, 1407 H, ed. Aḥmad ‘Abd al-Ghaffūr ‘Aṭṭār).
83. **Ṣaḥīḥ Ibn Ḥibbān (al-Iḥsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān)**, by: Muḥammad ibn Ḥibbān ibn Aḥmad ibn Ḥibbān, (Mu’assasat al-Risālah, al-Ṭab‘ah al-‘Ulā, 1407 H, arranged by al-Amīr ‘Alā’ al-Dīn ‘Alī ibn Balbān al-Fārisī, ed. Shu‘ayb al-Arnā’ūt).
84. **Ṣaḥīḥ al-Bukhārī (al-Jāmi‘ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh ﷺ wa-Sunanihi wa-Ayyāmihi)**, by: Muḥammad ibn Ismā‘īl ibn Ibrāhīm al-Bukhārī, (Dār Ṭawq al-Najāh, al-Ṭab‘ah al-‘Ulā, 1422 H, ed. Muḥammad Zuhayr ibn Nāṣir al-Nāṣir).
85. **Ṣaḥīḥ Muslim (al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi-Naql al-‘Adl ‘an al-‘Adl ilā Rasūl Allāh ﷺ)**, by: Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Naysābūrī, (Dār Iḥyā’ al-Turāth al-‘Arabī, ed. Muḥammad Fu’ād ‘Abd al-Bāqī).
86. **Al-Ṣawā’iq al-Mursalāh fī al-Radd ‘alā al-Jahmiyyah al-Mu‘aṭṭilah**, by: Muḥammad ibn Abī Bakr known as Ibn Qayyim al-Jawziyyah, (Dār al-‘Āshimah, al-Ṭab‘ah al-‘Ulā, 1408 H).
87. **Al-Ṭā’ifah al-Kāthūlikiyyah wa-Atharuhā ‘alā al-‘Ālam al-Islāmī**, by: Muḥammad ibn ‘Alī Āl ‘Umar al-Zilā’ī, (Majallat al-Bayān, al-Ṭab‘ah al-‘Ulā, 1432 H).
88. **Ṭarīq al-Hijratayn wa-Bāb al-Sa‘ādatayn**, by: Muḥammad ibn Abī Bakr known as Ibn Qayyim al-Jawziyyah, (Dār al-Salafiyyah, al-Ṭab‘ah al-Thāniyah, 1394 H).
89. **Ṭawā’if al-Kanīṣah al-Burūtestāntiyyah wa-‘Aqā’iduhā**, by: Dr. In‘ām bint Muḥammad ‘Aqīl, (Mu’assasat ‘Ukāẓ lil-Ṣiḥāfah wa-al-Nashr, al-Ṭab‘ah al-‘Ulā, 1435 H).



90. **Zāhirat Naqd al-Dīn fī al-Fikr al-Gharbī**, by: Dr. Sulṭān ibn ‘Abd al-Raḥmān al-‘Amīrī, (Markaz Takwīn lil-Dirāsāt wa-al-Abḥāth, al-Ṭab‘ah al-Thānīyah, 1439 H).
91. **Al-‘Ilm wa-Dalīl al-Taṣmīm fī al-Kawn**, by: A group of authors, (Markaz Takwīn lil-Dirāsāt wa-al-Abḥāth, al-Ṭab‘ah al-Ūlā, 1437 H, translated by Riḍā Zaydān).
92. **Al-‘Uluw lil-‘Alī al-Ghaffār fī Idāḥ Ṣaḥīḥ al-Akḥbār min Saqīmihā**, by: Shams al-Dīn Muḥammad ibn Aḥmad al-Dhahabī, (Maktabat Aḍwā’ al-Salaf, al-Ṭab‘ah al-Ūlā, 1416 H, supervised by Ashraf ibn ‘Abd al-Maqṣūd).
93. **‘Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukḥārī**, by: Badr al-Dīn Maḥmūd ibn Aḥmad al-‘Aynī, (Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut).
94. **Al-‘Awāṣim min al-Qawāṣim**, by: Al-Qāḍī Muḥammad ibn ‘Abd Allāh Abū Bakr ibn al-‘Arabī, (Maktabat Dār al-Turāth, no printing year mentioned, ed. Dr. ‘Ammār Ṭalībī).
95. **Al-‘Awāṣim wa-al-Qawāṣim fī al-Dhabb ‘an Sunnah Abī al-Qāsim**, by: Muḥammad ibn Ibrāhīm al-Qāsimī, known as Ibn al-Wazīr, (Mu’assasat al-Risālah, al-Ṭab‘ah al-Thālithah, 1415 H, ed. Shu‘ayb al-Arnā’ūt).
96. **Al-Fatāwā al-Kubrā**, by: Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah, (Dār al-Kutub al-‘Ilmiyyah, al-Ṭab‘ah al-Ūlā, 1408 H, ed. Muḥammad ‘Abd al-Qādir ‘Aṭā and Muṣṭafā ‘Abd al-Qādir ‘Aṭā).
97. **Fath al-Raḥīm al-Malik al-‘Allām fī ‘Ilm al-‘Aqā’id wa-al-Tawḥīd wa-al-Akhlāq wa-al-Aḥkām al-Mustanbaṭah min al-Qur’ān**, by: Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa’dī, (Dār Ibn al-Jawzī, al-Ṭab‘ah al-Thālithah, 1424 H).
98. **Fiṭriyyat al-Īmān – Kayfa Athbatat al-Tajārib anna al-Aṭfāl Yūladūn Mu’minīn bi-Allāh**, by: Dr. Justin Barrett, (Markaz Dalā’il, al-Ṭab‘ah al-Ūlā, 1438 H, translated by Markaz Dalā’il).
99. **Al-Falsafah al-Masiḥiyyah fī al-‘Aṣr al-Wasīṭ**, by: Étienne Gilson, translated and annotated by: Prof. Imām ‘Abd al-Fattāḥ Imām, (Dār al-Tanwīr lil-Ṭibā‘ah wa-al-Nashr, al-Ṭab‘ah al-Thālithah, 2009).
100. **Faman Khalaqa Allāh?**, by: Dr. Sāmī ‘Āmirī, (Markaz Takwīn lil-Dirāsāt wa-al-Abḥāth, al-Ṭab‘ah al-Thālithah, 1441 H).
101. **Fizyā’ al-Kwāntum Ḥaqīqah am Khayāl?**, by: Alastair Rae, (Markaz Barāhīn li-Dirāsāt al-Ilḥād wa-Mu‘ālat al-Nawāzil al-‘Aqdiyyah, 2016, translated by Usāmah ‘Abbās).
102. **Al-Fizyā’ wa-Wujūd al-Khālīq**, by: Dr. Ja’far Shaykh Idrīs, (Majallat al-Bayān, al-Ṭab‘ah al-Ūlā, 1422 H).
103. **Al-Qāmūs al-Muḥīṭ**, by: Muḥammad ibn Ya’qūb al-Fayrūzābādī, (Mu’assasat al-Risālah li-al-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī’, al-Ṭab‘ah al-Thāminah, 1426 H).
104. **Al-Qā’id ilā Taṣḥīḥ al-‘Aqā’id**, by: ‘Abd al-Raḥmān ibn Yaḥyā al-Mu’allimī, (Al-Maktab al-Islāmī, al-Ṭab‘ah al-Thālithah, 1403 H, ed. Muḥammad Nāṣir al-Dīn al-Albānī).



105. **Qadr al-Ṭabī'ah – Qawānīn al-Ḥayāh Tufṣiḥ 'an Wujūd al-Ghāyah fī al-Kawn**, by: Dr. Michael Denton, (Markaz Barāhīn li-Dirāsāt al-Ilḥād wa-al-Nawāzil al-'Aqdiyyah, al-Ṭab'ah al-Ūlā, 2016, translated by a group of translators).
106. **Al-Qur'an wa-al-'Ilm**, by: Aḥmad Muḥammad Sulaymān, (Dār al-'Awda, al-Ṭab'ah al-Khāmisah, 1982).
107. **Qiṣṣat al-Ḥaḍārāt**, by: Will Durant, (Dār al-Jīl, 140 H, translated by Dr. Zakī Najīb Maḥmūd and others).
108. **Al-Qawl al-Mufīd 'alā Kitāb al-Tawḥīd**, by: Muḥammad ibn Ṣāliḥ al-'Uthaymīn, (Dār Ibn al-Jawzī, al-Ṭab'ah al-Thāniyah, 1424 H).
109. **Kitāb al-Rūḥ**, by: Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, (Dār 'Ālam al-Fawā'id, ed. Muḥammad Ajmal al-Iṣlāḥī).
110. **Al-Kitāb al-Muqaddas**, (Dār al-Kitāb al-Muqaddas fī al-Sharq al-Awsaṭ, al-Iṣdār al-Rābi', 1993–1995).
111. **Kashshāf al-Qinā' 'an al-Iqnā'**, by: Manṣūr ibn Yūnus al-Bahūtī al-Ḥanbalī, (Dār al-Nawādir, al-Ṭab'ah al-Ūlā, 1429 H).
112. **Kawāshif Zuyūf**, by: 'Abd al-Raḥmān Ḥasan Ḥabannakah al-Maydānī, (Dār al-Qalam, al-Ṭab'ah al-Khāmisah, 1433 H).
113. **Matn al-Qaṣīdah al-Nūniyyah, known as al-Kāfiyyah al-Shāfiyyah fī al-Intiṣār lil-Firqah al-Nājiyyah**, by: Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, (Maktabat Ibn Taymiyyah, al-Ṭab'ah al-Thāniyah, 1417 H).
114. **Al-Majāmi' al-Naṣrāniyyah wa-Dawruhā fī Taḥrīf al-Masīḥiyyah**, by: Dr. Sulṭān ibn 'Abd al-Ḥamīd Sulṭān, (Maṭba'at al-Amānah, al-Ṭab'ah al-Ūlā, 1410 H).
115. **Majmū' al-Fatāwā**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Majma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf al-Sharīf, 1416 H, compiled by 'Abd al-Raḥmān ibn Qāsim).
116. **Muḥāwarāt fī al-Dīn al-Ṭabī'i**, by: David Hume, (Maktabat al-Qāhirah al-Ḥadīthah, al-Ṭab'ah al-Ūlā, 1956 M, translated by Dr. Muḥammad Fathī al-Shinnīṭī).
117. **Mukhtaṣar Minhāj al-Qāsidīn**, by: Aḥmad ibn Muḥammad Ibn Qudāmah al-Maqdisī, (Dār al-Minhāj, al-Ṭab'ah al-Ūlā, 1426 H).
118. **Madārij al-Sālikīn bayna Manāzil Iyyāka Na'budu wa-Iyyāka Nasta'in**, by: Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, (Dār al-Kitāb al-'Arabī, al-Ṭab'ah al-Thālithah, 1416 H, ed. Muḥammad al-Mu'taṣim Billāh al-Baghdādī).
119. **Al-Madhāhib al-Fikriyyah al-Mu'āṣirah wa-Dawruhā fī al-Mujtama'āt**, by: Dr. Ghālib ibn 'Alī 'Awājī, (Al-Maktabah al-'Aṣriyyah al-Dhahabiyyah, al-Ṭab'ah al-Ūlā, 1427 H).
120. **Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābiḥ**, by: 'Alī ibn Sulṭān Muḥammad al-Harawī al-Qārī, (Dār al-Fikr, al-Ṭab'ah al-Ūlā, 1422 H).



121. **Mashāhīr al-Falāsifah min Ṭālīs ilá Dikārt**, by: Diogenes Laertius, (Al-Ālamiyyah lil-Kutub wa-al-Nashr, al-Ṭab‘ah al-Ūlā, 2011 M, translated by ‘Abd Allāh Ḥusayn).
122. **Mushkilat al-Sharr wa-Wujūd Allāh**, by: Dr. Sāmī ‘Āmirī, (Maktabat Takwīn, al-Ṭab‘ah al-Thāniyah, 1437 H).
123. **Ma‘ālim al-Tanzīl fī Tafsīr al-Qur‘ān**, by: al-Ḥusayn ibn Mas‘ūd al-Baghawī, (Dār Ṭayyibah lil-Nashr wa-al-Tawzī‘, al-Ṭab‘ah al-Rābi‘ah, 1417 H).
124. **Ma‘ānī al-Qur‘ān**, by: Yaḥyá ibn Ziyād al-Farrā’, (Dār al-Miṣriyyah lil-Ta’līf wa-al-Tarjamah, al-Ṭab‘ah al-Ūlā, ed. Aḥmad Yūsuf al-Najāṭī, Muḥammad ‘Alī al-Najjār, and ‘Abd al-Fattāḥ Ismā‘īl al-Shalbī).
125. **Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘āṣirah**, by: Dr. Aḥmad Mukhtār ‘Abd al-Ḥamīd ‘Umar, (Ālam al-Kutub, al-Ṭab‘ah al-Ūlā, 1429 H).
126. **Al-Ma‘rifah fī al-Islām**, by: Dr. ‘Abd Allāh ibn Muḥammad al-Qarnī, (Markaz al-Ta’ṣīl lil-Dirāsāt wa-al-Buḥūth, al-Ṭab‘ah al-Thālithah, 1434 H).
127. **Al-Mughālātāt al-Mantiqiyyah**, by: ‘Ādil Muṣṭafá, (Al-Majlis al-A‘lá lil-Thaqāfah, al-Ṭab‘ah al-Ūlā, 2007 M).
128. **Al-Mughnī**, by: Muwaffaq al-Dīn ‘Abd Allāh ibn Aḥmad Ibn Qudāmah, (Dār Iḥyá’ al-Turāth al-‘Arabī, al-Ṭab‘ah al-Ūlā, 1405 H).
129. **Miftāḥ Dār al-Sa‘ādah wa-Mansūr Wilāyat al-‘Ilm wa-al-Irādah**, by: Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, (Dār ‘Ālam al-Fawā’id, al-Ṭab‘ah al-Ūlā, 1432 H, ed. Muḥammad Ajmal al-Iṣlāḥī).
130. **Al-Mufradāt fī Gharīb al-Qur‘ān**, by: Ḥusayn ibn Muḥammad ibn al-Mufaḍḍal, known as al-Rāghib al-Aṣfahānī, (Dār al-Qalam, 1412 H).
131. **Minhāj al-Sunnah al-Nabawiyyah**, by: Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah al-Ḥarrānī, (Jāmi‘at al-Imām Muḥammad ibn Su‘ūd al-Islāmiyyah, al-Ṭab‘ah al-Ūlā, 1406 H, ed. Dr. Muḥammad Rashād Sālim).
132. **Manhaj al-Jadal wa-al-Munāẓarah fī Taqrīr Masā’il al-I’tiqād**, by: ‘Uthmān ‘Alī Ḥasan, (Dār Ishbīliyyā lil-Nashr wa-al-Tawzī‘, al-Ṭab‘ah al-Ūlā, 1420 H).
133. **Mawsū‘at al-Falsafah**, by: Dr. ‘Abd al-Raḥmān Badawī, (Al-Mu‘assasah al-‘Arabiyyah lil-Dirāsāt wa-al-Nashr, 1984 M).
134. **Al-Mawsū‘ah al-Muyassarah fī al-Adyān wa-al-Madhāhib wa-al-Aḥzāb al-Mu‘āṣirah**, (Dār al-Nadwah al-Ālamiyyah li-al-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī‘, supervised by Dr. Mānī‘ ibn Ḥammād al-Juhanī, al-Ṭab‘ah al-Rābi‘ah, 1420 H).
135. **Mawsū‘at Muṣṭalahāt ‘Ilm al-Mantiq ‘inda al-‘Arab**, by: a group of authors, (Maktabat Lubnān Nāshirūn, al-Ṭab‘ah al-Ūlā, 1996 M).



136. **Mūsá ibn Maymūn**, by: Tamar Rudavsky, translated by: Jamāl al-Rifā'ī, (Al-Markaz al-Qawmī li-al-Tarjamah, al-Ṭab'ah al-Ūlā, 2013 M).
137. **Mawqif al-'Aql wa-al-'Ilm wa-al-'Ālam min Rabb al-'Ālamīn wa-'Ibādihi al-Mursalīn**, by: Muṣṭafá Ṣabrī, (Dār Ihya' al-Turāth al-'Arabī, al-Ṭab'ah al-Thānīyah, 1401 H).
138. **Al-Mīdiyā wa-al-Ilhād: Al-Sīnimā wa-al-Lāwa'y, Al-Khiṭāb al-Sha'bī lil-Ilhād**, by: Aḥmad Ḥasan, (Markaz Dalā'il, al-Ṭab'ah al-Ūlā, 1437 H).
139. **Al-Nubuwwāt**, by: Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah, (Aḍwā' al-Salaf, al-Ṭab'ah al-Ūlā, 1420 H, ed. 'Abd al-'Azīz ibn Ṣāliḥ al-Ṭuwayān).
140. **Al-Najāh**, by: Ḥusayn ibn 'Abd Allāh ibn al-Ḥasan, known as Ibn Sīnā, (al-Ṭab'ah al-Thānīyah, 1938 M).
141. **Al-Naṣrāniyyah: Dirāsah 'Aqdiyyah Tārīkhiyyah**, by: Dr. 'Abd al-Raḥmān ibn Ghālib 'Awājī, (Dār Ibn al-Jawzī, al-Ṭab'ah al-Ūlā, 1440 H).
142. **Nuṣūṣ min al-Falsafah al-Masīḥiyyah fī al-'Aṣr al-Wasīṭ**, by: Dr. Ḥasan Ḥanafī, (Dār al-Tanwīr lil-Ṭibā'ah wa-al-Nashr wa-al-Tawzī', 2008 M).
143. **Naẓariyyat al-Ma'rifah bayna al-Qur'ān wa-al-Falsafah: Al-Ma'rifah bayna al-Shakk wa-al-Yaqīn**, by: Dr. Rajīḥ ibn 'Abd al-Ḥamīd al-Kurdī, (Dār al-Furqān lil-Nashr wa-al-Tawzī', al-Ṭab'ah al-Thānīyah, 2003 M).
144. **Nafsiyyat al-Ilhād: Īmān Fāqīd al-Ab**, by: Paul Vitz, (Markaz Dalā'il, al-Ṭab'ah al-Ūlā, 1437 H, translated by: Markaz Dalā'il).
145. **Naqd al-'Aql al-Mujarrad**, by: Immanuel Kant, (Dār al-Yaqāzah al-'Arabiyyah, 1965 M, translated by: Aḥmad al-Shaybānī).
146. **Naqd al-Imām Abī Sa'īd 'Uthmān ibn Sa'īd 'alā al-Marīsī al-Jahmī al-'Anīd fīmā Iftarā 'alā Allāh 'Azza wa-Jall min al-Tawḥīd**, by: 'Uthmān ibn Sa'īd al-Dārimī, (Maktabat al-Rushd lil-Nashr wa-al-Tawzī', al-Ṭab'ah al-Ūlā, 1418 H, ed. Rashīd ibn Ḥasan al-Alma'ī).
147. **Nihāyat al-Iqdām fī 'Ilm al-Kalām**, by: Muḥammad ibn 'Abd al-Karīm al-Shahrastānī, (Dār al-Kutub al-'Ilmiyyah, al-Ṭab'ah al-Ūlā, 1425 H, ed. Aḥmad Farīd al-Mazīdī).
148. **Nihāyat al-Tārīkh wa-Khātām al-Bashar**, by: Francis Fukuyama, (Markaz al-Ahrām lil-Tarjamah wa-al-Nashr, translated by: Ḥusayn Aḥmad Amīn, al-Ṭab'ah al-Ūlā, 1993 M).
149. **Hal al-'Ahd al-Qadīm Kalimat Allāh?**, by: Dr. Munqidh Maḥmūd al-Ṣaqqār, (Dār al-Islām lil-Nashr wa-al-Tawzī', al-Ṭab'ah al-Ūlā, 1428 H).
150. **Al-Wāfi bi-al-Wafayāt**, by: Ṣalāḥ al-Dīn Khalīl ibn Aybak al-Ṣafadī, (Dār Ihya' al-Turāth, 1420 H, ed. Aḥmad al-Arnā'ūt and Turkī Muṣṭafá).

Non-Arabic Sources:

1. A Brief History of Time: From the Big Bang to Black Holes, by: Stephen Hawking, (Random House, 1990).
2. A Case Against Accident and Self-organization, by: Dean Overman, (Rowman & Littlefield Publishers, 1998).
3. A Case for the Existence of God, by: Dean L. Overman (Lanham: Rowman & Littlefield, 2009)
4. A Century of Violence in Soviet Russia, by: Alexander N. Yakovlev, (Yale University Press, 2002).
5. A Companion to Hume, by: LE Loeb, (John Wiley & Sons, 2010)
6. A Companion to Socrates, by: Ahbel-Rappe, S. and Kamtekar, R, (John Wiley & Sons, 2009)
7. An Enquiry Concerning Human Understanding, by David Hume, (Oxford University Press, 2007).
8. A History of God, by: Karen Armstrong, (Ballantine Books, 1993).
9. A History of Geology, by: Gabriel Gohau, translated by: Albert V. Carozzi and Marguerite Carozzi, (Rutgers University Press, 1990)
10. A History of Philosophy, by: Frederick Charles Copleston, (Continuum International, 2003).
11. A Letter on Toleration, by: John Locke, (Clarendon Press: 1968)
12. A POCKET GUIDE TO Logic & Faith, by: Jason Lisle, (Answers in Genesis, 2011).
13. A Short History of Atheism, by: Gavin Hyman, (I. B. Tauris, 2010).
14. A Theodicy of Hell, by: Charles Seymour, (Springer Science Business Media, 2000).
15. A Treatise Concerning the Principles of Human Knowledge, by: George Berkley, (Dover Publications Inc, 2004).
16. A Universe from Nothing, by: Laurence Krauss, (Free Press, 2012).
17. An Introduction to the Philosophy of Religion, by: Michael Murray and Michael Rea, (Cambridge University Press, 2008)
18. Advice to a Young Scientist, by: Peter Medawar, (Basic Books, 1981).
19. The Age of the Democratic Revolution: a political history of Europe and America, 1760-1800. by, R.R. Palmer (Princeton Classics, 2nd ed. 2014).
20. Analytic philosophy of religion: its history since 1955, by Stephen Duncan, (Humanities EBook, 2016).
21. Answering the New Atheism: Dismantling Dawkins' Case Against God, by: Scott Hahn and Benjamin Wiker, (Emmaus Road Publishing, 2008).



22. Aspects of European History 1789–1980. By: Stephen J. Lee. (Routledge, 2008).
23. Antikens religioner, by: Ingvild S Gilhus and Einar Einar Thomassen, (Nordstedts, 2011)
24. Atheism A Guide for the Perplexed, by: Kerry Walters, (Continuum, 2010).
25. Atheism: A Philosophical Justification, by: Michael Martin, (Temple University Press, 1990)
26. Atheism: A Very Short Introduction, by: Julian Baggini, (Oxford Univeristy Press, 2003)
27. Atheism for Beginners: A Coursebook for Schools and Colleges, by Michael Palmer, (The Lutterworth Press, 2013)
28. Atheist Personality Disorder: Addressing a Distorted Mindset, by: John Pasquini, (AuthorHouse, 2009).
29. The Atheist's Guide to Reality: Enjoying Life Without Illusions, by: Alex Rosenberg, (W. W. Norton & Company, 2012).
30. At the Origins of Modern Atheism, by: Michael J. Buckley (Yale University Press, 2009)
31. Autobiography, by: Bertrand Russel, (Psychology Press, 1998)
32. Believe: Perspectives in Religious Epistemology, Edited by: Dariusz Likasiewicz and Roger Pouviet (Ontos Verlag, 2012).
33. Bertrand Russell on God and Religion, ed. Al Seckel (Buffalo, New York: Prometheus Books, 1986)
34. Beyond Science: The Wider Human Context, by: John Polkinghorne, (Cambridge University Press, 1996).
35. The Blackwell Companion of Natural Theology, ed. William Lane Craig and J. P. Moreland (Wiley Blackwell, 2012).
36. The Blackwell Companion to Philosophy, Nicholas Bunnin, (Blackwell, 2003, 2nd ed).
37. The Blackwell Companion to the Problem of Evil, ed. Justin P. McBrayer and Daniel Howard-Snyder (Wiley Blackwell, 2013)
38. The Blackwell Guide to Hume's Treatise, by: JP Wright, (John Wiley & Sons, 2008)
39. The Blind Watchmaker, by: Richard Dawkins, (Norton, 1996)
40. Britannica Concise Encyclopedia, (ENCYCLOPÆDIA BRITANNICA, INC, 2006).
41. Bohmian Mechanics and Quantum Theory: An Appraisal, ed. J.T. Cushing, Arthur Fine and S. Goldstein, (Kluwer Academic Publishers, 1996)
42. The Book of Nothing: Vacuums, voids, and the latest ideas about the origins of the universe, by: John Barrow, (Panethon Books, 2000)
43. The Brothers Karamazov, by: Fyodor Dostoyevsky, (trans. Andrew R. MacAndrew, Bantam Books, 1983)



44. The Cambridge Companion to ATHEISM, ed. By Michael Ruse (Cambridge University Press, 2006)
45. The Cambridge Companion to Nietzsche, ed. Bernd Magnus and Kathleen Higgins, (Cambridge University Press, 1996).
46. The Cambridge History of Eighteenth-Century Philosophy, vol. 2. Ed. Knud Haakonssen, (Cambridge University Press, 2011).
47. Can God be Trusted? Faith and the Challenge of Evil, by: John G. Stackhouse, (Oxford University Press, 1998)
48. Chance and Necessity, by: Jaques Monod, (Collins, 1972).
49. The Character of Consciousness, by: David Chalmers, (Oxford University Press, 2010).
50. The Chemical Elements and their Compounds, by: N.V. Sidgwick, (Oxford University Press, 1950).
51. Chemical Evolution, by: Melvin Calvin, (Clarendon Press, 1969).
52. City of God, by: Augustine of Hippo, (Dutton, 1972)
53. The Coherence of Theism, by: Richard Swinburne, (Oxford University Press, Second Edition, 2016)
54. The Collapse of Evolution, by: Scott Huse, (Baker Books, 2007).
55. Consciousness and the Existence of God: A Theistic Argument, by: J. P. Moreland, (Routledge, 2009).
56. Consciousness: Confession of a Romantic Reductionist, by: Christof Koch, (MIT Press, 2012).
57. Consciousness Explained, by: Daniel Dennett, (Little, Brown, 1991).
58. Consciousness: The Science of Subjectivity, by: Anti Revonsuo, (Routledge, 2009).
59. The Cosmological Argument from Plato to Leibniz, by: William Lane Craig, (Wipf & Stock Pub, 2001).
60. Cosmos, by: Carl Sagan, (Random House, 1980).
61. The Creation of Universe from Nothingness, by: Harun Yahya, (al-Attique Publishers, 2000)
62. Creation or Evolution, by: D.D. Riegle, (Zondervan Publishing House, 1971)
63. Creationism and Its Critics in Antiquity, by: David Sedley, (University of California Press, 2007).
64. The Creator and the Cosmos: How the Latest Scientific Discoveries Reveal God, by: Hugh Ross, (RTB Press, 2018).
65. Darwin: Before and After, the Story of Evolution, by: Robert E. D. Clark, (The Paternoster Press, 1948).
66. Darwin on Trial, by: Philip E. Johnson, (IVP Books, 2010)



67. Darwin's Black Box: The Biochemical Challenge to Evolution, by: Michael Behe, (Free Press, 2006).
68. Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design, by: Stephen Meyer, (WA: HarperCollins, 2014)
69. The Dawkins Delusion?: Atheist Fundamentalist and the Denial of the Divine, by: Alister McGrath and Joanna Collicutt McGrath, (IVP Books, 2007).
70. Daybreak, by: Friedrich Nietzsche, trans. R.J. Hollingdale Cambridge University Press, 1982).
71. Defeating Darwinism by Opening Minds, by: Philip Johnson, (InterVarsity Press, 1997)
72. Devils Delusion: Atheism and its Scientific Pretensions, by: David Berlinski, (Basic Books, 2009).
73. The Descent of Man, by: Charles Darwin, (A.L. Burt Co, 1874)
74. The Design Inference, by: William Dembski (Cambridge Studies in Probability, 1998).
75. Dialogues concerning Natural Religion and Natural History of Religion, by: David Hume, (Oxford University Press, 1993)
76. Discerning Truth: Exposing Errors in Evolutionary Arguments, by: Jason Lisle, (Master Books, 2010).
77. Discourses on Livy, by: Niccolo Machiavelli, (Trench & CO, 1883, translated from Italian by: Ninian Hill Thomson)
78. Divine Hiddenness and Human Reason, by: J.L. Schellenberg, (Cornell University Press, 1993)
79. Divine Hiddenness: New Essays, by: Daniel Howard-Snyder and Paul Moser, (Cambridge University Press, 2001)
80. Education in Australia, New Zealand and the Pacific, by: Michael Crossley, Greg Hancock, Terra Sprague, (Bloomsbury Publishing, 2015)
81. Elements of the Theory of Probability, by: Emile Borel, (translated by John Freund), (Prentice Hall, 1965).
82. The Emperor's New Mind, by: Roger Penrose, (Oxford University Press, 1989).
83. Encyclopedia of Evolution, by: G. B. Muller, (Oxford University Press, 2002).
84. Encyclopedia of Psychology and Religion, ed. D.A. Leeming, K. Madden and S. Marian (Springer, 2010)
85. Encyclopedia of Science and Religion, ed. Nina P. Azari, (MacMillan, 2003)
86. The End of Faith, by: Sam Harris, (W. W. Norton & Company, 2005).
87. End of Materialism, by: Dr. Charles T. Hart, (New Harbinger Publication Inc. 2009).
88. Energy Flow in Biology, by: Harold J. Morowitz, (Ox Bow Press, 1979)
89. The Essays of Lord Bacon, by: Francis Bacon, (Longman and Green, 1875).



90. Europe Since 1870, by: James Joll, (Penguin Books, 1990)
91. Europe Since Napoleon, by: David Thomson, (Penguin Books, 1990).
92. The Evidential Argument from Evil, edited by: Daniel Howard-Snyder, (Indiana University Press, 1996)
93. Evolution: A Theory in Crisis, by: Michael Denton, (Adler & Adler, 2002).
94. Evolution from Space. By: Fred Hoyle, Chandra Wickramasinghe, (Simon & Schuster, 1984).
95. Evolution of Living Organisms, by: Pierre-Paul Grassé (Academic Press, 1977).
96. Evidence of Purpose: Scientists Discover the Creator, ed. John Marks Templeton, (Templeton Foundation, 1994)
97. The Evolution of the Soul, by: Richard Swinburne, (Clarendon Press, 1997)
98. The Existence of God, by: Richard Swinburne, (Clarendon Press, 2004).
99. Existentialism: basic writings, by: Charles Guignon and Derk Pereboom, (Hackett Publishing, 2001).
100. The Expanding Universe, by: Arthur Eddington (Macmillian, 1933)
101. Faith and Reason, by: Ronald H. Nash, (Zondervan, 1988)
102. False Truths: The Error of Relying on Authority, by: Edward C. Mendler (Hamilton Books, 2014).
103. For and Against Method, by: Paul Feyerabend, (University of Chicago Press, 1999)
104. The Forgotten Radicalism of the European Enlightenment, by: Philipp Blom, (Basic Books, 2010).
105. Free Will, by: Mark Balaguer, (The MIT Press, 2014).
106. Free Will, by: Sam Harris, (Free Press, 2012).
107. Free Will: A Very Short Introduction, by: Thomas Pink, (Oxford University Press, 2004)
108. French Revolution, by: Peter McPhee, (Melbourne U 2015).
109. Freud, Biologist of the Mind, beyond the Psychoanalytic Legend, by: Frank J. Sulloway, (Harvard University Press, 1979).
110. From Darwin to Hitler, Evolutionary Ethics, Eugenics and Racism in Germany, by: Richard Weikart, (Palgrave Macmillan 2006).
111. The Future of an Illusion, by: Sigmund Freud, (Norton and Company, 1990).
112. Gaia, by: J.E. Lovelock (Oxford University Press, 1987).
113. The Gay Epiphany: How Dare You Speak for God?, by: Robert K. Pavlick, (iUniverse, 2010).
114. God and Evil: The Case for God in a World Filled with Pain, by: Chad Meister and James K. Dew, (IVP Books, 2013)



115. God and Other Minds: A Study of the Rational Justification of Belief in God, by: Alvin Plantinga, (Cornell University Press, 1990).
116. God and Philosophy, by: Anthony Flew, (Hutchinson and Co, 1966)
117. God and Stephen Hawking: Whose Design is it Anyway? by: John Lennox, (Lion Hudson, 2011).
118. God and the Multiverse: Scientific Philosophical, and Theological Perspectives, ed. Klaas Kraay, (Routledge Studies in the Philosophy of Religion, 2014)
119. God and the New Physics, by: Paul Davies, (J.M. Dent and Sons, 1983)
120. God, Chance and Necessity, by: Keith Ward, (One World Publications, 2009).
121. God at War: The Bible and Spiritual Conflict, by: Gregory A. Boyd, (IVP Academic, 1997)
122. The God Delusion, by: Richard Dawkins (Black Swan, 2007).
123. God, Freedom and Evil, by: Alvin Plantinga, (William B. Eerdmans Publishing Company, 1974)
124. God is Good, God is Great: Why Believing in God is Reasonable and Responsible, ed. William Lane Craig and Chad Meister, (IVP Books, 2009).
125. God is Not Great: How Religion Poisons Everything, by: Christopher Hitchens, (Atlantic Books, 2007).
126. God, Locke, and Equality: Christian Foundations in Locke's Political Thought, by: Jeremy Waldron, (Cambridge University Press, 2002)
127. God's Undertaker – Has Science buried God?, by: John Lennox (Lion Books, 2009)
128. The Grand Design, by Stephen Hawking and Leonard Mlodinow, (Bantam Press 2010).
129. The Greatest Hoax on Earth? Refuting Dawkins on Evolution, by: Jonathan Sarfati, (Creation Ministries International, 2010)
130. The Greatest Show on Earth, by: Richard Dawkins, (Free Press, 2009)
131. Gunning for God: Why the New Atheists are Missing the Target, by: John Lennox, (Lion Hudson, 2011).
132. Handbook of Orientalist Studies, Volume 22, (Brill, 2009).
133. Handy Dandy Evolution Refuter, by: R.E. Kofhal, (Beta Books 1977)
134. Hard Questions Real Answers, by: William Lane Craig, (Crossway, 2003).
135. Hegel: A Very Short Introduction, by: Peter Singer, (Oxford University Press, 2001).
136. Historical and Critical Dictionary: Selections, by: Pierre Bayle. Translated, edited, and introduced by Richard H. Popkin with assistance from Craig Brush, (Hacket Publishing, 1991)
137. Histories of the Hidden God: Concealment and Revelation in Western Gnostic, Esoteric, and Mystical Traditions, ed. April DeConick and Grant Adamson, (Routledge, 2014).



138. How Jesus Became God, by: Bart Ehrman, (Harp One, 2014)
139. In Defense of Atheism: The Case Against Christianity, Judaism and Islam. By: Michael Onfray, (Viking Canada, 2007).
140. In the Center of Immensities, by: Bernard Lovell, (Harper & Row, 1978)
141. In Two Minds: The Dilemma of Doubt & How to Resolve It, by: Os Guinness, (InterVarsity Press, 1976).
142. The Intelligent Universe, by: Fred Hoyle, (Holt, Rinehart and Winston, 1988).
143. Interpreting Religious Experience, by: Peter Donovan (Sheldon Press, 1979).
144. Is Religion Dangerous, by: Keith Ward, (Lion Hudson, 2006)
145. Is There a God? By: Richard Swinburne, (Oxford University Press, 2010)
146. The Jewish Time Line Encyclopedia, a year-by-year- from Creation to Present, by: Mattis Kantor, (Jason Aronson Inc, 1992)
147. John Calvin's Ideas, by: Paul Helm, (Oxford: Oxford University Press, 2004).
148. Just Six Numbers: The deep forces that shape the universe, by: Martin Rees, (Basic Books, 2000).
149. The Kalam Cosmological Argument, by: William Lane Craig, (Wipf and Stock, 2000).
150. Kant's 'Critique of Pure Reason': An Introduction, by: JV Buroker, (Cambridge University Press, 2006)
151. Karl Marx: a biography, by David McLellan, (Palgrave MacMillan, 2006).
152. Karl Marx: Selected Writings [1844]. (Oxford University Press 1990)
153. King Leopold's Ghost: A Story of Greed, Terror and Heroism in Colonial Africa, by: Adam Hochschild, (Mariner Books: 1999).
154. The Language of God, by: Francis S. Collins, (Free Press, 2007).
155. Language, Truth and Logic, by: A.J. Ayer, (Penguin Books, 1936)
156. The Last Word, by: Thomas Nagel (Oxford University Press, 1997)
157. Learning to Philosophize, by: E. R. Emmet, (Pelican Books, 1968).
158. Lenin: A Biography, by: Robert Service, (Macmillan, 2000).
159. The Letters of David Hume, ed. J.Y.T. Greig (Clarendon Press, 1932).
160. The Limitations of Scientific Truth, by: Nigel Brush, (Kregel Publications, 2005).
161. The Limits of Orthodox Theology: Maimonides' Thirteen Principles Reappraised, by: Marc B. Shapiro, (Littman Library of Jewish Civilization (2011)
162. The Magic of Reality, by: Richard Dawkins, (Bantam Press, 2011).
163. Man's Origin Man's Destiny, by: A.E. Wilder Smith, (Word for Today Publishing, 1993).



164. The Many Faces of Evil: Theological Systems and the Problems of Evil, by: John S. Feinberg, (Crossway Books, 2004)
165. Many Worlds in One: The Search for Other Universes, by: Alex Vilenkin, (Hill and Wang, 2006)
166. Marx's Ecology: Materialism and Nature, by: John Bellamy Foster, (Monthly Review Press, 2000).
167. Med Tanke på Gud: en introduktion till religionsfilosofin, av: Ulf Jonsson, (Artos & Norma Bokförlag, 2008).
168. Miracles and the Critical Mind, by: Colin Brown, (Fully Seminary Press, 2006)
169. The Miracle of Theism, by: Mackie, J. L. (Oxford, 1982)
170. Miracles: A Preliminary Study, by: C. S. Lewis, (MacMillan Publishing Company, 1948).
171. Miscellanies, by: Clement of Alexandria, Trans. Fenton John Anthony and Joseph B. Mayor, (Macmillan and Co, 1902).
172. Moira: Fate, Good and Evil in Greek Thought, by: Greene W. Chase, (Harper Torchbooks, 1998).
173. Most Moved Mover: A theology of God's openness, by: Clark H Pinnock, (Caralisle: Paternoster Press, 2002)
174. Natural Philosophy of Cause and Chance, by: Max Born, (The Waynflete Lectures, 1948)
175. Natural Theology: Or Evidence of the Existence and Attributes of the Deity, Collected from the Appearances of Nature, by: William Paley, (OUP Oxford, 2008).
176. Naturalism – A Critical Response, ed. By: William Lane Craig and J. P. Moreland, (Routledge, 2002).
177. Nature's Imagination: the Frontiers of Scientific Vision, ed. John Cornwell, (Oxford University Press, 1995).
178. New Catholic Encyclopedia, (McGraw Hill, 1967).
179. The Newest Testament: A Secular Bible, by: M. B. Goldstein, (ArchwayPublishing, 2013).
180. Newton's Philosophy of Nature: Selections from his writings, ed. H.S. Thayer, (Hafner Library of Classics, 1953).
181. No Other Name: An Investigation into the Destiny of the Unevangelized, by: John Sanders, (Wipf and Stock Publishers, 2001).
182. That Nothing is Known, by: Francisco Sánchez, (Cambridge 2008).
183. The Octavius of Minucius Felix, by: Marcus Minicius Felix, (Ortodox EBook, 2010).
184. Of Miracles, Introduction by Antony Flew, (Open Court Classic (1985)



185. On Guard: Defending Your Faith with Reason and Persuasion, by: William Lane Craig, (David C. Cook, 2010).
186. On the Eternity of the World, introduction by: Helen Lang, (University of California Press, 2001).
187. On the Origins of Species, by: Charles Darwin, ed. Gillian Beer, (Oxford University Press, 2008).
188. Origen: Contra Celsum, by: H. Chadwick, (Cambridge University Press, 1953).
189. Origins and Development of Living Systems, by: Jim Brooks and Gordon Shaw, (Academic Press, 1973)
190. The Origin of Life, by: Alexander Oparin (Dover Publications (1953).
191. Oxford Advanced Learner's Dictionary, ed. (Oxford University Press, 2007, Seventh Edition).
192. Outlines of Scepticism (145 - 146), by: Sextus Empiricus ed.: J. Annas and J. Barnes (Cambridge University Press, 2000)
193. The Oxford Companion to Philosophy, ed. Ted Honderich, (Oxford University press, 2005).
194. The Oxford Handbook of Atheism, ed. Stephem Bullivant and Michael Ruse (Oxford University Press, 2013).
195. Paris, the Provinces and the French Revolution, By Alan Forrest, (Oxford University Press, 2004).
196. Pensées, by: Blaise Pascal, Introduction by: A.J. Krailsheimer, (Penguin 1995).
197. Perceiving God: The Epistemology of Religious Experience, by: William P. Alston, (Cornell University Press, 1991).
198. Perspectives: Understanding and Evaluating Today's World Views, by: Norman L. Geisler and William D. Watkins (Wipf and Stock Publishers, 2003)
199. Philosophical Foundations for a Christian Worldview, by: William Lane Craig and J. P. Moreland, (IVP Academic, 2003).
200. The Philosophy of Religion, by: Edward R. Wierenga (Wiley Blackwell, 2016).
201. Philosophy of Religion: An Introduction, by: William Rowe, (Wadsworth, Cengage Learning, 2007, 4:th edition)
202. Philosophy of Religion: A Reader Guide, edited by: William Lane Craig (Rutgers University Press, 2002)
203. Plato: Complete Works, Edited with an Introduction and Notes by John M. Cooper. (Hacking Publishing Company, 1997)
204. The Portable Atheist: Essential Readings for the Non-Believer, ed. Christopher Hitchens, (Da Capo Press, 2007).



205. The Problem of Evil, by: Peter Van Inwagen, (Clarendon Press, 2006)
206. Pseudoscience and the Paranormal, by: Terence Hines, (Prometheus Books, 2003).
207. Q is for Quantum: An Encyclopedia of Particle Physics, by: John Gribbin, (Free Press, 1998)
208. Racism, Science and Pseudo-Science, by: Lalita Prasad Vidvarthi, (Vend me, 1983).
209. Rationality of Theism, Ed. Paul Copan and Paul K. Moser, (Routledge, 2003).
210. Reading Bayle, by: Thomas Lennon, (University of Toronto Press, 1999).
211. Readings in the Philosophy of Religion”, ed. Kelly James Clark, (Broadview Press, 2008, 2ed)
212. Reason and Belief in God, by: Alvin Plantinga, (University of Notre Dame Press, 1983).
213. Reason and Religion: An Introduction to the Philosophy of Religion, by: Rem Edwards, (Wipf and Stock, 2016).
214. Reason for the Hope Within, ed. Michael J. Murray (Eedermans, 1999)
215. Reflections on the French Revolution, by: Edmund Burke, (The Harvard Classics. 1909–14)
216. The Religion of Socrates, by: Mark McPherran, (The Pennsylvania State University Press, 1996).
217. Religion, Politics and Preferment in France Since 1890, by: Maurice Larkin, (Cambridge University Press, 1995).
218. Religious Belief and Religious Skepticism, by: Gary Gutting, (University of Notre Dame Press, 1982)
219. Religious Policy in the Soviet Union, by: Sabrina Petra Ramet, (Cambridge University Press, 1993).
220. Returns of the French Freud: Freud, Lacan, and Beyond, by: Paul Roazen, (Routledge Press, 1997).
221. The Revolution of 1525: The German Peasants War from a New Perspective, by Peter Blickle, (Hopkins University Press, 1981).
222. River Out of Eden: A Darwinian View of Life, by: Richard Dawkins, (Basic Books, 1996).
223. The Road Ahead, by: Bill Gates, (Penguin, 1996)
224. The Routledge Companion to Philosophy of Science, ed. Stathis Psillos, (Routledge, 2010).
225. Routledge Philosophy Guide Book to Hume on Religion, by David O’Connor, (Routledge Philosophy GuideBooks, 2013).
226. Scaling the Secular City: A Defense of Christianity, by: J.P. Moreland, (Baker Book House Company, 1987).
227. Science and Evidence for Design in the Universe, by: Number of Authors, (Ignatius Press, 2000).



228. Science and Providence – God’s Interaction with the World, by: John Polkinghorne, (Templeton Foundation Press, 2005)
229. Science and Psychic Phenomena, by: Chris Carter, (Inner Traditions, 2012).
230. The Science Delusion: Freeing the Spirit of Enquiry, by: Rupert Sheldrake, (Coronet, 2012).
231. Scientific Creationism, by: Henry Morris, (Creation Life Publishers, 1981)
232. Secular Philosophy and Religious Temperament, by: Thomas Nagel, (Oxford University Press, 2009)
233. The Selfish Gene, by: Richard Dawkins, (Oxford University Press, 2016).
234. Seven Days That Divide the World. By: John Lennox, (Zondervan, 2011).
235. The Structured Vacuum: Thinking about Nothing, by: Johann Rafelski, (H. Deutsch, 1985).
236. Superforce: The Search for a Grand Unified Theory of Nature, by: Paul Davies, (Simon and Schuster, 1984)
237. Taking back astronomy, by: Jason Lisle, (Master Books, 2006).
238. The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World (56 - 57), by: Alister McGrath (Doubleday, 2004).
239. There is a God: How the World’s Most Notorious Atheist Changed His Mind, by: Antony Flew with Roy Abraham Varghese, (Harper One, 2008).
240. Thousands not billions, by: Dr. Don DeYoung, (Master Books, Fifth Edition, 2010)
241. Tro och Vetskap, av: Stanley Sjöberg, (Gospel Media, 2010)
242. Unweaning the Rainbow: Science, Delusion and the Appetite for Wonder, by: Richard Dawkins, (Mariner Books, 2000).
243. Vetenskap och Tro, av: Peter Stenumgaard, (XP Media, 2008).
244. The Virtues, Peter Geach, (Cambridge University Press, 1979)
245. Västerlandets filosofi, av ().
246. Warranted Christian Belief, by: Alvin Plantinga, (Oxford University Press, 2000).
247. What is Science?, by: Norman Campbell, (Kessinger Publishing, 2007).
248. Western Atheism: A Short Story, by: James Thrower, (Amherst, NY: Prometheus, 2000).
249. What Darwin Got Wrong, by: Jerry Fodor and Massimo Piattelli-Palmarini, (Farrar, Straus and Giroux, 2010)
250. Where the conflict really lies – Science, Religion & Naturalism, by: Alvin Plantinga, (Oxford University Press, 2011).
251. Why Freud was Wrong: Sin, Science and Psychoanalysis, by: Richard Webster, (The Orwell Press, 2005).



252. Why God won't go away? Engaging with the New Atheism, by: Alister McGrath, (SPCK Publishing, 2011).
253. Why I Am Not a Christian: And Other Essays on Religion and Related Subjects, by: Bertrand Russel (Simon and Schutser, 1957).
254. Why the Universe is the Way it is? By: Hugh Ross, (Baker Books, 2008).
255. The Works of Mr. Richard Hooker in Eight Books of the Laws of Ecclesiastical Polity, by: Richard Hooker, (Printed for W. Clarke, 1821).
256. Xenophanes of Colophon: Fragments, trans. J. H. Lesher (University of Toronto Press, 2001)
257. You're Richer Than You Think, by: Irwin Lutzer, (Victor Books, 1978).
258. 25 filosofer, av: Gunnar Fredriksson, (Nordstedts, 2009).
259. The British Imperial Century 1815 / 1914: A World History Perspective, by: Timothy Parsons, (Rowman & Littlefield, 1999)
260. Hegel: A Biography, by: Terry Pinkard, (Cambridge University Press, 2001)
261. The Nature of Physical Universe: The 1976 Nobel Conference, by Douglas Huff and Omer Prewett (Wiley, 1979)

